





**THE PRESBYTERIAN RECORD**


50 Wynford Drive

Don Mills, Ont.

M3C 1J7



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Forty-two years in Taiwan (Isabel Taylor)		Apr.	
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Asquith, Glenn H.	January	18
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Bailey, T. M.	February	32
Baird, K. A.	September	6
Baldwin, Betty	November	F/C
Beaton, Beverley A.	March	8
Bentum, A. V.	September	7
Callbeck, Claudette	November	16





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Campbell, D. Glenn	January	2
	February	13
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Farmery, Mary P.	May	14
Farris, Allan L.	May	10
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Findlay, Grace M.	June	7
Ford, Leighton	October	14
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Fowler, L. H.	January	29
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Langille, Nancy	September	12
Lee, Carroll H.	January	14
MacDonald, Elizabeth J.	June	28
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MacVicar, Duncan	April	28
Martin, Daryl	February	8
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McCutcheon, Karl	January	10
McElwain, W. I.	February	16
McIlveen, Esther	October	29
McLean, Walter F.	March	8
McLelland, J. C.	January	6
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Vance, Stanley W.	April	10
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Wilbee, Frank	April	29
Young, Douglas	June	30
Young, W. L.	October	16
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RESBYTERIAN

# RECORD

JANUARY, 1974



THE CHURCH RELATES TO THE WORKER  
in Osaka, Japan. See page 5.

The New New Year

Who Listens to Sermons?

A Christian Approach to Change

The Church in the Marketplace



# A NEW

## NEW YEAR "Go, and sin no more" (John 8: 11b).

REV. DR. W. E. SANGSTER, who at the time of his death in 1960 was minister of Westminster Central Hall in London, England, wrote a number of books, at least one of which became a textbook on preaching. In *The Craft of the Sermon* he tells of a friend who once heard a preacher at a watch-night service talking about the thrill of turning over a clean sheet. All through the sermon the clean-sheet metaphor echoed again and again. At the close he summed up eloquently and thundered to a conclusion with a dramatic gesture and this final exhortation, "Go home! — and begin the New Year — with clean sheets!"

The story comes to mind as we enter another New Year, some of us diffidently, some of us eagerly, some of us with a grim determination that this time things are going to be different. One thing we cannot do is to enter the year with clean sheets. We have too much dirty linen to our discredit!

One cannot but wonder what became of the woman in what biblical scholars say is an apocryphal part of John's account of the gospel — the woman on the verge of being stoned for her open adultery (John 8). Jesus dealt with her in the manner we would expect of him, but how in the world was she ever to heed his injunction to "Go, and sin no more"?

We appreciate the fact that Jesus offered her another chance, that his attitude revealed his pity, that he presented her with a challenge, that he evidently held some belief in the hopefulness of human nature. We appreciate the fact that his words implied a warning to the woman. And we love the story whatever difficulties it may present to the serious student of the biblical text. But we would like to know what became of this woman, and how she measured up to Jesus' expectation of her. Did she "Go, and sin no more"?

It is interesting to find this story just before Jesus' claim to be the light of the world. Mohammed once covering his head cried out that unless God cast the cloak of his mercy over him, there was no hope for him at all. This he felt so deeply he said it three times. There are those of us who through our experience have developed considerable respect for the program of Alcoholics Anonymous. These people in their Twelve Steps admit that they are powerless over alcohol, but that a Power greater than themselves can restore them to sanity.

The whole business of resolutions made in a brash attempt to improve one's living standards in the new year is met by increasing skepticism along with considerable good-natured bantering. No one is really expected to keep the resolutions, however commendable and necessary, for very long. It's just a question of time until the resolutions for 1974 are part of the garbage left from the new year parties.

Unless, of course, we really are serious about the matter, serious enough to seek the help of that Power greater than ourselves. How can any start the year with clean sheets? Only as one cries out as earnestly as the psalmist (51: 1, 9): "Have mercy upon me, O God, according to thy lovingkindness, according unto the multitude of thy tender mercies blot out my transgressions. . . . Hide thy face from my sins, and blot out all mine iniquities," and receives the answer given Isaiah (44: 22, 43: 25): "I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me: for I have redeemed thee" and "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Peter, preaching his post-Pentecost sermon, addressed the people (Acts 3: 19): "Repent ye therefore, and be converted, that your sins may be blotted out."

Space limits us from quoting other New Testament references, the promise of Christ and the experience of the first Christians. With his help seemingly hopeless tasks may become possible. Even enable us to live better lives and cut down on the debit entries in our life's ledger. David H. C. Read, minister of Madison Avenue Presbyterian Church, New York City, wrote in a recent book, "The briefest prayer that I have heard recently went like this: 'Almighty and everlasting God . . . help!'" Yea, verily, as Elizabethan English would phrase it, and "Go, and sin no more."

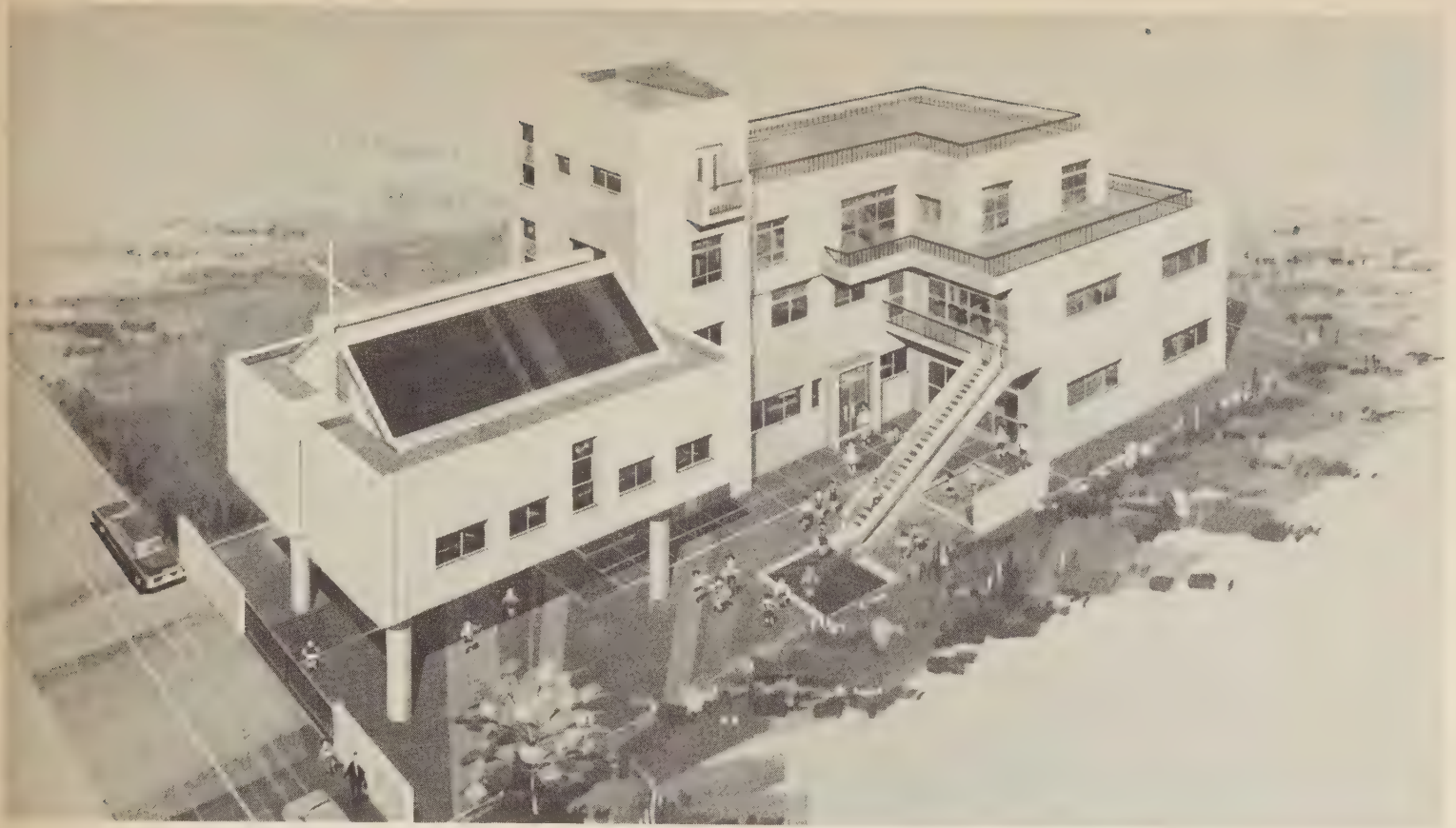
### PRAYER

Eternal God, always able and anxious to help your people, hear our prayers for help to do what we cannot accomplish for ourselves: make a new and better beginning. Make us to know your power is available and effective every day. So keep us in this New Year, close to you, in Jesus' Name. Amen.★

BY D. GLENN CAMPBELL

THE PRESBYTERIAN RECORD





THE ARCHITECT'S DRAWING of the Kawasaki project as it will look when completed.



KAWASAKI MEMBERS meet for Bible study with Dr. In Ha Lee (centre).

## A bi-cultural church project

A COMPLETELY NEW concept of church building has been developed by the Kawasaki congregation of the Korean Christian Church in Japan. It provides accommodation for their nursery program and other functional rooms on the street level while the church sanctuary is on the second floor. Living accommodation is provided above the nursery school.

Construction of the multi-purpose building was delayed for months by government regulations and currency fluctuations but completion of the building seems assured for early 1974.

The Kawasaki nursery serves both Japanese and Korean working families in this smog-ridden, overcrowded and pollution plagued industrial suburb of Tokyo. It is a project undertaken by the congregation of which Rev. Dr. In Ha Lee is the pastor, and since its opening in 1969 it has been the means of bringing the people of both cultures closer together. Within two years of its opening it became self-supporting.

At the end of 1972 there was an enrolment of 61 in the nursery program with more than 50 children on the waiting list. This demonstrated that it was filling a need in the community and showed that the expansion of facilities was imperative.

"Almost every day a new family approaches us," says Dr. Lee, "inquiring about nursery school for their children." Mrs. Lee is the principal and has three full-time teachers on her staff as well as a part-time teacher. A Bible study group has been organized for the mothers whose interest in the Christian faith has been stimulated by their children. Two new Korean families have joined the church as a result.

In addition to considerable sums which were provided to get the project going originally an additional \$15,000 has been contributed by the Women's Missionary Society (W.D.) in Canada towards the new building. The Kawasaki congregation itself has pledged an equal amount and the city has matched these two grants. A loan has been raised by the local residents to complete the cost of approximately \$100,000.★



# The centennial draws near

AS THIS YEAR BEGINS The Presbyterian Church in Canada looks forward to celebrating its centennial. The first General Assembly met in Montreal on June 15, 1875.

The 100th General Assembly will open on Sunday evening, June 2nd, in St. Andrew's Church, Kitchener, Ont. The host congregation is hard at work preparing for this historic Assembly, there will be a number of special events held in connection with it.

The following June the General Assembly will meet in Montreal, if commissioners to this year's Assembly vote for that location. It is proposed that the 101st General Assembly should open on the first Wednesday in June, 1975, continue

over the weekend, and conclude about Thursday of the following week. This would give extra time for special observances on Sunday and at other times during the General Assembly.

*For Thine is the Kingdom* will be the theme of the Presbyterian Congress planned for 1975. It will meet at McMaster University in Hamilton, Ont. from June 26 to 27. A travel pool will equalize the cost for delegates to ensure good representation from across the country. The congress committee, which has been hard at work for many months, is expecting 1,500 Presbyterians, young and old, to represent their congregations, on the basis of one delegate for every 100 church members. This can be achieved at the 1975 Congress if action is taken at congregational annual meetings this year.

# Pensions to be improved

1974 WILL BE REMEMBERED by many ministers and missionaries of the church for another reason, for it is the year in which an improved pension scheme comes into being. It has been under discussion at two General Assemblies and is to become effective on January 1st.

Pensions for ministers and missionaries have been inadequate for some years, as late as 1973 the pension was raised to \$2,250 annually after 40 years of service! A minister's widow was entitled to \$1,125 annually.

The new scheme is costing more, the expense being shared by congregations, ministers, and the General Assembly's budget. But the pension will be more in keeping with the times, on the average about \$5,000 a year, to which can be added the benefits of the Canada Pension Plan and Old Age Security. Widows will be eligible for two-thirds of the new

pension.

The retirement age for ministers is still under review, at present it is established at 70 years. The new scheme provides for retirement at age 65, without reduction for pension obtained under the new plan. The government insists that payment of pension must begin before the 71st birthday, and a member may continue to increase his pension by contributing up until that time.

The church-at-large should be pleased at this attempt to deal more justly with those who serve in the ministry. The scheme is not an instant remedy, it will take some time for its full benefits to come into effect. Meanwhile the pension board will use gifts and bequests to augment the income of those retired ministers or widows who receive little or nothing from the Canada Pension Plan.★





## The Front Cover

THE KOREAN CHRISTIAN CENTRE—where traditional evangelism and radical social action work hand-in-hand—serves 150,000 Koreans jammed into Osaka's impoverished and over-crowded Ikuno ward. It seeks to present the whole gospel for the spiritual, economic, social and educational needs of the community. It was born of the conviction that the church must champion the cause of the oppressed or it could lose the opportunity of proclaiming the gospel altogether.

An ideal site with an old three-storey building was found in the part of Osaka that has the highest concentration of Koreans in Japan, with all the problems of a despised minority living in a slum ghetto. Every square inch is put to use in the renovated building, from coffee counter, kitchen and lounge on the first floor to the church sanctuary on the second floor and the meeting rooms and classrooms on the third floor, with guest rooms for visitors.

Community involvement and social action programs have progressed rapidly. But the most dramatic result has been the effect on the Ikuno congregation. Its attitude has changed from one of "here is the church—come and join" to one of reaching out and going out to others. In the first eight months the 120-member congregation found it had 80 new "seekers" and within a year 52 of these became baptized believers.

Staff members go out into homes and help organize people around community problems like pollution and matters relating to their work. One staff worker got a job in a house factory to learn at first hand the hardships of such work. Most Koreans have small family-factories in their small already crowded homes where they manufacture goods on a piece work basis for large companies which often exploit them and play them off against each other. Work with plastics creates a fire hazard and a health risk. Often the whole family is in danger of lung injuries and brain damage.

A community development group studies ways of caring for the needy, especially senior citizens. The whole Christian Centre is a beehive of classes and meetings and study groups seven days a week.★

January, 1974

PRESBYTERIAN

# RECORD

JANUARY, 1974  
VOL. XCVIII No. 1

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## cover story

THE REV. SAM CHEH, executive secretary of the General Assembly, Korean Christian Church in Japan, visits a house factory worker. A filmstrip on the Osaka Centre is being produced by Mission Education, who provided this photo. See column 1, this page.

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# PUNGENT and PERTINENT

## East and West Together

— an Orthodox  
and Reformed  
Dialogue

by J. C. McLelland,  
McGill University,  
Montreal, Que.



MANY PEOPLE TODAY show interest in Eastern thought or Eastern religion. By that they mean Hinduism and Buddhism, yoga or Zen, *Om*. More's the pity; before jumping into that particular *mélange* of the exotic and the strange, we should pause at the nearer East, the *Christian* East: the world of Orthodoxy, of Byzantine Christianity. Here is a sister church offering us different ways of thinking about the faith and alternative styles of Christian living. Too often we are guilty of failing to honour the differences, locked as we are into a distinctively Western way of being Christian and doing theology.

It is not long since the world of Orthodoxy entered fully into the World Council of Churches, heralding considerable reaction and some fear on the part of Westerners. But for us in the Reformed family of churches at least, there are marked likenesses to Orthodoxy that should encourage dialogue; and in other respects, we can learn from our differences. For these reasons, the little group of representatives of Orthodox and Reformed churches which has been meeting for some four years now on this continent, is worth study.

The group consisted of ten theologians, the Orthodox side led by John Meyendorff of St. Vladimir's Seminary in New York City. Representing the churches of the World Alliance of Reformed Churches (North American Area) were: Professors John Beardslee, New Brunswick; Sam Calian, Dubuque, Stuart Currie, Austin; George Hendry, Princeton; and Joseph McLelland, Montreal.

Together we learned how difficult is the art of dialogue, as we tried to understand the other's position. We learned about

Orthodox spirituality, with its sense of active divine presence, of saintliness within this world and hope of resurrection beyond. Their sense of Christian *community* is impressive — the communion of saints across space and time symbolized by icons. In their liturgy they face that beautiful picture gallery of saints, the iconostasis, while above them in the golden dome is Christ "Creator of all," a brooding presence concerned for the whole earth.

Orthodoxy does not consider itself "confessional" as we do; yet that is not because it is permissive about articles of faith, but because its history was not torn by dissension, nor its faith put to the test of intellectual "purity", as ours was. It may have lost something through bypassing Renaissance and Reformation; but it also gained something by missing the strife and hatred of theological debate and ecclesiastical contest (not to mention the Thirty Years' War). The point is, in our dialogue we discovered two different histories facing one another, bringing questions framed in alien contexts and hearing answers we could not fully appreciate. Consider also the fact that Augustine is *not* their favourite theologian!

We discovered positive things too. For one thing, comparisons are possible, between historical figures as well as key doctrines. We found that Calvin on our side and Gregory Palmas on theirs, for example, fulfilled similar functions in our separate histories. Each strove for the purity of the faith in a time of dispute; each stressed the finality of Jesus Christ and the present work of the Holy Spirit. In Calvin, of course, we have one who was familiar with the Eastern Fathers, and who drew on their thought to develop his own theology. His emphasis on *sanctification*, the presence of Christ working within man to form a union of love, ties in with the Orthodox doctrine of *theosis*, man's participation in the divine life. The latter is often misunderstood in the West, and perhaps it remains for Calvinists to interpret it to their fellows!

Finally, the variety of our conversations and the complexity of our questions is best shown by the record of the first three-year round, completed in 1971. This has now been published under the title *The New Man: An Orthodox and Reformed Dialogue* (Meyendorff and McLelland, editors; Agora Books, Standard Press, New Brunswick, N.J.). Its nine chapters include the papers given by the various dialogists, plus commentary, bibliography, etc. It is commended to both churches by Archbishop Iakovos and President James I. McCord of Princeton Seminary, in their introductions to the volume.

Meanwhile, another round of dialogues is beginning, this time of wider field since



"David, where have you been with that slingshot? Mrs. Goliath has called three times!"



it includes Disciples of Christ and Lutherans. We hope to build on our past dialogue, and to turn more explicitly to practical and pressing questions of modern culture and the witness of the church today in its liturgy and ethics. Dialogue is among the most difficult of the arts of man. But dialogue between Christians should be among the most exciting, since it invokes a presence and a power which makes possible such journeys between east and west as that which befell our little group. We think we were illuminated, not simply by light from the Orient, but by that Light to which the church of Byzantium and its children bear witness.★

## Thoughts on freedom

By J. Barry Forsyth,  
Cranbrook, B.C.



TODAY MANY DIFFERENT GROUPS demand freedom. Women want liberation from the shackles of a domestic role which they regard oppressive. Minority groups will not tolerate prejudice and discrimination anymore. Youth protest the adult world which has shaped their lives. Freedom is a cliché, everyone wants it, talks about it and believes in it.

In the world of production we are much freer now than ever before. As masters of technology we can accomplish colossal feats. The wonder of lunar exploration and now inter-planetary exploration staggers the imagination. We have "dominion over the earth" and soon we will rule the universe. As free men we are proud men. Our influence, possessions, gadgets and cybernetic creations surround us like coronation regalia. And so, the men of production set the pace for everyone. Our freedom to produce influences our desire for more freedom in social and intellectual spheres.

But our freedom to produce can become self-indulgence if we only acquire things to enhance our image of ourselves. Our freedom to think without respect for traditional values can lead to chaos and confusion. The accumulated wisdom of the centuries should be a friendly guide and not an enemy. We must face the future with our roots strongly imbedded in what is good in the past. And freedom used for excessive

self-assertion can lead to suicidal tendencies. We cannot control everything which comes our way. The tension produced by such an attempt may destroy us. Finally freedom which makes us "islands to ourselves" can be a subtle disguise for selfishness. We are meant to be like archipelagoes. We are our brother's keepers — if our brother is out of harmony with himself or us we must help him. There is only one true freedom where men are at harmony with themselves and others.

So we have gone too far in our desire for freedom. Many good values are discarded as we gaily liberate ourselves. We react to pressures which we assume come entirely from external sources when the most powerful enemy is within. These are forces within us which misdirect us, to our peril. Our walls are not always our own — we react rather than act. We are controlled rather than controlling. Fate seems to rule us — we do not shape our destiny. Thus we aid a tyranny within which is greater than any without. We try to control what is external to us when we should be directing our greatest energy controlling what is within. For if we are not free within we cannot act as truly free men in the external world.

Jesus said, "If you know the truth it will make you free." In that he regarded himself as the supreme Truth. We must know him to be free. The truth about ourselves is that we are incomplete within. There is discord in our intentions, division in our thoughts, and disunity in our actions. We do not function as whole persons, therefore, if we seek freedom without before uniting ourselves within, the results are fragmentary. But if we are related to the Truth in a personal way with Christ as the integrating force in our lives, then we can function as masters of our destiny. With a focal point beyond things, time or intellect which is personal and all-loving we have unlimited possibilities to be unified and truly free.

Our prayer at the beginning of a new year should be, "Unite my heart to serve Thee." For we cannot be Christ's if we are at cross-purposes within. We must decide whether we want the supreme Truth, Jesus Christ to free us from ourselves, or whether we will substitute other incomplete truths. The first way brings peace, the second frustration. If we know Jesus Christ in a personal way the truth is within us and we are free to achieve "peace on earth and good will among men." It is no longer a pipe-dream but a present reality. We must be at peace within before we can take peace to our neighbour and release him from whatever binds him.★

# LETTERS

## IN PRAISE OF HYMN RECORD

The recording *A Companion to the Revised Book of Praise* by the choir of St. Andrew's Church, Toronto, is a splendid achievement. I congratulate them on a fine piece of work from every angle. This record should sell very well.

It's an excellent selection of hymns, wisely chosen and so musically sung and played. The words are beautifully clear and expressive — and I thrilled to Mr. Bodle's accompaniment to "Picardy." The hymns moved splendidly too. (Organists across the country, take note!)

When my records arrived this morning I immediately played one throughout. Our minister, Rev. Dr. Malcolm McCuaig, was very much impressed with the cover on the record, very attractive and warm.

(Mrs.) Lilian Forsyth  
Knox Church, Ottawa

## WHY ELDERS ARE DULL

In the October Record the 1973 General Assembly was described as extremely dull by Joseph C. McLelland, who wrote: "Its very dullness is a sign of the times." The article then continues to interpret the sign and states that "After all, the genius of the Presbyterian system of church government is not the court of Assembly, but that of *presbytery*."

Although I have been a member of The Presbyterian Church in Canada for only a few years, I have been a member of three Reformed denominations during my lifetime, and it was always my impression that the genius (if I may borrow that word) of "The Presbyterian system of church government" is (a) direction and control by a group of *equals* rather than by one person, and (b) the place of the layman in the life of the church.

The Presbyterian form of government, especially through the office of elder, created an important place for the layman in the planning and government of the church. In each of the courts there is an equal number of laymen and ministers. The elders and clergy are equal and not subordinate to one another. In fact elders and ministers of the word are both elders, with different functions to be sure, yet equal. That is the strength of the Presbyterian form of church government as we find it in the various Reformed denominations. When elders and ministers meet together in session, presbytery and Assembly, they conduct the business before them. The dullness, noted by the writer, in General Assembly (as well as in many presbyteries and sessions) is there-



fore in my opinion, the sum total of the dullness of its members.

Paternalism, or if you like, maternalism, as exercised by the administrative council, could of course be one of the causes of the dullness. But I dare say that it is true that the ministers of the word do appear to exercise a great deal of paternalism towards their fellow presbyters, the elders.

The elder is denied many of the functions that are now set aside for ministers of the word only, such as moderator of Assembly, presbytery and session, etc. No great theological knowledge is essential for many of these functions, yet because of historical reasons, these functions are denied the layman. Our constitution further prevents concerned laymen to become elders by insisting on ordination of elders for life, and not allowing term eldership. Thus, elders, as they grow older (and wiser?) refrain from active participation in church work, because they know that if they show too much initiative or interest in any part of church work, they will be stuck with the job for life.

If such an active member is elected as elder, he becomes automatically an almost voiceless minority (because, you know, he is inexperienced!) and the

system makes sure that the elder blends with his surroundings, which is frequently extremely dull. That is the actual result of our present interpretation of the active role of elders in the church. That, I believe, is one of the main causes of the dullness in our denomination.

*P. Hanhart, Lethbridge, Alberta*

## LESSONS FROM THE PAST

May I compliment you on the attractive November Sunday bulletin cover featuring *The Record* and emphasizing the approaching centenary of our church...

Some persons today — in their immersion in the present and their planning for the future — find little time for considering or learning from the past. Now, it is true that we are not likely to be safe at the present moment nor shall we arrive where we want to go if we drive with both eyes on the rear-view mirror. But to ignore what is behind is to be less than smart. The three-fold emphasis on past, present, and future is a spelling out of present-day wisdom. As was the situation with God's people in ancient days, we are to heed the word that bids us "go forward." Yet with this vision and concern motivating us, we may in our centennial

observances give but a bare acknowledgment to the past.

My concern is that in our three-pronged emphasis our people's attention will be directed with knowledge and insight, and adequate emphasis, to our church's past: to 1875, the year of our union; and to 1925, the year of our unhappy division — that we may learn ALL the lessons concerning what we are now and where in God's name we must go.

*(Rev.) J. Lewis W. McLean, Elmira, Ont.*

## PAGAN OR CHRISTIAN?

To comment on the word fish as the name for a service movement described in the September *Record*, I shall quote in part from the book *The Two Babylons* by the late Rev. Alexander Bishop:

"About the very time when the Bishop of Rome was invested with the pagan title of Pontifex, the Saviour began to be called Ichthys or the Fish, thereby identifying him with Dagon, or the fish god; and what has gone under the name of the worship of Christ, has just been the worship of that same Babylonian divinity. Bacchus himself was called by the very name Ichthys. Nimrod, the Babylonian Messiah has been proved to be Bacchus."

*(Mrs.) Bernice Stewart, Arnprior, Ont.*

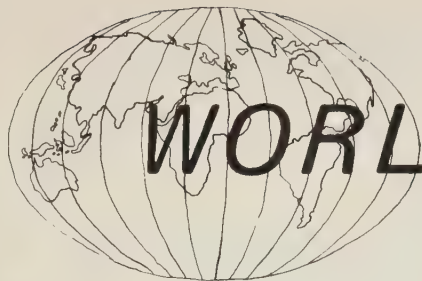
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# WORLDVIEW

## Population

EVERY NEW YEAR begins with babies. Cartoonists traditionally draw the New Year in the guise of a Rubenesque baby, glowing with health and chasing away the crabbed old year. And every reporter knows that a stock job his news editor is likely to give him on January 1 is to check round the city's hospitals and find out the name of the first baby born after midnight.

Of course, there are some disadvantages in being born at that end of the year. You are likely to go through school a grade below someone just a week older than you. And, for birthday presents, you run the risk of getting what didn't quite fit or suit someone else at Christmas.

### A world record

But the child was welcomed, and the mother honoured. Until recently the more prolific she was, the more honour she received. Madame Fyodor Vassilet, who produced 69 children from 27 pregnancies (16 pairs of twins, 7 sets of triplets and four sets of quadruplets), ended up by being presented at the court of Tsar Alexander II.

The Guinness Book of Records doesn't relate what Madame Vassilet told the Tsar, or (more likely) what he told her. But things have changed a bit in the century since then. 1974 has been designated Population Year by the United Nations, and nobody is suggesting that the world body is out to boost the number of births or even to say nice things about motherhood.

The bare statistics are numbing enough. The ones most usually quoted, from Paul Ehrlich onwards, are the "doubling times." At the present rate of increase, the world's population will reach 4 billion during the 1970's and will double in 35 years. The rate is swifter in some regions than others. In Latin America it is estimated that population size will double in 24 years; in Asia it should double in 29 years; in Africa it will take 30 years — because health

services are poorest there and more children die in infancy. The 35 year average is arrived at, because all the northern countries, from Japan through North America and Europe to the Soviet Union, have brought their rates sharply down.

What are the hopes of changes being achieved through Population Year? Not at all high, if the emphasis is put heavily upon family planning by itself and little account is taken of the great mixture of factors that lead people into having — or into not having — children.

About 30 developing countries have official family planning programs and in some Asian countries (Korea, Taiwan and Singapore are examples) the birth rates have come steeply down. But George Brown, a Canadian doctor who has worked for several years in North Africa and is now director of Population and Health Sciences at the International Development Research Centre in Ottawa, takes every opportunity to warn us:

"The limited success of most national family planning programs has clearly shown that in most countries a narrow, simplistic approach will fail to achieve significant fertility declines... Only recently has there been a serious effort to examine population on a broad basis, as a fundamental element in social and economic development, and one that cannot be manipulated only through voluntary family planning programs."

The research projects which, under his guidance, the IDRC is supporting in various countries do take a broad approach to population questions. A survey of family budgets in Senegal, an assessment of induced abortions in a rural area of Egypt, a demographic survey in three major cities of Zaire to measure fertility with migration and other socio-economic factors, an inquiry in Korea and Thailand and the Philippines into the motivations for child-bearing (the satisfactions matched against the costs of having children) — this is the type of research which George Brown and others think will give a sounder basis for popula-

tion policies than countries have had in the 1960's.

Not all countries have reached this stage of enlightenment. In a horrific little news story recently Des Frost, chairman of the ruling Rhodesia Front party, called on Ian Smith to create "a ministry of birth control to curb Rhodesia's growing black population." According to Frost, "Trying to handle this problem with kid gloves is having a negative effect. We need a ministry with teeth that can dish out benefits to those who conform and penalties to those who refuse to see the problems they create for future generations."

Rhodesia is in a sense a special case. Frost and his fellow whites are a tiny minority: 250,000 against 5½ million blacks, or a ratio of 1 to 22. Deprived of political power, the blacks can at least take "the revenge of the cradle." And sheer numbers seem bound to give them a political majority before long. (Is that the problem for future generations that worries Mr. Frost?)

Yet Frost with his racist nonsense has a lesson for us in Canada. It shows why many people in developing countries are suspicious when whites come preaching family planning and why they see it as a neo-colonialist plot to keep the non-white peoples down, or at least contained.

### Who is to blame?

Also who, in this winter of an energy crisis, is really creating the problem of shortages? If you calculate that one Canadian uses up the same amount of resources as 30 Indians, a small increase among the 22 million Canadians has a severe effect on the world's resources as uninhibited increase among 550 million Indians.

Perhaps that is what Madame Vassilet murmured to the Tsar — that she was far less wasteful than he and his courtiers were. That Russian peasant woman may be worth remembering and honouring after all, this Population Year.★



# A Christian approach to

# CHANGE CHANGE CHANGE CHANGE

By Karl McCutcheon

ONE OF THE MOST frequently used words in our society is change. There is virtually nothing that causes more arguments than change and particularly between the generations in our society — we hassle over everything from length of hair, style of clothes, curfews, to schoolwork, but especially we squabble over basic and significant issues such as fundamental attitudes and values. Frequently these so-called hassles start out as discussions, progress to an argument, and thence to a confrontation and shouting match with the original issue remaining unresolved and the only change being one of alienation between those involved in the original discussion.

## The process of change

So often this result emerges because we have never seriously considered the process through which one goes to bring about change, especially changes in profound social, economic, and political values. Maybe it is time to consider how a Christian should approach the issue of how one brings about change.

When you think about changes, either trivial or more fundamental that you have brought about in recent days or weeks, how many of those changes were effected through naked authority — the authority of a parent over his son or daughter, the authority of a teacher over his students, the authority of an office or store manager over his employees, the authority of a foreman over the men on the production line? How many of these changes would have taken place without the great asset of authority, such as parent over child, that brought about the change? It is unlikely that you achieved significant or real change at all — the only change you have brought about is superficial and probably only transitory.

When we look at this century, we observe that some of the greatest changes have been made by master practitioners of the use of authority — the classic examples being Hitler and Stalin. Both of these men used authority as the key to their success at bringing about change. Yet it is tragically ironic, especially in the context of the theme of this article that both men, and especially Hitler, tried to portray themselves as messiahs in a Christ-like fashion. In fact Hitler's activities in this area were an incredibly diabolic attempt to make him and not Jesus

Christ out to be the true messiah. What a total misrepresentation of the whole approach of Jesus towards the methodology of change.

While the use of authority has been a common method of bringing about change for a long time, we cannot exclude from condemnation the methods of some modern groups to achieve their desired changes. Their methodology can be regarded as merely a subtle refinement on the use of authority. A particular example would be the frequent resort to violent protest. We all remember the burning of the computer centre at Sir George Williams University, the activities of the F.L.Q., the frequent sit-ins at universities that often ended in violence. Admittedly, these cases are the extreme but they do represent a state of mind about change — that it is only through force, whether it be the force of authority or the force of outright violence, that one can bring about change successfully. And not particularly that the whole question of examining the *means* of bringing about change is sacrificed to the desired end.

How should a Christian approach the issue of change? Surprisingly, an excellent place to begin such a discussion is by examining the activities of a non-Christian, Mohandas Gandhi. A Hindu, who is undoubtedly one of this century's, if not history's, great figures, Gandhi admittedly derived much of his methodology of change from the life of Jesus Christ.

Gandhi's philosophy of change, which he took largely from the Sermon on the Mount, was summed up in an Indian word which best translates as soul force. This soul force philosophy, which was to become such a powerful agent of change both in India and elsewhere required its practitioner to bid farewell to fear. You must never be afraid to trust your opponent. Even if the opponent plays you false 20 times, you are ready to trust him the 21st time, for an implicit trust in human nature is the very essence of your creed. You always return good for evil until the evil doer tires of evil. Once when Gandhi suffered a terrible physical beating at the hands of some opponents, he was asked by the police to press charges. He refused — his explanation — "I am sure that when the *truth* becomes known, they will be sorry for their conduct."

Also at the heart of the soul force philosophy is the view



that you do not seek a victory over your adversary as the means of bringing about change. On the contrary, you win your opponent over. As has been said about Gandhi's tactics after a favourable settlement was reached on one issue — "The settlement came, not when our opponent had no more strength to fight but when he has no more *heart* to fight." In other words he had brought about a *profound* change in his former opponent's whole outlook. This change certainly does not appear to be superficial or transitory.

Growing out of his respect for and trust in his opponents, came another aspect of soul force — the absolute rejection of any means of achieving change that would poison the desired end. The two must be morally compatible. The result was his total rejection of any form of violence and a consistent harmony between his thoughts and his actions.

A superficial examination of Gandhi's philosophy of soul-force might lead one to the conclusion that it was hopelessly idealistic and naive. But if one looks at the results, one must conclude that as a method of change it was extraordinarily successful. Not only did he help secure the independence of India from Britain, he also made inroads into ending the isolation of the untouchables and he gave the Indian people some feeling of pride, dignity and self-reliance.

Significant also was his effect on subsequent leaders seeking profound change. Possibly most important among these was Martin Luther King, Jr. King has described how both the Sermon on the Mount and Gandhi's soul force philosophy influenced his technique of trying to achieve profound changes for his race. As a Christian minister, King had, of course, practised the principles of the Sermon on the Mount. But he had begun to have some doubts about the practicality of Christian love as an agent of change. He discovered, however, after deep study of Gandhi's philosophy, that he had been overly skeptical concerning the power of love and began to realize its true potential in bringing about social reform. King admitted that prior to reading Gandhi he had assumed that such ethical teachings of Jesus as "Turning the other cheek" and "loving one's neighbour" were only effective in individual conflict, and that when racial groups and nations were in conflict a more realistic approach seemed necessary. Gandhi convinced him otherwise.

King concluded that Gandhi was the first person to employ the love ethic of Jesus as a powerfully effective social force on a large scale. Hence King's search for a method of mass social reform terminated in the convincing Gandhian emphasis on love and non-violence. It was from this base that King refined his own non-violent Christian approach to change. Like Gandhi, he emphasized the necessity for courage. Like Gandhi he believed that you must not seek to defeat or humiliate your opponent but to win his friendship and understanding. How often do we use ridicule or humiliation as a means of getting someone to change some attitude or form of conduct?

## Don't strike back

Martin Luther King stated that the non-violent resister must accept suffering without retaliation, to accept blows from opponents without striking back. The underlying philosophy here is of some importance to a Christian interested in change. Both Gandhi and King argued that things of fundamental importance to people are not secured by reason alone but have to be purchased with their suffering. In the words of Gandhi, "Suffering is infinitely more powerful than the law of the jungle for converting the opponent and opening his ears which are otherwise shut to the voice of reason." This is little different from Jesus in Matthew 5, "Blessed are ye, when men

shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad."

Finally, King said, you must avoid not only external physical violence, but also internal spiritual violence. Put bluntly, you must not only refuse to shoot your opponent, you must also refuse to hate him. At the centre of successful change then, lies the principle of love.

Obviously much of the philosophy of Gandhi and King, two of the great change agents of our century, derives from the teachings of Jesus Christ, and particularly from his Sermon on the Mount. Assuming a familiarity with the teachings of "turn the other cheek" and the Golden Rule, let us examine another aspect of our attitude to our fellow man which is just as fundamental to a Christian approach to change and which is too often overlooked, although not by Gandhi or King, when we are trying to bring change about.

## The inner attitude

Jesus said: "whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (St. Matt. 5:22-24)

Jesus is trying to tell us that far more important than the overt act or action that we take, for instance when we are trying to effect change, is the inner attitude or motivation from which that act springs. It is this inner attitude expressed orally in phrases like "you fool" that Christ is condemning. Belittling or attacking, verbally or physically, seems to cause Christ grave concern. On analysis Jesus' meaning might be stated as follows — if one is crossing a room and stubs his toe against the leg of a table and kicks back at it, that is no sin. It may be considered by a psychologist as a good example of childishness or bad temper, but it hurts no one save the toe of him who kicks. However, Jesus would say, one who stubs his toe against another's person and kicks at that person *even in thought or word* has committed sin, because that other person is in and of himself a sovereign being made *in the image of God*.

It is fundamental to all biblical teaching that man is made in the image of God. This can mean nothing less than that God is the pattern for all of man's living. As therefore God is holy, righteous, true, just, loving, merciful, gracious, — so man must be all these things and must keep them constantly in mind when he contemplates trying to bring about change. Who in history was in a better position to use authority to bring about change than Jesus Christ? But he withdrew from using all the power available to him since he realized that profound and lasting change was not achieved in that way. It must be achieved in God's way.

It is a tragic commentary on the success of the methods of Jesus Christ, Martin Luther King and Mohandas Gandhi that the only way their opponents could deal with them and stop them was to execute or murder them. Placing the ethic of love at the centre of our lives and making it our guiding principle as we face the issue of change is absolutely fundamental for a Christian. Is there any other approach a Christian can take?★

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# 10

## THE HORRELLS—



THE HERRONS, who drove the Horrells to the airport ten years ago and bade them godspeed for India, had the fun of visiting with them last year at their home in Stockton-on-Tees, England.

Roger and Marjorie Horrell were sent out by The Presbyterian Church in Canada to India for a term of five years, but Calvin Church, Toronto, was to raise the working capital for whatever schemes Roger felt might help the Bhils in their dire economic plight. It will be recalled with what pleasure we viewed the first colour pictures which came from them, showing in the midst of an arid land, lush green fields producing a second grain crop after they had been watered by the use of the little pumps which we helped to provide!

The project mushroomed, and Roger received aid in terms of money, and in concrete forms such as tractors, etc., provided by other churches and individuals in Canada, as well as from Oxfam. He was thus able to do all sorts of helpful things. To mention just a few, he was able to drill deep wells for whole villages and provide proper retaining walls around them; to raise thousands of baby chicks and distribute them to augment the meagre diet of the Bhil people; to help administer a relief program in a famine period; to invent new mixtures of foods previously unused; and to start a brick-building operation to help walls withstand the monsoon storms. Altogether, the Horrells were a godsend to the Bhils, and it was great to know that every dollar sent out to them went to worthwhile ends.

The little baby who boarded the aircraft that day had been baptized "Clive," and we used to refer to him as "Clive of India," and to worry about his health as well as that of his

mother in a land where we felt that myriads of germs were waiting to pounce upon them. Today, Clive is enrolled at a nearby boarding school in Stockton to which he was awarded a scholarship, and his high standing in the competitive exams was due largely to his tutoring by his mother, especially in maths, in which she holds an honours degree from Cambridge.

### Enjoying the new job

We were met at the door by Roger, now a very becoming mature version of his Calvin days, and by young Donald who was born in India and is just as bright and interesting as his brother. Roger had until recently been working for I.C.I. Limited since their return from India, but last year began work with a new company heading up the production of new building materials. It is really experimental work in a new field, and Marjorie says that Roger would not have been hired had he not had the experience in India of building up a project from scratch. Roger is obviously enjoying this experience immensely, and feels certain that their venture will succeed.

He must be rather thoroughly acquainted with British home-building materials these days; he has completely renovated the whole top storey of their home and it is the most expert up-dating and remodelling job that could be imagined. They had bought a substantial and attractive duplex, and lived in the ground floor apartment while Roger was renovating the upper floor. They have now moved to the upper floor while he works at the ground floor, in the time he can spare from his new work. Ultimately it will be a one family dwelling — a perfectly beautiful home, with the kind of appointments one

## YEARS LATER / BY HELEN HERRON

just doesn't see even in any of the new suburban homes being built in England. We were really impressed with the latest examples of Roger's do-it-yourself skills.

For lunch that day we enjoyed delicious raspberries, freshly picked from their garden, a large and thriving operation which keeps Marjorie busy in season preserving its produce.

Roger has schemes aplenty for their own household. As an example, he intends to have a greenhouse for produce, with a large fishpond sheltered beneath it, heated by the sun and by the greenhouse, and where he will produce fish for food. The family are certainly healthy advertisements for growing your own food — they seem to have all the energy needed for these projects and lots left to dream up new ones.

### Wife and office manager

It was pleasant to hear Marjorie say that the India experience was something they would not have missed. Those of us who were corresponding with Marjorie would all be grateful to hear that, because we know that she was dogged by ill-health, and was wretchedly afflicted in the early stages when most newcomers to India are suffering some degree of cultural shock as well. Also, she had a small child to worry about, and later her second baby was born there under the most primitive conditions and in the midst of a power failure.

Missionaries from that area have told us that Marjorie had magnificent rapport with the hill people, and great compassion for them. She is an excellent linguist, and picked up their language very quickly. In addition to all this, she handled all the business and secretarial work of the project. She also held

the fort at home when Roger had to be away — who among us would enjoy that experience in India with two small children? They made a magnificent job of the "Horrell Project," and we tried to convey to them how much we and all their friends at Calvin wished them well in all their endeavours.

The project itself is of course still alive and well and living in India. They were grateful to hear that Calvin Church kept up support of the projects in India by raising money for Mr. Khunji, Roger's Indian successor in the economic resources job. The building Mr. Khunji occupies is a small corner in a foreign field which will be forever Calvin, for it was built (and is so named) by us as a memorial to our beloved "Chris" Hay who took such an active interest in the Horrells both when they were here and when they were in India, and who died while they were still there. They had tremendous admiration and affection for "Chris", and it is a thrill to them to have a memorial to her standing in the midst of the work they built up in India. (She was the wife of Prof. David W. Hay of Knox College.)

We tried to convey to them something of what it meant to us as a church to have our concerns stretched to include their ventures to help desperately needy people. It was a worthwhile experience all round — and that investment in energy and money will just go on accumulating interest in the form of benefits in the lives of people. In Christian terms, it is ultimately God's interest in our own joint investment — is there any better kind?★

*THIS ARTICLE and photo are from CALVIN LIFE, the newsmagazine of Calvin Church, Toronto. They are used with the kind permission of the author and of the editor, Prof. H. R. Rice.*



# TELL IT LIKE IT IS!

By Carroll H. Lee





## FIVE TEENAGERS DIE IN FLAMING CRASH!

The headline leaped out at me from the morning paper. Quickly I read through the first paragraphs to get the story, to find out what had happened.

The names of those killed were not familiar to me but the circumstances were. The young people had been to a graduation party at a nearby town. Although none were of the legal age to consume liquor, there had been a great deal at the party. The driver had shown signs of intoxication when he got behind the wheel but none of the others were clear-headed enough to prevent him from driving. Tragedy waited on a winding downgrade five miles away. The lone survivor related to police that they were travelling close to 90 miles an hour when the driver lost control and slammed into a tanker truck crawling up the grade.

Not long before this tragedy I read of another. The driver in this case had been a 19-year-old boy out for a spin in a second-hand sports car he had purchased the same day. He and a friend had stopped at a beer parlour to celebrate his purchase. He couldn't remember afterwards how many drinks he had — perhaps five or more. When another youth passed him on the highway he accepted the challenge to a race. Witnesses said that the two cars were abreast when they went over a rise in the highway. The driver's friend and a woman and child in the car they crashed into died in a split second of tragedy. Another child died in a hospital.

## Danger ahead!

A 20-year-old didn't think much about the dangers of drinking and driving when he took his mother's car for a spin after a drinking session with some friends. After all he was an experienced driver! Experience is not a match for fogged vision and dulled reactions. When the car swerved off the street he reacted in time to save his car — but not the life of a 14-year-old girl who was walking along the sidewalk.

Friends laughed when a youth leaving a neighbourhood party backed his car over a rock and into a fence. It took several attempts before he was able to manoeuvre his car out of the driveway, while his friends shouted instructions and jibes in voices made loud by alcohol. A half hour later their friend and his passenger were dead, their car crumpled like an accordion against a bridge abutment.

I could go on giving examples from my files of the tragic consequences when youth mix drinking and driving. Each year sorrowing parents mourn the loss of youthful promise cut short.

It is unfair, perhaps, to single out youthful drinkers and drivers. They form only a part of those who kill on the roads, part of those who die. In 1972 over 30,000 people were killed on American highways, 2,500 in Canada in accidents involving a drinking driver. Four million were injured, many crippled for life.

There is reason to think, however, that if change in the tragic pattern is to be made, the best place to start is with those who are just beginning to drive. There are more than ever before — more youthful drivers, and more of these who own their own cars. There are also more in this category who are beginning to use alcoholic beverages, patterning their lives after a generation the majority of whom drink, and yielding to the high pressure salesmanship of a mammoth industry whose aim is to capture a greater percentage of each group reaching drinking age.

We can begin by telling the story as it is: that alcohol is a drug that begins to act on the areas of control and judgment from the very first drink; that for the average person two drinks can produce a marked decrease in driving ability and three drinks can raise blood alcohol content to the level of criminal impairment. After four drinks the chances of an accident are seven times greater than for non-drinkers, and after six drinks the chances of an accident are *25 times as great*.

We can point out that the way a person *feels* about his ability to drive after drinking has no relation to his driving ability. We can remind of the fact that a conviction for impaired driving will jeopardize one's right to drive and will certainly produce immediate and drastic escalation of his insurance premiums.

We can document the numbers of people who are killed or critically injured and break them down into categories of age and driving experience. We can speak of the tragic consequences, although there is no feasible way of documenting the heartbreak, pain and loss left in the wake of those thousands maimed or killed because some people place their right to drink above the right of others to live.

We can do all this but if we are honest we must go on to admit that all this has been done during the last two decades and there is no reason to believe that the spectre of death and destruction influences appreciably the driving habits of those who also drink. Each year the toll is higher than the year before. In my own district, in spite of an extensive education program carried out through the news media, and in the face of rising penalties

from the courts, there has been an increase of 300% over a two year period in the numbers convicted for impaired driving. A conclusion that we must come to is that those who drink are in poor condition to judge their own driving ability after two or three drinks. It must be further concluded that concepts of responsibility and character are first victims of the drug alcohol.

## Don't drink!

The experience of some European countries has been that no appreciable reduction in the incidence of death and damage caused by the impaired driver can be brought about by law enforcement unless the penalties are increased to include mandatory jail sentences for even first convictions. Even so the drinking driver is still the largest single cause of death on the streets and highways.

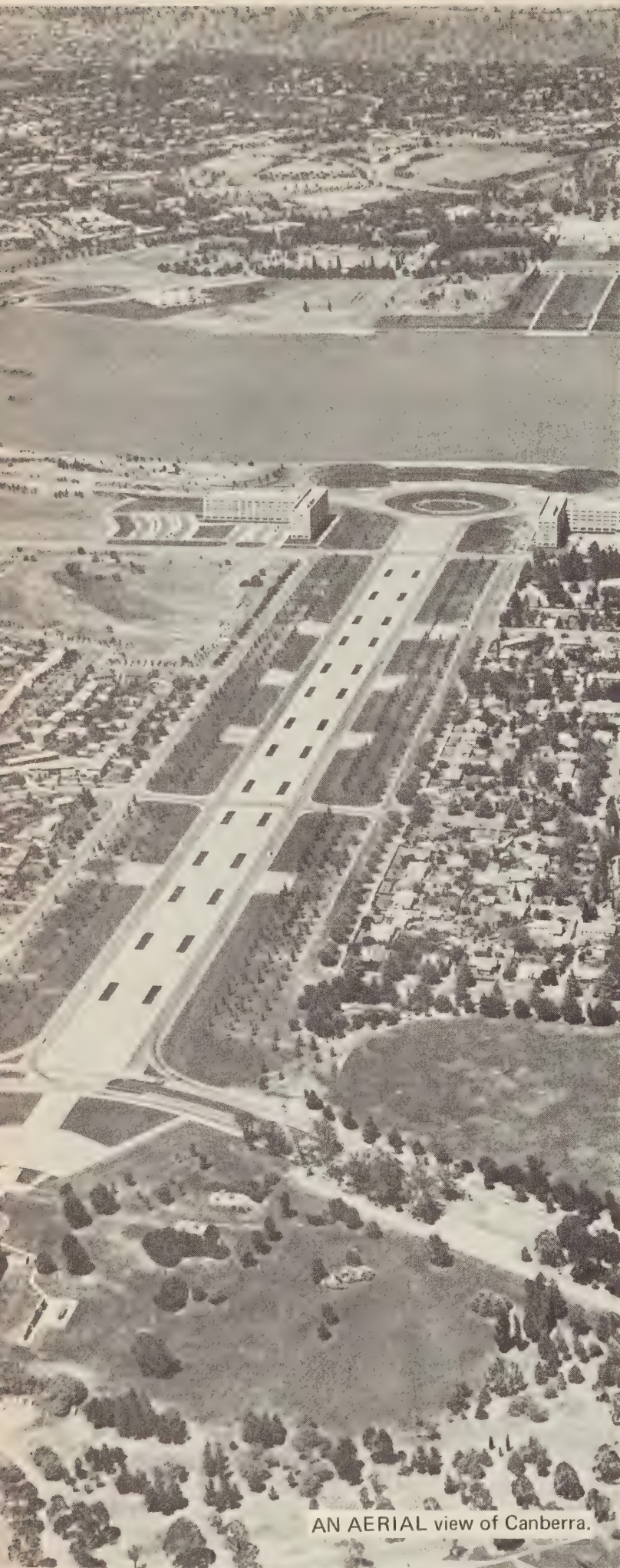
My generation has used extensively the slogan "Don't drink and drive." At the same time we have licensed more drinking outlets with large parking lots than at any other time in history. We have not even begun to control the problem of impaired driving. More people have been killed by the drinking driver than in any war of our history. If we are to "tell it like it is," we must say that we have let ourselves be duped and disarmed by social custom and by a billion dollar advertising program carried out by those who make and sell alcoholic beverages.

The slogan for youth of today, who are moving in great numbers behind the wheels of our country's automobiles, should be "Don't drink!" It is the only way to be sure that one will never drive an automobile while under the influence of alcohol. It is the sure way of bringing down the tragic ascent of highway fatality statistics. It is a way of assuring that in almost every area of life there will be an advantage, for alcohol makes one less than he should be.

Those who are raised in homes where there is a tradition of abstinence have a special inheritance and a special responsibility. In what they do, in what they achieve, in every group in which they are a part, they can witness to the fact that the Christian does not need the crutch of alcohol. And to all those who experience the special thrill of driving for the first time with the tremendous responsibility for highway safety they can tell it like it really is — "Don't drink, there is a better way!"★

*THE REV. CARROLL H. LEE is a probation officer in British Columbia.*





AN AERIAL view of Canberra.

TAKE ONE NEW SHOPPING CENTRE in a new suburb of a young city. Place 12 competing churches around the choicest piece of land in the town square. To the church leaders of Canberra, Australia, this sounded like another Fyshwick fruit and vegetable market, where the wise shopper browses from stall to stall before purchasing.

This possibility could have become a reality if the church people of Canberra had been so inclined. The National Capital Development Commission is responsible for planning the rapidly growing capital of Australia. Eight years ago, when the N.C.D.C. was projecting the expansion of the city south-westward into the Woden Valley, it called in representatives of different denominations and asked them to stick pins in a map indicating where their denomination wished land to build a church. Twelve pins landed in the strategic centre of the area. But, instead of building a marketplace of churches, the denomination opted to get together and build a "church in the marketplace."

Eventually eight denominations formed the incorporated company to be known as the Canberra Churches Centre. The 24 members of the company were nominated by the Anglican Church, Baptist Church, Churches of Christ, Congregational Church, Lutheran Church, Methodist Church, Presbyterian Church and Roman Catholic Church. Over the years of working together, denominational differences have been submerged in the wider concern that the Canberra Churches Centre should be the main church agent to serve the people of the Woden Valley seven days a week. One of the prime movers

## THE CHURCH

behind the centre, the Right Reverend C. A. Warren, Anglican Bishop of Canberra and Goulbourn, maintains: "Denominational barriers are a barrier to evangelization and proclamation."

The four-storey Canberra Churches Centre is located in the new Woden Valley business and shopping centre. Construction started early in 1973, and the Centre opened in November. Eventually 15,000 people will be working in this area. It was felt that the usual ecclesiastical type of building would not attract and serve these people during weekdays. Accordingly, a building with office-type architecture to blend in with the rest of the complex was decided on. The company also decided that Sunday morning worship would still be the separate preserve of the denominations, most of whom had in the meantime found church sites in other surrounding suburbs.

On the town square or lowest level there is a reception area for people shopping and doing business in the vicinity. There is also a book shop combined with a coffee shop provided with comfortable chairs, to invite browsing, relaxation and chatting with the staff and each other. From this area an elevator takes those seeking the church's help up to the fourth floor, to rooms staffed with clergy and lay counsellors, as well as a group counselling room. These counsellors can refer those people with health and welfare problems to the appropriate agencies a short walk across the town square. Also on the fourth floor is Canberra Life Line, an interdenominational agency that anyone can telephone in a moment of crisis. In the



Canberra Churches Centre 200 trained volunteer counsellors meet people with problems face to face, as well as over the telephone. There is also a ministry to the many tourists who visit Canberra, but who often wander alone and lonely, in need of spiritual help. Noon hour and evening lectures and discussions are being planned, like the "meet the candidate" sessions held in several churches before the last election, or the session on road safety held at nearby Good Shepherd — St. James Churches. In a modern motorized society what could be of more concern than to show Christian love at the steering wheel? If the Canberra Churches Centre had been in existence at the time, such sessions would have been located at the centre where they could have attracted more business people and shoppers on their lunch hour. The company hopes that the centre's program will be active and varied enough to attract many people in Woden Valley, both to meet their felt needs and to stimulate them.

However, the planners did not want the Canberra Churches Centre to be just another social service centre staffed by eager church people. So, on the top floor there is not only a small chapel open at all times for private prayer, but also a larger chapel seating 240 persons that can be enlarged to seat 400. Sunday evening and midweek worship, including youth services, are interdenominational. The Roman Catholics use the larger chapel on special feast days. By unanimous agreement, on Sunday mornings the larger chapel becomes the Anglican parish Church of St. Alban's, which until now has been a parish without a building of its own. The other

specialist in Christian education or in social welfare would have his headquarters in the Belconnen building and would serve the whole area. This could also be the case in Woden Valley if such a need seems apparent.

Eventually the churches hope to erect a Canberra Churches Centre in Tuggeranong, an area of Canberra that is barely off the drawing board. If the space can be found in the Civic Centre, the company would like sometime in the future to put another Canberra Churches Centre into the busy downtown section of the city. Since Canberra is a series of planned suburbs growing around town squares like petals of flowers, the long-range hope is that each town square in each section of the city will one day contain a Canberra Churches Centre.

Such planning would suggest that the churches have unlimited finances available to erect buildings whenever the opportunity presents itself. In the beginning, however, the greatest problem lay in the fact that none of the churches concerned could hope to provide the kind of financing required to erect the kind of building conceived for the first project in Woden Valley. Businesslike minds among the church representatives foresaw that a building combining commercial and church interests would solve the financial problem. Accordingly, the Bank of New South Wales negotiated a 20 year lease of two floors of the Canberra Churches Centre, which serves as the bank's main premises in the Woden Valley. This arrangement not only brings church and business together under one roof, but it helps to pay for the building.

The Canberra Churches Centre is typical of the ecumenical

# N THE MARKETPLACE

By Jean E.  
Sonnenfeld

participating denominations feel that their existing or projected church buildings in the south-western end of Canberra will meet the needs of their own people for Sunday morning worship.

A full-time director is at work in the Canberra Churches Centre. His role takes him into community development. The Woden Valley Study Group has existed for some time, studying and making recommendations to the National Capital Development Commission concerning the growth, planning and social welfare of the Woden Valley. The church is well represented on this study group, for the church leaders of Canberra believe that the church exists for the community and belongs in it. That is why the Canberra Churches Centre refuses to confine itself behind gothic arches and stained glass windows. The job of the director of the Canberra Churches Centre is to find out what the needs of the growing community are, and to work with the N.C.D.C., giving and receiving advice, and implementing it.

Plans are already under way to build another Canberra Churches Centre in the town centre of Belconnen, in the growing north-western end of Canberra. It is projected that 16,000 to 18,000 people will be working in the centre of Belconnen when the whole area is built up. The Canberra Churches Centre to be built there will not be a copy of the one in Woden Valley. As has been done in Woden Valley, a study group will find out the needs of the area, and will also look to see if any local specialists in necessary fields are available. A

spirit of the people of Canberra. Most of the population were born somewhere else and have moved to Canberra in the last 25 years. Their ties with a particular church building or establishment are not as strong as if they had never left the home church in which they were baptized. Like the sojourners in other mobile communities, they do not shy away from mingling with other denominations or crossing denominational lines. When the plans for the Woden Valley Canberra Churches Centre were announced, the *Canberra Times* ran a cartoon of a man standing at an elevator looking at a board listing the floors on which the eight participating denominations would be found, and tossing a coin. Unfortunately, the cartoonist had completely misunderstood the nature of the whole venture. No denomination has a room of its own in the centre. The counsellors and workers connected with the Canberra Churches Centre keep their denominations as anonymous as possible. They simply work to serve the Canberra Churches Centre and the community in which it is located.

The venture could fail. People could simply stay away from the two floors housing the Canberra Churches Centre, and enter the building only to do business with the bank on the middle two floors. However, the members of the company feel that in a modern 20th century city God is calling them to place his church squarely in the marketplace where people may enter its open doors any day of the week for worship, counselling, fellowship or stimulus to serve God when they go out again into the marketplace.★



DOODLE-TIME, WATCH-WATCHING TIME, DAY-DREAM TIME or just plain Nap-Time might well and honestly be printed on the church calendar at the spot where "Sermon" appears — insofar as many of the congregation are concerned. Who really listens to the sermon, anyway?

But why is this? Has not the sermon been considered a vital part of the worship experience throughout many centuries? In fact, has not the sermon been given the focal point in the Sunday devotional hour? Is something wrong with the present-day sermon?

Ah, there is the cold and cruel truth — preaching and sermonizing have fallen on evil days. For one thing, worshippers have lost confidence in the sermon as a guide to more triumphant living. Much talk has been given to moratoriums on preaching — let's get along without sermons. Seminaries may make preaching a minor emphasis. Young pastors may approach sermonizing as an old-fashioned relic of the church.

## The content of the sermon

But, before we scrap sermons entirely, is it possible that we might set down some requirements of a sermon that would compel us to listen, yes, make us eager to listen?

Having been the man in the pulpit for many years I now find myself in the pew and I find my outlook on sermons somewhat changed! I desperately want something from the sermon, but what is it?

First, I believe, and without undue selfishness, I want to find myself in the sermon. Of course, I care for the others in my church — the other 400 or so who sit in the pews alongside, in front of and behind me — but I have problems and concerns that are strictly my own.

The sermon must have something in it that touches me where I live. Vague generalizations; fulminations on race, war and poverty; the superiority of our denomination over others leave me with my burdens as heavy as before.

And if I do find in the sermon something that is for me, I want to be sure that it is God who is speaking to me. My pastor is a splendid fellow whose friendship I value, but I do not want to hear his advice or sympathy in a sermon. I want to have an assurance that it is God's word that is coming through the preacher. I can read books of all kinds filled with laudable suggestions for behaviour and thought. I can and do read the Bible, but I look for something personal and intimate and authoritative. In the worship the mood has been set of expectancy, I am ready to hear God speak.

What a letdown it is if I hear only a compendium of writers ancient and modern or a pastoral pique against something that has occurred during the week! If only I can sense behind the words of the sermon that the preacher is being used of the Spirit to bring God's word to my situation!

The force of the sermons of the old-time prophets was in the thundering, "Now hear the words of the Lord!" From my own past preaching experience I know that modesty forbids a pastor from promising this kind of thing to his congregation, but he will not need to make the statement — if he has the words of the Lord it will soon be apparent and there will be a hush over the audience. Every moment of life is crisis and nothing but an assurance of the presence of a power greater than anything I have found in this world can resolve that ever-recurring crisis.

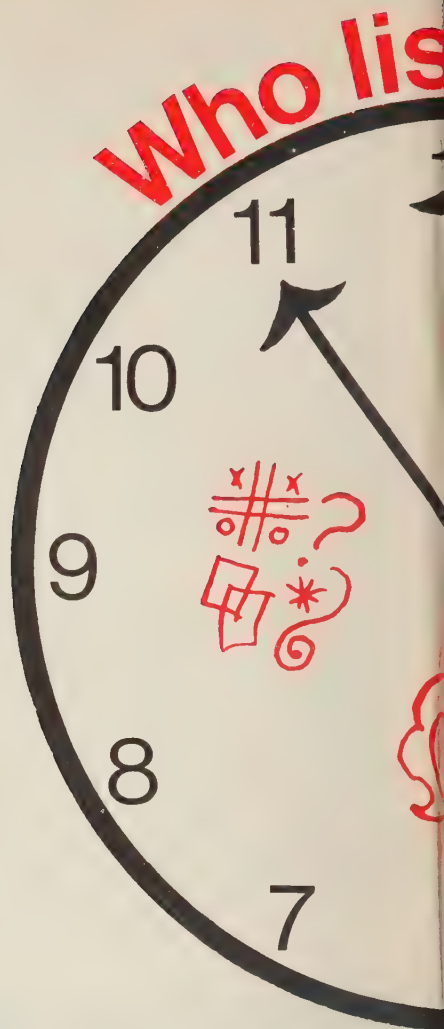
This leads into the necessity for the preacher to speak with a positive note. An apologetic attitude of, "It seems to me," indicates that the minister has no deep belief that he is being used of God. This approach is much like that of the clergyman told by Kierkegaard: the man had preached so effectively of

the destroying force of sin that his congregation was moved to tears of repentance. In alarm the preacher cried out, "Do not cry, my beloved, what I have said may not be so!"

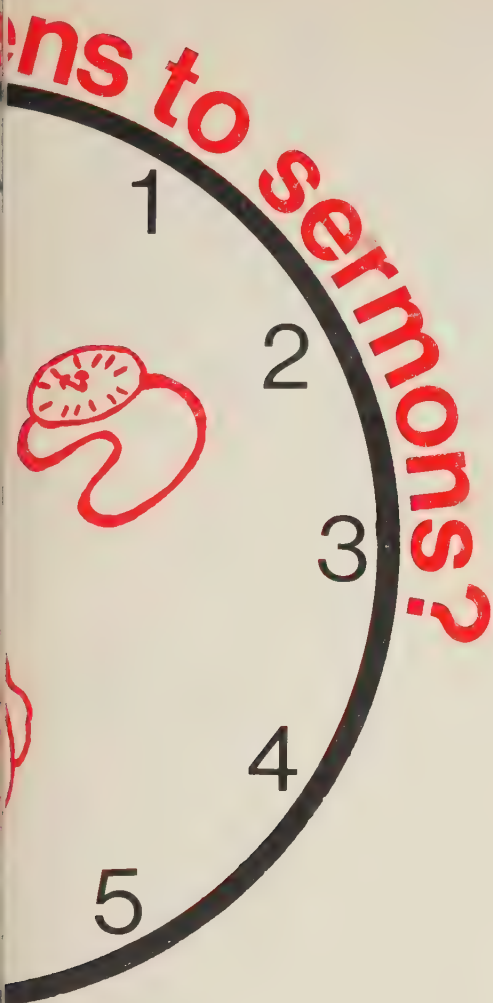
Even though I may not accept wholly what my pastor is saying from the pulpit I am helped immensely if he can convince me that *he* has no doubts that what he is saying is the absolute truth. In a world of comparatives, compromises and "gray" areas I need to be faced with something that admits of no hedgings. My little boat needs to be sure that there is a voice that will be obeyed when saying to the storm of life, "Peace, be still!"

I also require an acceptance of reality. A preacher must be a scholar, of course, and his sermon preparation may include reference to old books written when customs and life demands were far different than what I must deal with today. While I do not discount the value of bringing the experience of the past into the present as rough guide-lines I cannot see the point of a preacher confining himself to the days of old.

In an old novel by Harold Bell Wright a member of a church told his new (and young) pastor that he should preach only the "old Jerusalem gospel." The young minister soon learned that what his parishioner had in mind was that he should preach of the wanderings of the Israelites in the wilderness and the struggles of Paul on his missionary journeys — he was to avoid applying the gospel to honesty in today's transactions in the home and in business!







By Glenn H. Asquith

I want my preacher to be keenly aware of the world of 1974 and show me how the biblical material can help me to cope with my situation. In one of my early parishes a man was talking rather profanely and when I came into hearing range I heard him say, "Better knock this off — mustn't shock the minister!" I did not appreciate that kind of protection. Nor was I helped when in a later period one of the trustees of the church I was serving went up to another member of the board and asked him to smell his breath — he wanted to be sure that the pastor would not sense that he had had a drink before coming to the meeting! Unless my pastor is fully aware of what is going on in my world he cannot speak to me in terms that I can understand.

And, speaking of understanding, I would earnestly request that my pastor, or any preacher, would use homely illustrations. When Jesus and the apostles and the prophets preached they brought in stories of the world and men around them. So often Jesus would begin, "The kingdom of heaven is like . . ." Multi-syllabic words and polished logic may have their place somewhere, but not in a sermon to which I must listen! In a TV commercial a man was extolling the bargains to be found at a supermarket: vegetables were down 10%, meat was down 8%, and so on. Another man appeared and suggested, "Why don't we give them a 'for instance'?" So the first man held up a roast of beef and said, "You can buy this for so much." That became definite to a would-be buyer and was good advertising.

A sermon needs this same kind of down-to-earth definiteness, a simple illustration of what the preacher means by his statements. It might help if every preacher was haunted by the same fear that lurked in the heart of a pastor who said that every time he had finished preaching a sermon he hurried to the closing hymn for fear that someone might rise up in the congregation and say, "Preacher, you have urged us as Christians to get out and change the world — now I, for one, am ready to try, but — just what did you have in mind?" If the sermon can put an "X" on the map of life, pin-pointing a place where I must get busy, I am much better off than by a blanket coverage of life in general.

Another thing that occurs to me brings in an over-used word: *identity*. In a sermon I need to sense that the preacher and I are in the same fragile boat and that we are going to sink or swim together. If my pastor can prove to me that he identifies with my temptations, my struggles to survive and my many failures I shall listen to him with respect. I like to hear implied, if not expressed in the sermon, "we" instead of "you." Once when I applied for life-insurance I was told that, as a clergyman, I was a "preferred risk." If a pastor accepts that favoured status in the world he cannot avoid getting into his sermons that separating line that puts his hearers in one category while he stands privileged in another. The Apostle Paul solved this by making tents to earn his living so that he could speak to men hard-pressed to make ends meet.

Of course, my preacher cannot do this with all that we demand of him, but he can refuse to accept a coddled existence, and see himself as a sinner and a creature facing all of the uncertainties of life. One sermon I heard as a boy remains with me. The preacher began by confessing that something had gone wrong in his home before he had started for church and he had lost his temper and lashed out at his family. And then he said, "You can see that I need this sermon as much as you do." I would like to feel that the preacher is preaching to himself and then I shall accept his preaching for me.

Finally, I need to feel that the preacher has a concern and love for me. I must know that he cares about my troubles and what may happen to me. I heard a radio preacher propound the doctrine of sin and everlasting punishment and the need to accept the blood of Christ as the only way to salvation. But then he closed with this: "I have faithfully told you what you may expect if you don't repent and come to Christ. My responsibility ends now. It is up to you. If you want to go to Hell, go ahead."

## Love and concern needed

I found no love in this message. I thought of Moses who was ready to be blotted out of God's book of life if only his people might be spared. It is the Moses attitude that I need in my preacher. I long to feel that the preacher is speaking not for the salary we pay him, not for the satisfaction of knowing that he has fulfilled an obligation and not for a possible promotion to a larger parish — I desperately need to sense that this sermon that I am hearing is the result of the preacher's love for men and women and young people.

All in all, I have great confidence in the power of preaching. I shall continue to look up anxiously to see what it is that God is giving to me for my comfort and guidance. And I shall be humbly grateful for the times when my pastor reaches my heart.★

*THE AUTHOR, now retired from the ministry, was once editor of The Baptist Leader.*



## The strange case of Park, Jong Suk

by Helen Post

■ A David-and-Goliath story is unfolding in the courts of Yokohama pitting 22-year-old Park, Jong Suk against Hitachi Ltd., one of Japan's largest industries whose sales topped \$3.2 billion in 1972.

Although he was born and educated in Japan, Mr. Park is a Korean. For this reason he has no family registration, the legal record possessed by each Japanese family. And that is where his troubles began.

### No jobs for Koreans

After graduating from high school, Park, Jong Suk passed the examination offered by the Hitachi factory to anyone seeking employment. He was notified to report for work the following September and to bring with him his family registration. When he disclosed to his future employer that he, being Korean, had no such record, the situation abruptly changed. The job was no longer available.

What happened up to this point is not necessarily unusual, for Koreans are constantly discriminated against in employment. But Mr. Park decided to claim his right to the job for which he has been hired on the basis of successfully passing the employment exam.

When he pressed the company as to the reasons for his discharge, he received various explanations: "The company does not employ foreigners . . . . You falsified your application by using your Japanese name . . . You gave your birthplace, not your permanent place of domicile (which, according to Japanese law, a Korean must report as being Korean, even though he may never have been there). Therefore we do not consider you reliable."

Believing that his employment was terminated because he is Korean, Mr. Park decided to take the case to court. On December 11, 1970, he filed suit in the Yokohama District Court. This is thought to be the first case in Japanese history involving employment discrimination based on race.

A group of young Korean and Japanese students and workers organized the legal defense committee for Mr. Park. They appealed for and received from the World Council of Churches' Program to Combat Racism a grant of \$5,000. The council saw the case as a way of bringing to public attention the scandal of past and present discrimination against Japan's Korean population.

In the past two and a half years the

legal defense committee members have done considerable research and turned up all kinds of historical material on the Japanese treatment of Koreans. They published leaflets, pamphlets and a monthly paper. Meanwhile the membership of the committee grew to more than 300 persons.

They discovered that in Japan today there are more than 600,000 Koreans, approximately 90% of the non-Japanese population. Some 70% of them were born in Japan, and many have both Korean and Japanese names.

For more than 35 years, Korea suffered under the colonial domination of the Japanese. The national mobilization policy of the 1930's compelled thousands of Koreans to go to work in Japan. They were assigned to the most menial tasks and forced to live in deplorable conditions. During periods of "assimilation," they were required to take Japanese names and to speak only Japanese. Discrimination came to be practiced against Korean residents in housing, education, employment, and social service benefits — and this is true even today. Koreans make up 25% of the country's unemployed.

Early in 1973 — the 50th anniversary of the Great Kanto Earthquake — researchers of the legal defense committee for Mr. Park began to unearth references to the killing of 6,000 Koreans in the panic that followed the quake. Pains-takingly they sought to corroborate the rumours. From dusty storage bins they collected old school textbooks which carried mentions of the disaster eliminated from later editions. They tracked down eyewitnesses, now in their 70's and 80's.

Last September a mass meeting was held in Tokyo in memory of the massacred Koreans. Sponsors were the legal defense committee, the National Christian Council's Committee on the Human Rights of Alien Residents, and the Committee on Social Action of the United Church of Christ in Japan. The five-hour rally on the second hottest day of a steamy Japanese summer was attended by 1,800 people. The mood was heavy and painful.

#### Budget receipts

The General Assembly's budget at November 30th, 1973, had received \$1,440,425 from congregations, \$329,879 from the W. M. S. (W.D.), and \$27,600 from the W. M. S. (E.D.), a total of \$1,797,904. Receipts from the same sources in the first 11 months of 1972 amounted to \$1,778,767.

Expenditures to November 30th totalled \$2,701,702 in 1973, as compared to \$2,548,006 in 1972.

Congregations are reminded that budget givings must be received in the comptroller's office by Monday, January 14th, to be included in 1973 credits.

John Nakajima reported on the memorial meeting as follows: "... the participants recalled the situation on that fateful day 50 years ago: beginning one hour after the earthquake, entirely groundless rumours spread among the Japanese that lawless Koreans were setting fires, poisoning wells, bombing buildings and raping women . . . For two weeks the entire metropolitan area was in utter panic and chaos. More than 3,600 vigilante groups were organized and they proceeded to brutally attack and kill every Korean in sight . . . The incident was never officially reported nor investigated. It was only after World War II that the fact began to be known by concerned historians. But it has never received wide attention among the Japanese public."

At the rally the young sponsors distributed mimeographed materials detailing the results of their research on the "mass killings." However, the emphasis was not on looking back. Rather they wanted to alert the public that the same kind of discriminatory mentality exists today among the general Japanese population.

Two writers, a historian and a pastor, representing both North and South Korea, spoke about the unhappy relationship between Japanese and Koreans. Then an appeal was made on behalf of Park, Jong Suk by Dr. In Ha Lee, a pastor of the Korean Christian Church in Japan and a member of the WCC Commission on the Program to Combat Racism.

### Fear hangs over them

The hearings on the case continue. Mr. Park's defense is handled by Mr. Nakadaira, a former judge and prominent Christian layman and a team of young lawyers who have all donated their services. Witnesses for Mr. Park, many of them Korean and Japanese scholars, have completed their testimonies; it is anticipated that a decision will be issued this spring. Regardless of the outcome, it is expected that the case will be appealed to a higher court.

The Park case and the rally demonstrated a process of conscientization effectively set in motion, says Dr. Lee, conscientization of both of the oppressors and the oppressed. The goal?

"Upon coming to Japan," Dr. Lee told the crowd at the rally, "I heard about the 1923 massacre and I began to fear for my own life if I did not become 'Japanese'. Even today Korean young people feel the same way."

In order to remove the fear that hangs over their lives, Japanese must be liberated from their antipathy toward anyone not Japanese, and Koreans in Japan must be affirmed in their own sense of dignity and self-identity.★

*MISS POST is an American journalist working with the information centre of the United Church of Christ in Japan. This article is from Ecumenical Feature Service.*



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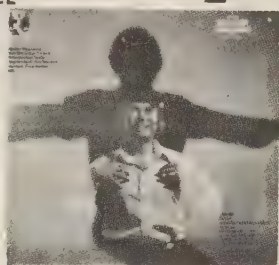
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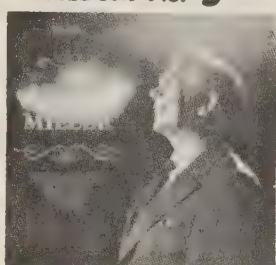
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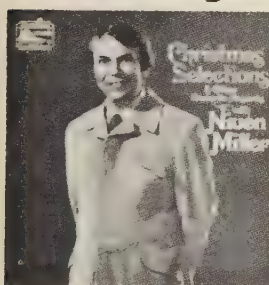


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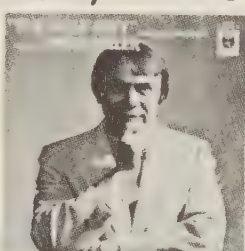
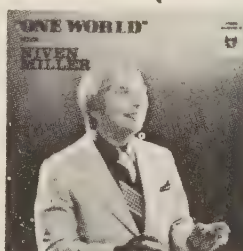


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January, 1974



## First Indian minister



The first Indian Canadian to be appointed a Presbyterian lay missionary is Edward Bunn, for whom a service of recognition was held at Oak Lake Reserve, Pipestone, Manitoba.

Mr. Bunn, with his wife Nora, lives at the Birdtail-Sioux Reserve, where he has been an elder for several years. After training at Mokahum Bible School, Cass Lake, Minnesota, U.S.A., he was appointed by the board of world mission to the Birdtail and Oak Lake charge.

The recognition service was conducted by the Presbytery of Brandon, with the Rev. W. M. Barber as moderator. The ladies of Oak Lake Reserve served lunch afterwards.

## Aid for Middle East

World Council of Churches staff members returned from the Middle East "very much encouraged by the sincerity, openness and deep concern and desire for a just peace" of the people in the area.

Dr. Leopoldo Nilus, director of the commission of the churches on international affairs, and the Rev. Johannes Snoek, secretary for the committee on the church and Jewish people, visited Israel, Lebanon and Syria while Stanley Mitton, the WCC's emergencies officer, visited Egypt.

Dr. Nilus and Mr. Snoek had contacts with top government officials in all three countries as well as consultations with leading figures in the Palestinian Liberation Organization. In Damascus, they talked with two Israeli prisoners of war, both pilots, who said they were well cared for. The WCC team noted names of the prisoners and passed on messages to their families through the Israeli mission in Geneva.

So far more than \$200,000 worth of medical supplies have been airlifted to Syria by the WCC. The supplies include gauze, serum, glucose, antibiotics and cotton bandages. At the request of the Syrian authorities, some 600 tents and 10,000 blankets were sent by sea as well as mattresses and clothing.

Church agencies in Germany and the United States have also responded to a request from the WCC to supply bandages and surgeon's gloves to the Magen David Adom society in Israel.

In Cairo, the emergencies officer had discussions with the minister of health and social affairs about WCC assistance in Egypt. A list of drug needs, including blood packs, was agreed upon. Further discussions are expected on rehabilitation aspects including a request for help for prosthetics work and vocational training for limbless soldiers.

Some 200 pounds of antibiotics, 30,000 blood transfusion sets and 500 pairs of surgical gloves have already been sent to Egypt. An ecumenical service committee drawn from all the churches there is working closely with the government and Red Crescent society on all aspects of relief and rehabilitation work.

## Key 73 at Kemptville

At Kemptville, Ont., the ministerial association planned a three night rally as part of the Key 73 campaign. The eight denominations involved divided the area into districts for house-to-house visitation.

The result was a total attendance of more than 1,500 at the rally. Speakers were the Right Rev. William Robinson, Anglican bishop of Ottawa, Sister Mary Madden of the Movement for a Better World, Washington, D.C., U.S.A., and the Rev. Donald Cantelon, Pentecostal radio and television pastor, Kingston, Ont.

The Presbyterian minister, the Rev. J. P. Schissler, reports that a Bible discussion group is being formed at the Kemptville College of Agricultural Technology, demands are being made for outreach among the youth in the community, and Christians in the area are now joined in closer fellowship.

## Canadian Council action

The Canadian government was commended by the general board of the Canadian Council of Churches for arranging Canadian participation in the peace-keeping operation of the United Nations in the Middle East.

The Council's board urged the government to continue pressing for a peace conference under U.N. auspices. A negotiated settlement should provide for: (a)

secure and defendable borders to guarantee the security and territorial integrity of Israel and the Arab nations; (b) a just settlement of the Palestinian refugee problem; (c) protection of the rights of the Palestinian minority resident in Israel, and of the Jewish minorities resident in Arab lands; (d) a comprehensive development plan for the whole Middle East area.

In another resolution the Canadian Council's board urged the Canadian government to facilitate the entry into Canada of a greatly increased number of political refugees from Chile, "to escape the ruthless repression of the government of Chile."

After discussing a report on the future of the Ecumenical Institute of Canada, the board approved its continuance with its primary function to be education in mission.

## Prison for clergyman?

A United Church of Canada clergyman faces a prison sentence in the United States. The Rev. Thomas York, an American who became a Canadian citizen ten years ago and later a minister of The United Church of Canada, was told he faced a charge by his draft board when he returned to the States to do post-graduate work. Mr. York turned himself in to the FBI and stood trial in October at Little Rock, Arkansas.

The jury found him guilty of failing to keep his draft board informed of his mailing address but Mr. York says he had instructed the Selective Service to send his mail to his parents at Little Rock. Instead, he said, the Selective Service sent the notices to old addresses in either Toronto or Moncton.

The three year sentence, which is being appealed, was given by U.S. Federal Judge J. Smith Henley who said that he felt compelled to give Mr. York a prison term since a failure to do so would indi-



MINISTERS REVERSE ROLES: Rev. Dr. R. J. Berlis, left, has become assistant to Rev. James Peter Jones of Knox Church, Guelph, Ont. Dr. Berlis retired last September after more than 27 years as minister of the Church of St. Andrew and St. Paul, Montreal, where Mr. Jones once served as his assistant. Between them is James Mayes, Jr., clerk of session.



cate that the court was granting amnesty to persons who had fled to Canada to avoid the draft.

In a telephone call to the Hon. Mitchell Sharp, Secretary of State for External Affairs, the Moderator, Rt. Rev. N. Bruce McLeod, conveyed the protest of the General Council executive at "the apparent injustice" of the sentence.

## Caribbean conference

Some 16 denominations on 30 islands and the mainland have joined in forming the Caribbean Conference of Churches, which includes the Roman Catholic Church in its membership.

The CCC represents more than eight million Christians from Cuba, Curacao and the Bahamas to Belsize, Grenada and Guyana.

The Rev. Roy G. Neehall, a Presbyterian from Trinidad, is the general secretary of the new conference.

## Degree exchange offer

The senate of Knox College has decided to enable graduates with a Bachelor of Divinity degree to exchange it for the degree of Master of Divinity. Applicants should render up their B.D. parchments and send a \$50 fee for registration as holders of the M.Div. degree. The fees will be devoted to augmenting the Travelling Scholarship.

Graduates who at the moment hold simply the diploma of the college should write to the principal if they wish to know on what terms they may receive the new degree.

## Nuts 'n Bolts 'n Things

*Nuts 'n Bolts 'n Things* is a series of thirteen 30-minute programs for children produced jointly by the board of evangelism and social action of The Presbyterian Church in Canada and the Scripture Union. A grant of \$10,000 was given towards production by the National Development Fund.

The series was recently shown on CHCH-TV, Hamilton, Ont., and children have been writing in regularly. Here are samples from some of the letters:

Dear Aunt Iris:

I just like *Nuts 'n Bolts 'n Things*. I like to find the verses and listen and sing the songs. Aunt Iris when you send me the membership pin will you send me the something to help me read the Bible. I am 9 years old but still have trouble with some of the words. I have to go to Sunday school every Sunday and I love the Lord very much.

Dear Uncle Moe, Aunt Iris & S.K.:

I watch *Nuts 'n Bolts 'n Things* with my little brother every Sunday before I go to ..... Presbyterian Church. We



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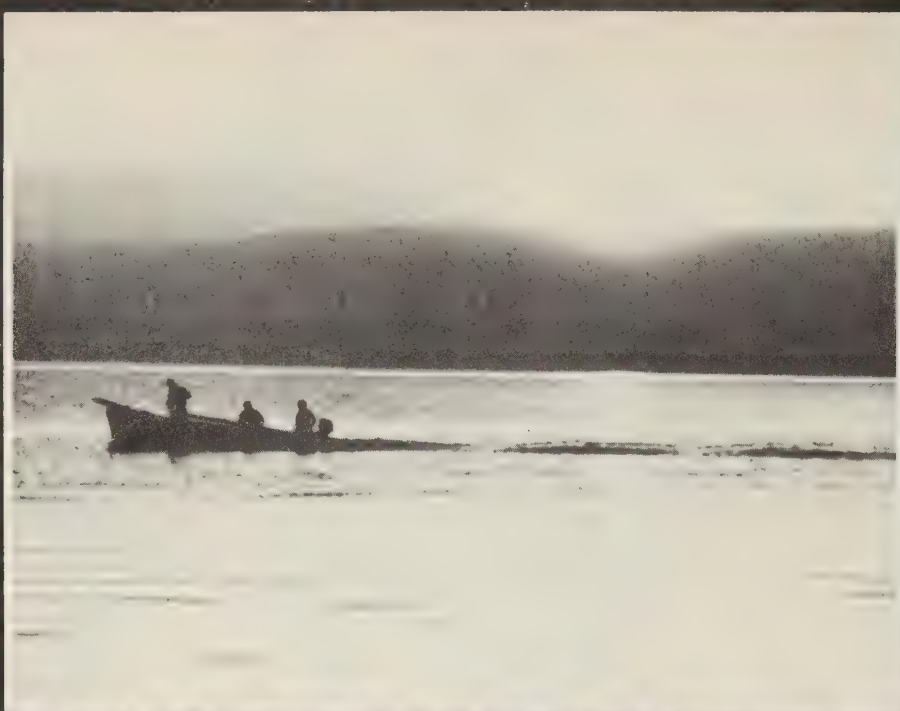
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### Moscow peace congress

More than 300 churchmen and churchwomen were among the 3,500 people who attended the World Congress of Peace Forces held recently in Moscow.

The Rev. Dwain C. Epps, who represented the commission of the churches on international affairs of the World Council of Churches and served on the congress steering committee, termed the meeting "an important product of contemporary detente, an occasion where common people reached across the political and ideological barriers that have long separated them to join hands in a massive peace effort."

Among the participants and observers at Moscow were delegations from the Christian Peace Conference and the All-Africa Conference of Churches. The Conference of European Churches and the Lutheran World Federation sent representatives and Christians also came in national delegations.

The main work of the congress was done in 14 commissions on topics such as disarmament, environment, development and economic independence, peaceful coexistence and international security, and social progress and human rights.

### Refugees from Chile

Some 1,488 Latin American refugees have already left Chile through the auspices of the church-based national refugee committee in Santiago. According to the Inter-Governmental Committee for European Migration (ICEM) which arranged transportation, they are now either in other Latin American countries or in Europe.

The 13 reception centres set up by the churches are all working smoothly, and the targets set for processing the estimated 15,000 refugees in Chile are being met. Reception committees have also been established by Christian churches in Argentina, Peru, Mexico, Colombia, Honduras, El Salvador and Panama. Assisting with co-ordination is a three-member World Council of Churches



team based in Buenos Aires.

So far more than \$150,000 has been received in response to the \$500,000 appeal issued by the WCC.

## A volunteer for Niger

At the end of 1973 Miss Muriel Copeland left on an assignment under the board of world mission to serve as a nutritionist on a World Council of Churches mobile medical team in the former French colony of Niger. Upon arrival she will undergo orientation and language study for several weeks in the city of Zinder. Then she will proceed to the more northern city of Agadez which will be the centre from which the team will operate.

Miss Copeland was one of the first young people to go out under our board as an overseas volunteer. She served for two years on an ecumenical team in Crete where she taught home economics and nutrition. Returning to Canada last summer she was challenged by the extreme famine situation which existed in the Sahelian zone of west Africa, an area made up of six former French colonies. Through the personnel secretary of the board of world mission she was put in touch with Church World Service in the United States and the World Council of Churches commission on inter-church aid refugee and world service.

While awaiting departure Miss Copeland took an immersion course in French in Montreal to increase her proficiency in that language since she will be working in francophone Africa. In Niger she will study the Hausa language but the



teaching will be in French.

Although attached to the mobile medical team she will leave them occasionally to conduct nutrition classes, sometimes in connection with the agricultural group which are busy now planting vegetables that are high in vitamins in each of the oases of the area. Miss Copeland will be responsible directly to the ministry of health and welfare of the Republic of Niger. Her term of service is one year with the option of extending it for an additional year.

Since Niger is immediately north of Nigeria it is hoped that at some time Miss Copeland may travel southward and visit in Nigeria, meeting some of our Nigerian and Canadian people there. She is a member of Chippawa Presbyterian Church, Niagara Falls, Ont.

## HYMN OF THE MONTH

### from the new Book of Praise

No. 257 — *Come down, O Love divine*

Words by Bianco da Siena, died 1434, translated by R. F. Littledale, 1833-1890

Music by Ralph Vaughan Williams, 1872-1958

THIS IS one of the several hymns in the new Book of Praise known to some Canadian Presbyterians through their membership of other denominations in past days. The date of Bianco da Siena's birth is unknown. In 1367 he entered the Order of Jesuates, unordained followers of the rule of St. Augustine. His *Laudi Spirituali* were published in 1851, and this hymn, "The Holy Spirit desired" was translated by the eminent Irish hymnologist Dr. R. F. Littledale in 1867.

The hymn is an intensely personal prayer for the presence and support of the Holy Spirit in all its cleansing and reviving power. Try reading the hymn over silently. For use in corporate worship, it is hard to imagine a more appropriate match in music than the tune Down Ampney, named by the composer, Ralph Vaughan Williams, after his birthplace in the county of Gloucestershire, England.

Organists must take care not to pause in the sixth bar, but to carry the rhythmic pulse through to the ninth bar — not aggressively, but gently. Save for a crescendo and diminuendo in the fourth verse, this hymn should be sung quietly and with reflective fervour throughout. There are hymns which should end softly; read the words; this is one.★

— Alan H. Cowle

## SEE/HEAR

### A City Is

Central Mortgage and Housing have produced (through the National Film Board) a film called *The City Is*. This is an 18 minute colour, fast moving impressionistic film that evokes both positive and negative feelings about the city. For study purposes it is interesting to show the film, get responses, and make comparisons. Some references that might be helpful include Revelation 21, Harvey Cox's *The Secular City* (and the many articles critiquing Cox's book), T.S. Eliot's poem "Choruses from 'The Rock'" and Irving Layton's "On My Way to School."

### Our Buildings

It was Winston Churchill who said that we shape our buildings and thereafter our buildings shape us. Add to that statement the conviction that the church building should primarily serve to symbolize and strengthen the *fellowship*, should be simple, flexible, and would better serve the Christian faith if it is not patently a religious building and you've got the thesis of *Third Millennium Churches*, (Galliard). Using the New Testament as his basis, the architect, Peter F. Smith, critiques the temple-like structures that have been with us since Constantine.

This book is both helpful and stimulating. A quotation restates Smith's thesis: "To be a metaphor of the body of Christ is the highest role to which the worship space can aspire. It can achieve this simply by being designed to serve the acclesia, his Body."

### Songs 'n Celebrae

This little booklet consists of fourteen songs plus examples and suggestions for services of celebration. Tunes and words are simple but catchy. The pages are colourful but occasionally difficult to read. Writer Darrell Faires is obviously a very creative guy. His menu for mission and celebration is a bargain at \$1.75 plus postage of 25¢. \$1.00 each in lots of ten. Mr. Faires has also produced 45 RPM records of some of his compositions. I listened to and liked a sample "There's A World Out There"/"Love is the Answer". Shalom Publications, 8030 Madison Avenue, St. Louis, MO. 63114.

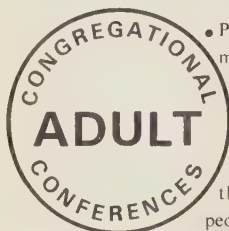
### Because I Am

Modestly touted as, "Head and shoulders above any musical I've heard—and I've heard them all . . .", I naturally thought that I should listen to *Because I Am*. Rock musicals include *Hair*, *Superstar*, *Tommy* and others; the competition



# FOR THE EMERGING CHURCH

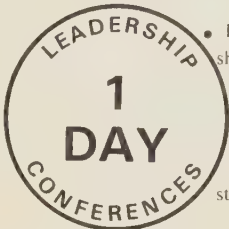
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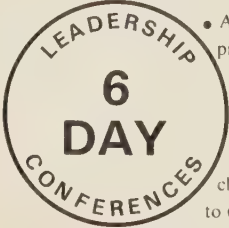
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is keen. *Because* is not, in this reviewer's mind, the best rock musical. But it is good, and it should be heard.

From the standpoint of production, this is an excellent album; the tracks are clean and bright. The record itself is of better quality than most of the discs that I hear. The music is a creative mixture of rock and jazz sometimes reminiscent of "Blood, Sweat and Tears." Familiar names on the credit list include Turley Richards and Mike Johnson, but the musicians must all be professional. I very much enjoyed the music, and especially the single instance of Gene "Vassar" Elders' fiddle.

The music includes: "Because I Am," "Overture," "If A Child," "Empty Hollow Choruses," "The Search," "Journey to Calvary," "He Is In Me," and "Rejoice". My one quarrel with the

album, and this is serious, is that the mood of the music doesn't always match the meaning of the words. The double album is available for \$10.98 including mailing costs from: Clear Light Productions, Inc., P.O. Box 391, Newton, Mass. 02158, U.S.A.

### Soundtrack

The *Superstar* film is also available in soundtrack form. The double record album is a little longer than the original and includes two new numbers, "Then We Are Decided" (Caiaphas and Annas) and "Could We Start Again Please?" (Mary Magdalene and others). The soundtrack version (the revised standard version?) is every bit as good as the original record. *Jesus Christ Superstar Soundtrack Album* MCA 2-11000. — by L. E. Sivers

## YOUTH

### Camp Douglas reports

Despite fire, flood and ferry strike, the Presbytery of Westminster's Camp Douglas in British Columbia had a successful season last summer.

Fire destroyed part of the camp property in April, and the contents of the building were not covered by insurance. However 15 congregations contributed \$2,820 to provide equipment.

Then the water tower collapsed, flood-

ing the property, but soon the camp was connected to the water line. A ferry strike was overcome with the help of the Brethren Church, who shared their chartered boat.

Altogether 72 staff persons and 299 campers attended the eight camps operated at Camp Douglas in 1973. They raised \$447.50 through offerings and special projects for mountain camps in Taiwan. This sum will enable 60 Taiwanese children to attend their camp.



FASTING TO FILL THE RICE BOWL: teen-agers in Laurel Lee — St. Matthew's Church with their minister, Rev. John Anderson, at right.

### Starve-in at Sarnia

A starve-in was held in aid of the Rice Bowl, operated by our missionaries in Taiwan, by the high school teen fellowship of Laurel Lee—St. Matthew's Church, Sarnia, Ont.

The participants spent part of their time studying the theme of fasting as it is

developed in the Old Testament and practised in the New Testament. They prepared a mural which was hung in the entrance to the church on Sunday for the congregation to study.

More than \$360 was raised by the teen-agers through their project. The theme was "fasting for others in sympathy for their need."



BOOKS

MULTI-MEDIA IN THE CHURCH:  
*A beginner's Guide for Putting It All Together* by W. A. Engstrom

There are a great many books dealing with the use of audio-visuals, and more are appearing all the time. Most are related to the programs of education and much of what is proposed is drawn from the secular field. This is not to disparage but rather to indicate pleasure at the appearance of this excellent book written by a pastor for those involved in the life of a congregation. It is, as the sub-title states, written for beginners. It avoids becoming too obvious and simplistic on one hand, or too technical on the other. It has information for the person who is working on a small budget and the one to whom cost is no problem. It has suggestions for the person working with older facilities and tips for someone designing new.

Much of the opposition to the use of the audio-visuals, particularly in worship, has come from an over-enthusiasm which produces a badly managed extravaganza rather than a tasteful, simple presentation. This book offers good counsel in its simple, common-sense, useful approach. (John Knox, paperback, \$3.50)

Harry A. Crawford

WRITE YOUR OWN WEDDING, *edited by Mordecai L. Brill, Marlene Halpin and William H. Genné*

An increasing number of young couples are discovering that their marriage has greater meaning for them if they can work out with their minister a ceremony that is uniquely theirs. Such couples will find this interfaith discussion of the subject a useful guide and will gain valuable insights as they make their plans. It covers the meaning of the wedding, essential elements of the service, resources and music suggestions, as well as outlines of three contemporary and three traditional ceremonies. (Welch, \$2.95 paper, \$5.95 cloth).

THE JOYFUL WEDDING, *Nick Hodsdon*

In a lighter, more informal vein, the book contains material for contemporary marriage services, including a number of original songs with music and a useful "planning list" for designing your wedding. This will appeal most to those who definitely want a ceremony in the 20th century mode. (Welch, \$3.50)

CHARLIE FARQUHARSON'S HISTRY OF CANADA, *by Don Harron*

You really should read this "histry" if you think that Canada's past is a bit on the dull side. There's a chuckle on every page as "Charlie" gives an earthy assessment enhanced by his, well, "unusual" spelling. You'll learn things you never

heard in school, about the "Plastocene Period," and "yer Pre-histeric monsters," the "Genrals Mountclam, Wolf (at yer back door) and I. Sick Brock," and of course, "Yer Dip Depressyun." The illustrations add to the fun. This reviewer especially enjoyed the graphic portrayal of "Yer Benighted Umpire Royalists comin' acrost." (McGraw-Hill Ryerson, \$5.95)

CHARLIE FARQUHARSON'S 1974 HISTERICAL CALENDAR

Readers of *Charlie Farquharson's Histry of Canada* in particular will delight in this joyfully irreverent calendar, illustrated for each month with photos showing Canada's history as only Charlie sees it! Obviously the calendar is meant for reading and reference, not personal notation, as numerous comments by Charlie are written opposite various historical and other dates. But it's a fun way of keeping track of what day it is, and having a chuckle to brighten those days. (McGraw-Hill Ryerson, \$2.95)

LONELINESS: THE FEAR OF LOVE, *by Ira J. Tanner, Fitzhenry and Whiteside*, \$6.85.

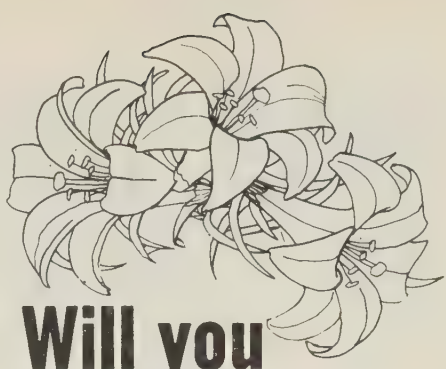
CRY ANGER, *by Dr. Jack Birnbaum*, General Publishing, \$7.95

Two books written from the background of Transactional Analysis, the now-famous psychiatric theory best known through Dr. Eric Berne's *Games People Play*. The first gives a clear-cut and down-to-earth assessment of loneliness, the problem that distresses everyone at times, pointing out ways to overcome it and how to make the most of the times we are alone, learning to tap our inner resources.

The second book, written by a Toronto psychiatrist, deals with another common problem, depression, urging the reader to fight it by feeling, accepting and expressing his anger and hostility. Both books will be of interest to the many who share the growing public interest in mental health, and will be useful for persons involved in counselling as well as those who simply seek increased self-knowledge.

Paperbacks

There's a growing interest in nutrition, resulting in a spate of books on the subject. One of the most readable and provocative is *Let's Eat Right To Keep Fit*, by nutritionist Adelle Davis, Signet, \$1.75. It's a good introduction for those wondering what the megavitamin therapy debate is all about, whether "health" foods are of any value, and if we are all really nutritionally improverished. Whether or not you agree with the author's outspoken views, she will certainly make you stop and think! A useful table listing common foods and their nutrients is included.



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The Coming of Easter

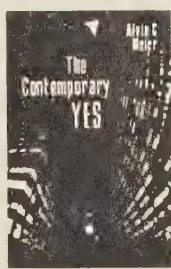
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THE NATIONAL COMMITTEE of Presbyterian Men planning their 1974 program.

## National committee

Members from each of the synods were present at the annual meeting of the national committee of Presbyterian Men to lay plans for the greater involvement of men in the wide work of the church during the coming year.

The opening session was addressed by the Rev. Bert Young, general secretary of the new board of congregational life. The program of Presbyterian Men became a part of this board's work on January 1st. Discussion followed in which national committee members sought to clarify their understanding of this new relationship as it pertains to Presbyterian Men.

Plans for the 1974 conferences were agreed upon, the locations being, Truro, N.S., May 3 to 5; Peterborough, Ont., May 24 to 26; and Banff, Alta., October 4 to 6. The emphasis is to be on the centennial theme of Remembrance, Renewal and Response. Rev. Dr. Mariano Di Gangi is to be our theme speaker at all three conferences. He was one of the speakers at the founding conference of the Presbyterian Men's movement in 1957 and was chairman of the board of evangelism and social action at that time.

Gordon Young, the new assistant director of men's work, was welcomed by Chairman Doug Stephens to his first meeting with the entire national committee membership. George Fernie, who retired from that position last July, was honoured by the national committee members for his nine years of service on the staff by the presentation of a portrait of himself to be hung in Fernie House, the therapeutic home for teen-age boys of which he was the first chairman of the board of directors. A smaller reproduction of the portrait was presented to George and Gladys Fernie.



GEORGE FERNIE thanks the national committee for the portrait of himself presented to Fernie House.



CHAIRMAN, ATLANTIC SYNOD men's work committee, Elmer MacDonald, left, with Hubert Archibald, national committee member, and Gordon Young, assistant director of P.M.

## Atlantic meeting

The synod men's work committee of the Atlantic Provinces met in Moncton, N.B. in November to make plans for

1974, including the annual PM Conference at the Truro Agricultural College, May 3 to 5.

Gordon Young, the assistant director of men's work, was present for his first meeting with some of the men from the Maritimes. He is looking forward to meeting many more from the six Atlantic Presbyteries at the conference in May.

## PM PERSONALITY



JAMES GIBB LAING, the newly appointed vice-chairman of the national committee of PM, is no stranger to many church men across Canada. He has been a member of the national committee since its inception and has frequently officiated as song leader at PM conferences.

Jim was born in Hamilton, Ont., where he still lives. An elder in St. Andrew's Church, he is also session clerk and Sunday school superintendent, as well as a member of the board and choir. Within the community, Jim is past president of the St. Andrew's Benevolent Society and one of the organizers of the Hamilton Lay School of Theology.

As production manager of United-Carr, manufacturers of small metal stampings and automotive parts, Jim Laing holds a responsible position with the firm which he has served for 39 years.

Jim's wife Margaret, and son Bob, have always played an active part in the church. Bob is married to the former Jean Donaldson of Cooke's Church, Toronto.

As a member and past president of the Christian Endeavour Movement in Canada, Jim has been well prepared for service with the men of the church.

## Grey Cup speaker

Ray Watrin, a guard on the Winnipeg Blue Bombers football team, was the guest speaker at the Laity Sunday service on Grey Cup day at St. Andrew's, Islington. Ray is a member of the Christian Athletes Fellowship. Men of the congregation led the service. The PM chorus of the Toronto presbyteries under the direction of Cyril Redford sang three choral numbers.

## Anniversaries

- 146th — St. Paul's, Port Hope, Ont., Nov. 18, (Rev. T. J. McKinney)
- 136th — St. Andrew's, Kingston, Ont., Nov. 25 (Rev. John Kurtz).
- 129th — Knox, Guelph, Ont., Nov. 18, (Rev. James Peter Jones, Dr. R. J. Berlis).
- 116th — Knox, Listowel, Ont., Oct. 21, (Rev. G. A. Beaton).
- 78th — St. Columba, Saint John, N.B., Nov. 4, (Rev. G. L. Blackwell).
- 60th — Grace, Calgary, Alta., Nov. 18 (Rev. Dr. Murdo Nicolson).



**Q** Are chapters and verses in the books of the Bible as written by their several authors?

**A** No. The divisions into chapters originated with Stephen, Cardinal Langton, Archbishop of Canterbury, who died in 1228. The French scholar, Robert Stephanus, "Printer Royal in the Ancient Languages," completed the chapter and verse divisions in 1551, likely in Geneva, to which he fled and where he joined the Reformed Church. He is also known as Robert Stephen, or Robert Etienne. Earlier work had been done by the Jewish scholar, Rabbi Nathan, around 1437, and Stephanus is indebted to him. Stephanus died in 1559. Some think that his son, Henry, an equally great scholar and printer, is responsible for the final divisions, and there is a legend that he did the work to relieve the tedium of a journey to Lyons. Wits allege that the road must have been very rough. I think the evidence is in favour of Robert, for the Genevan Bible (1560), used the divisions, and the Lyons journey was apparently much later. The King James used the divisions, now so familiar to us, in 1611.

As all Bible students know, the divisions are sometimes arbitrary. For example, it is regrettable that 1 Corinthians 15 and 16 are divided where they are. Read 1 Cor. 15:58 and go on immediately, ignoring the break, into 16:1. A similar example is the break between St. John, chapter 7 and St. John chapter 8. These flaws are few, indeed: we simply couldn't get along without the chapter and verse references. Modern versions of the Bible divide the text by paragraphing and put the references at the side of the pages.

**Q** Is the date of a congregation's anniversary the date when the first service was held, or the date when the congregation was officially recognized by the presbytery?

**A** Technically a congregation is a legal entity only when it is recognized by the presbytery. It may have had regular services weeks earlier, and may have chosen a

name and have been calling itself by that name. The presbytery has to give approval to the names for congregations. If any official of some congregation is troubled with this question, why not put in the printed order for the anniversary a note saying when the first services were held, and when the presbytery gave its approval and recognized the congregation. Section 200 of the Book of Forms is a lengthy one dealing with the organizing of congregations. I have known several which, like our Queen, have an official anniversary rather than the actual date of the recognition. They were rural congregations and chose a date in the autumn after the harvest for reasons I am sure even our city dwellers will appreciate.

**Q** A relative of mine was charged five dollars for a disjunction certificate to another and distant Presbyterian church. Is this a common practice?

**A** It's the first time I have ever heard of such a thing, and I wish the clerk of session (if he recognizes this) would explain the circumstances. Under Section 22 of the Book of Forms a clerk of a court (session, presbytery, synod or assembly) is entitled to receive payment for "extracts from records" at the rate of ten cents for every hundred words or fraction thereof. It is pretty much a dead letter. It could be useful, however, when there are several individuals concerned in some appeal and all wish a copy of the extracts. If I were confronted with this situation, I'd inform the individuals of the cost involved and would not be amazed to find most of them had changed their minds on the need of a copy. At ten cents a hundred words I might make some money using a photostatic duplicating machine. As a clerk of presbytery and of assembly I have never asked for nor taken any fee for giving extracts or certificates. Not yet.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



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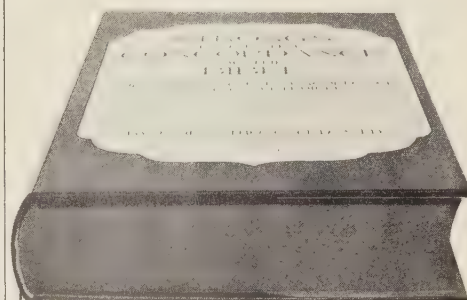
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Deadline For Inquiries, January 31, 1974



MISS MARJORIE MACKAY was honoured by Knox Church, Guelph, Ont., when she retired after 18 years as deaconess of that congregation. Shown with her are church school pupils Linda Hasenfratz, John Chik, Liza and Holly Cleghorn.

## CAMEOS



A NEW ORGAN was dedicated at the 98th anniversary of Caven Church, Bolton, Ont., in memory of James Harper, elder for many years. Shown are, from left, Ken Delaney, Miss Mae Harper, Art Geddis, chairman, organ fund, Rev. Dr. Max Putnam, guest preacher, Rev. W. K. McKinnon, minister, and Ken Graydon, organist.

■ At *St. Paul's Church, Port Hope, Ont.*, a pulpit Bible presented by the church school and a public address system were dedicated by the minister, Rev. T. J. McKinney.

■ The mortgage was burned at *St. George's Church, London, Ont.* at the 85th anniversary service. The new church, costing \$160,000, was opened in 1969 and is now debt free. The minister is Rev. R. Russell Gordon.

■ A communication system in memory of Mrs. Allan Low was dedicated in *St. Andrew's Church, Barrie, Ont.* by Rev. Samuel J. Stewart. Mrs. Low's parents, Rev. and Mrs. James Ferguson of Stratford, Ont., were present for the dedication.

■ The sod has been turned for the new *Norman Kennedy Church, Regina, Sask.* Located at 5400 Block Sherwood Drive, the completion target is September of this year.

■ In *Farquharson Memorial Church, Middle River, N.S.*, a memorial book in memory of Mrs. Margaret G. Campbell, presented by sisters Agnes and Jessie, and brother John, and nieces Christy, Alena and Florence, was dedicated by Rev. Lee M. MacNaughton.



BURNING THE MORTGAGE for \$101,300 incurred for a new hall and renovations at St. Andrew's Church, Fergus, Ont. From left, Robert Kerr, building committee chairman, Rev. Willis A. Young, minister, and Harold Walker, chairman, board of managers.



JOHN CUTHBERT DAY was held at St. Andrew's, Merritt St., St. Catharines, Ont. when a radio was presented to Mr. Cuthbert, who was church school superintendent for 51 years and clerk of session for over 53 years. Shown are the student minister, Patricia Rose, Mr. Cuthbert, and elder Robert MacDonald.



# PERSONALS



At Kydd Memorial Church, Montreal, Que., Rev. Dr. J. J. Edmiston was presented with a desk set by the session and board of managers in recognition of the Doctor of Theology degree which he received recently. The photo shows the board chairman William Black, making the presentation.

Thomas Dick, who has been an elder for 47 years, was presented with a leather-bound *Book of Praise* by the session of Knox Crescent and Kensington Church, Montreal, Que. For five years he was chairman of the board of The Presbyterian College, and served on the senate as well. For two terms he was a member of the administrative council of The Presbyterian Church in Canada, and often represented the presbytery as a commissioner to General Assembly. The presentation was made by Dr. Robert A. Speirs, Douglas Brown, and Rev. Dr. Clifton J. MacKay.

The Rev. James M. Milroy, minister of Rogers Memorial Church, Toronto, for the past 32½ years, has retired from the active ministry effective January 8.

The Rev. John C. Duff has resigned from the team ministry of Queen Street East Church, Toronto, and is engaged in further studies at the Toronto School of Theology.

Rev. Dr. David Steel, 63, minister of St. Michael's Church, Linlithgow, and one-time minister of St. Andrew's Church, Nairobi, Kenya, is the moderator-elect of the 1974 General Assembly of the Church of Scotland.

The Rev. Evelyn Carpenter has been appointed to the team ministry serving the St. James, Emmanuel and St. Matthew's congregations in the Presbytery of East Toronto. Miss Carpenter graduated from Knox College in 1970.

Mrs. Russell Hall has returned to Nigeria to join her husband, Rev. Dr. Russell Hall, in the capital city of Lagos where he is minister of the Presbyterian Church. The Halls expect to remain in Nigeria this summer which will complete his year as moderator of the Synod of the Presbyterian Church of Nigeria. (Cont'd)

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Celebrating her 100th birthday is Mrs. Alex Borland, a member of Mackay Church, Timmins, Ont. At left is her daughter, Mamie. Mrs. Borland received greetings from Queen Elizabeth, government and civic leaders, and the moderator of General Assembly.

When Mrs. Mary Cameron retired after more than 30 years as church superintendent, over 100 people attended a testimonial banquet in Glenelg Church hall, Aspen, N.S. Tribute was paid by two former pupils, Harold Archibald of Kingston, N.S. and Grant MacDonald of Elmsdale, N.S. The congregation gave Mrs. Cameron a wall clock, and the church school presented a corsage of roses.

Miss Diane Tait, former educational resource person in the Presbytery of Brandon, is now Mrs. Rudolf Katerberg. Her husband is chaplain at Brandon General Hospital, Manitoba.

The Rev. John Elder has retired after serving more than 45 years as a minister and missionary of our church. He and his wife are residing at Apt. 501, 120 Edinburgh Road South, Guelph, Ont., N1H 5P7.

The Rev. Charles Scott and family are now in Malawi as missionaries of The Presbyterian Church in Canada. He will undertake a combination of pastoral work and youth work. After a short stay in Scotland where they conferred with officials of the Church of Scotland the Scotts proceeded to Malawi and were settled in well before the Christmas season. Mr. Scott's pastorate at Varsity Acres in Calgary, Alberta has been filled by the Rev. Clive Simpson who was called from Killam, Alberta.

Dr. A. F. Howick of St. Mary's, Ont. was appointed last month to the University Church extension charge in metropolitan Toronto.

The Rev. Martyn C. Thomas has been appointed district secretary for Ottawa of the Canadian Bible Society, effective Jan. 1. A minister of the Congregational Christian Church, he was formerly assistant district secretary in Montreal.

Miss Margaret Leask has returned to India to resume her duties at the Helen MacDonald Higher Secondary School for Girls in Jhansi, U.P. She will continue her work on developing the math curriculum and giving leadership in in-service training. This year marks Miss Leask's 25th year in overseas service having been appointed by the W.M.S. (W.D.) in October, 1949.


A well filled wallet was presented to the Rev. J. H. Bishop by the congregation of the J. Robert Campbell Memorial Church, Montreal, Que., when he retired from the active ministry. The presentation was made by board chairman E. Thompson. A corsage was pinned on Mrs. Bishop by Mrs. M. Jarvie.

The Rev. J. Desmond Howard, a Canadian Presbyterian who served in rural India for six years, has joined the staff of the World Association for Christian Communication. Although based in London, England, Mr. Howard will travel extensively to WACC-related projects around the world.

Miss Claire Randall, 54, a Presbyterian from San Antonio, Texas, has been elected general secretary of the National Council of Churches in the U.S.A., the first woman to hold that executive position.

The Rev. Lorne Lemoine of Aylmer and Hull, Que., has retired from the ministry due to ill health.

  
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# CALENDAR

## INDUCTIONS

Baker, Rev. Robert E., Thedford, Warwick, Watford, Ont., Nov. 11.  
Cho, Rev. Steven C. H., Blue Mountain charge, Pictou County, N.S., Nov. 1.  
McMurray, Rev. John, Toronto, Runnymede, Ont., Nov. 27.  
Robinson, Rev. Robert R., Brantford, Alexandria, Ont., Nov. 1.

## RECOGNITION

Howick, Rev. A. F., Toronto, University, Ont., Nov. 29.

## ORDINATIONS

Baker, Robert Edward, Brantford, Central, Ont., Oct. 25.  
Carpenter, Miss Evelyn, Toronto, Leaside, Ont., Nov. 28.

## VACANCIES & INTERIM MODERATORS

### Synod of Atlantic Provinces

Charlottetown, St. Mark's, P.E.I., Rev. John R. Cameron, 35 Fitzroy St., Charlottetown.  
Glance Bay, St. Paul's N.S., Rev. E. H. Bean, 12 Lorway Ave., Sydney.  
Montague charge, P.E.I., Rev. Raymond L. Gillis, Belfast.  
Newcastle, Millerton and Derby, N.B., Rev. Douglas Codling, R.R. 1, Red Bank.  
North Shore, North River, Englishtown, N.S., Rev. Neil J. McLean, 3 Queen S., Sydney Mines.  
North Tryon, Breadalbane and South Granville, P.E.I., Rev. Edward S. Hales, Hunter River.  
Pictou Landing, Little Harbour charge, N.S., Rev. Vernon Tozer, Box 1229, Pictou.  
Tabusintac, New Jersey, and Oak Point, N.B., Rev. Douglas Codling, R.R. 1, Red Bank.  
Thorburn, Union and Sutherland's River, N.S., Rev. Robert Cruickshank, #9 Mountain Park Apts., Norma St., New Glasgow.  
Tyne Valley charge, P.E.I., Rev. John S. McBride, Box 1614, Summerside.

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Hull, Cushman Memorial, and Aylmer, St. Andrew's, Que., Rev. Gerald Doran, Box 159, Richmond, Ont. K0A 2Z0.  
Lachine, St. Andrew's, Que., Rev. J. Forbes, 5011 Monk Blvd., Pierrefonds 920.  
Manotick, Knox and Kars, St. Andrew's, Ont., Rev. Hamish M. Kennedy, 174 First Ave., Ottawa K1S 2G4.  
Montreal, Maisonneuve-St. Cuthbert's, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, Montreal 379.  
Ottawa, Erskine, Ont., Rev. Dr. A. W. Currie, 82 Kent St., Ottawa K1P 5N9.  
Port Cartier, Que., The Church of the Good Shepherd, Rev. A. Ross MacKay, 1575 Beaudet St., Montreal 379.  
Verdun, First, Que., Rev. A. G. MacDougall, 679 Victoria Drive, Baie d'Urfe.  
Smiths Falls, Westminster, Ont., Rev. Robert Hill, Carleton Place, Ont.  
Vankleek Hill, Knox, Ont., Rev. Kenneth H. McDonald, Box 100, Martintown.

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Elora, Knox and Alma, St. Andrew's, Ont., Rev. Willis A. Young, 360 Tower St. N., Fergus, Ont. N1M 2N7.  
Kirkfield, Bolsover, and Eldon Station, Ont., Rev. Wm Fairley, Box 37, Fenelon Falls.  
Port Perry and Ashburn, Ont., Rev. George H. Moore, Box 316, Uxbridge, Ont. L0C 1K0.  
Toronto, Bonar-Parkdale, Ont., Rev. H. Russell, 270 Gerrard St. E., Toronto.  
Toronto, Coldstream, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto M6H 3K3.  
Toronto, Knox, Ont., Rev. E. J. Briard, 408 Rouge Highlands Dr., West Hill.

Toronto, Rogers Memorial, Ont., Dr. J. H. Williams, 17 Glenview Ave., Toronto M4R 1P5.

### Synod of Hamilton and London:

Alvinston, Euphemia and Napier, Ont., Rev. Hugh L. Nugent, Box 29, Wyoming.  
Ashfield and Ripley, Ont., Rev. James R. Weir, Box 820, Kincardine, N0G 2G0.  
Belmont and North Yarmouth, Ont. Rev. J. H. Marshall, 124 Stanhope Place, London.  
Erin, Burn's and Ospringe, Knox, Ont., Rev. Wayne Maddock, Box 34, Hillsburgh.  
Hamilton, New Westminster, Ont., Dr. A. Lorne Mackay, 55 Bruce Park Drive, Hamilton.  
Hamilton, St. Andrew's, Ont., Dr. John A. Johnston, 147 Chedoke Ave., Hamilton, L8P 4P2.  
Innerkip-Ratho Charge, Ont., Rev. Wm. A. Henderson, 447 Hunter St., Woodstock.  
Meaford and Thornbury, Ont., Rev. Kenneth F. McKenzie, Box 418, Wiarton.  
St. Marys, Ont., Rev. Fred Neill, 177 Cobourg St., Stratford, N5A 3E9.  
Seaford, First, Ont., Rev. G. L. Royal, 72 Colborne St., Goderich.  
Tara and Allenford, Ont., Rev. R. D. MacDonald, Box 1239, Port Elgin.  
Teeswater and Kintouh, Ont., Rev. Robert H. Armstrong, Box 155, Wingham, N0G 2W0.  
Valetta and Blenheim, Ont., Rev. G. C. Dalzell, 60 Fifth St., Chatham.

### Synod of Manitoba and Northwestern Ontario:

Flin Flon, St. Andrew's, Cranberry Portage, Knox, Man., Rev. Nicholas Vandermeij, 140 Edgar Ave., Dauphin, R7N 0R6.  
Geraldton, St. Andrew's, Ont., Rev. J. C. Hood, 15 Royston Court, Thunder Bay "P", Ont.  
Winnipeg, St. James, Manitoba, Rev. J. S. Marnoch, 562 Aikins St., Winnipeg.

### Synod of Saskatchewan:

Estevan, Westminster, Stoughton, St. Andrew's Sask., Rev. C. Johnson, 718 Elm Cres. N.E., Weyburn.  
North Battleford, St. Andrew's Sask., Dr. R. A. Davidson, 436 Spadina Cr., Saskatoon S7K 3G6.  
Regina, St. Stephen's, Sask., Rev. J. J. Harrold Morris, First Presbyterian Church, Albert St., at 14th Ave., Regina.



**MARSHALL McLUHAN** receives a special award "in recognition of his outstanding contributions to communication theory in the educational process as well as in the media" from Sister Ann Ida Gannon, president of the Religious Education Association of the United States and Canada. The presentation was made at the closing luncheon of the REA International Convention in Toronto.

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## DEATHS

BELL, THE REV. JAMES FRANCIS — A  
retired Presbyterian minister, Mr. Bell, 84, died  
at Guelph, Ont., on Nov. 8.

Born and educated in Australia, he served  
with the Australian Imperial Forces in World  
War I, and was discharged with the rank of  
captain.

After further studies he came to Canada,  
and in 1930 was received as a minister of the  
Presbyterian Church. He served at Armstrong,  
Salmon Arm and Canoe, B.C., then in 1933 was  
called to Cranbrook, B.C. From 1939 until his  
retirement in November, 1965 he was minister  
at Point Edward, Ont. While there he trained  
and conducted a children's choir which sang on  
the radio.

Surviving are two sons, Ian of Sarnia, Ont.,  
and Laurence in Australia; and two daughters,  
Mrs. H. W. (Kathleen) Bennett of Puslinch,  
Ont., and Mrs. Jean Williams of Washington,  
D.C., U.S.A.

VESEY, THE REV. FREDERICK  
GEORGE, 95, died in Oshawa, Ont., on Nov.  
16. Mr. Vesey was born and educated in  
London, England, where he graduated from  
London University. He also held a B.D. degree  
from Knox College, Toronto.

For some years Mr. Vesey served as a mis-  
sionary and Bible Society secretary in Korea and  
Manchuria. In 1927 he came to Canada and was  
called to Parkdale Presbyterian Church,  
Toronto. Then in 1939 he joined the faculty of  
the Toronto Bible College.

When he retired from there in 1948 at the  
age of 70 he accepted a call to Long Branch,

Ont., where he directed the building of St.  
James Presbyterian Church on the site of the  
former Dunn Memorial Church. When he  
retired in 1961 he was made minister emeritus  
of St. James.

Surviving is one son, Eric B. of Oshawa. His  
wife and another son predeceased him.

BIGELOW, HAROLD G., 86, senior elder,  
St. Andrew's, Chesterville, Ont. and representa-  
tive elder for the Chesterville-Morewood charge,  
Nov. 10.

BURGESS, Mrs. J. L., widow of a Presby-  
terian minister, at Kincardine, Ont., Nov. 19.

COLHOUN, MRS. PEARL, 80, active in  
W.M.S. and W.A., Weston Church, Ont., Nov.  
17.

CORNELIUS, JOSEPH R., 89, elder for 58  
years at Waldemar Church and Old St.  
Andrew's, Colborne, Ont., Oct. 26.

DUNCAN, WILLIAM, 84, charter member,  
treasurer, and session clerk of North Hill and  
St. Giles, Calgary, Alta., Oct. 26.

FISHER, FRANKLYN O., 72, elder and  
member of board of managers, Knox Church,  
St. Thomas, Ont., Oct. 18.

GOUDIE, DAVID, 43, elder, manager, and  
former church school teacher and superinten-  
dent, St. Andrew's Church, Strathroy, Ont.,  
Nov. 10.

HARKLEY, MRS. JAMES, 78, life member  
of the W.M.S., and historian, Knox Church,  
Walkerton, Ont., Nov. 16.

HATCH, CLYDE P., 77, elder, Knox  
Church, Leamington, Ont., Oct. 15.

MacLEAN, ARCHIBALD NEIL, 76, elder  
and choir member, St. Andrew's Church, Max-  
ville, Ont., Nov. 12.

MACLEOD, ALFRED R. H., elder, Burn's  
Memorial Church, West Branch, N.S., Nov. 19.

OSCROFT, MRS. VIOLET, 75, life  
member, former president of presbyterial and  
synodical, W.M.S., Strathcona Church, Edmon-  
ton, Alta., Nov. 9.

PROWSE, THE HON. T. W. L., 85, former  
mayor of Charlottetown, for eight years lieut-  
governor of Prince Edward Island, elder, Kirk  
of St. James, Charlottetown, P.E.I., Nov. 2.

SCHNOOR, LOUISE, 92, member of  
C.N.I.B., life member W.M.S., St. Aidan's  
Church, New Westminster, B.C., Nov. 11.

STEVEN, J. B. GRANT, 77, senior elder,  
former clerk of session, Cote des Neiges  
Church, Montreal, Que., Oct. 19.



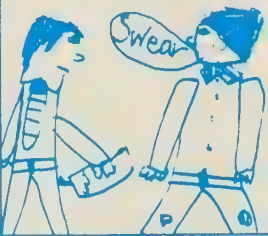



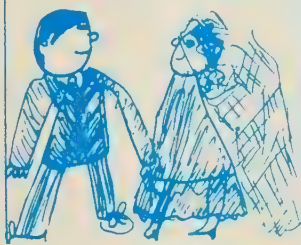



WOODS, GEORGE, elder, Central Church,  
Cambridge (Galt), Ont., Nov. 19.

## READINGS

February 1 — I Sam. 8: 10-22  
February 2 — Isaiah 40: 1-8  
February 3 — Isaiah 40: 9-11  
February 4 — Isaiah 40: 12-23  
February 5 — Isaiah 40: 25-31  
February 6 — Isaiah 41: 1-9  
February 7 — Isaiah 41: 10-20  
February 8 — Isaiah 42: 1-8  
February 9 — Isaiah 42: 9-16  
February 10 — Acts 1: 1-8  
February 11 — Acts 2: 1-12  
February 12 — Acts 2: 22-32  
February 13 — Acts 2: 32-40  
February 14 — Acts 2: 41-47  
February 15 — Acts 3: 1-10  
February 16 — Acts 8: 1-10  
February 17 — Mark 10: 35-45  
February 18 — Mark 10: 46-52  
February 19 — Mark 11: 1-11  
February 20 — Mark 11: 15-19  
February 21 — Mark 11: 27-33  
February 22 — Amos 8: 1-6  
February 23 — Amos 8: 7-14  
February 24 — I Kings 18: 30-39  
February 25 — 2 Kings 17: 1-12  
February 26 — 2 Kings 17: 13-18  
February 27 — 2 Kings 25: 1-7  
February 28 — 2 Kings 25: 8-12

Derek Richer Grade 2

# The Ten Commandments

1 Thou shalt have no other Gods before me. 	2 Thou shalt not make unto thee any graven image. 	3 Thou shalt not take the name of the Lord thy God in vain. 	4 Remember the Sabbath day to keep it holy. 	5 Honour thy father and thy mother. 
6 Thou shalt not kill. 	7 Thou shalt not commit adultery. be faithful always 	8 Thou shalt not steal. 	9 Thou shalt not bear false witness against thy neighbour. 	10 Thou shalt not covet. 

THE CHURCH SCHOOL at Kerrisdale Church, Vancouver, B.C. presents awards for combined memory work, attendance, projects and service. The students have co-operated in unique and varied ways. This picture shows what a grade two boy, Derek Richer, produced to illustrate the Ten Commandments.



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PRESBYTERIAN

# RECORD

FEBRUARY, 1974



BANNER FESTIVAL AT HUMBER HEIGHTS  
Story and photos on page 18

Christians as prophets

This minister's wife

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# *This minister's wife has a career of her own*

By Rosemary Singleton



FOUR BROTHERS PREPARE for a skating session, aided by parents. From left, twins Duncan and Ian, 5, Chima, 8, and Scott, 10

WHEN THE PHONE RINGS at the home of the Rev. Walter McLean of Waterloo, Ont., it isn't always a church business query.

It could be about insurance coverage. And the caller wouldn't have the wrong number. Barbara McLean, wife of the minister of Knox Presbyterian Church, is an insurance agent.

A former high school teacher, she was planning to resume her career last year when she was approached to enter the insurance business.

A people-oriented person, Mrs. McLean felt the insurance field offered a challenge and an opportunity to serve people.

"I like nothing better than informally entertaining members of the congregation. Our congregation is just great. They accept me for myself and don't question my pursuing a career.

"I find work at the Robert C. Rankin Insurance Agency diversified and its flexible hours allow me to usually meet the demands of my family.

"With four active boys it takes some planning," she said.

The children are twins Duncan and Ian, 5, Chima, 8, and Scott Akpan, 10. Chima in Ibo dialect means God Knows

All and Akpan means First Born Son in the Ibibio dialect of Eastern Nigeria where the McLeans spent the first years of their marriage.

Akpan was named after a family friend N. U. Akpan who was chief deputy minister for the Eastern Nigerian government when the McLeans lived there.

## ***A woman's perspective***

Mrs. McLean has licenses in both general and life insurance. "I find it so interesting co-ordinating car, home and life insurance for a client.

"Although the insurance business is traditionally male-oriented I've been very well received by both men and women clients."

Mrs. McLean has found an increasing number of men deal with an agent on their personal merits and not their gender. And many women appreciate the female agent's perspective.

But combining a career and homemaking is no snap.

"I thought I was quite a good organizer but six strong-willed persons in a family can shatter any clock-work schedule. It isn't easy juggling the role of wife, mother and business-woman. Many

times I have to assess priorities.

"Men's careers are so demanding that usually the wife handles the larger share of family responsibility. If pressures were lessened like working hours perhaps then a man could interrelate with the needs of his working wife."

To assist her in organizing priorities and time, Mrs. McLean keeps a weekly list and a long-term list. A sample weekly list might include: "Machine mending, darn socks, Cub shirt (that's been on list three weeks), set up aquarium with boys."

The long-term pending list reads "time for McLeans to buy second-hand apartment-size piano, dig garden, rake leaves."

"My weekly list usually has ten items. Sometimes we're lucky to accomplish three. We constantly review what is of primary importance. I believe this is important for the homemaker, professional and business woman.

"Our two prime family priorities are family devotions, and supporting the children's activities in school, Cubs and sports."

Mrs. McLean believes every woman is entitled to pursue the career she wishes. If homemaking is her forte, she should not be pressed or criticized by society.





MRS. BARBARA McLEAN discusses details of an insurance policy with her employer, Robert C. Rankin.

Emphasis should not be in placing a woman in a particular mould but allowing her the freedom to do what she does best.

"I'm fortunate in having the approval and support of my husband in returning to the professional field. Walter has always been most understanding.

"And our boys make beds, help with the garden and the two oldest assist before and after dinner with household chores, but not always without an argument," she said ruefully.

When the McLeans lived in Eastern Nigeria Mr. McLean was minister of St. Andrew's Presbyterian Church in Enugu and was co-ordinator of the Canadian University Service Overseas. Mrs. McLean was head of the English department in a girls' school.

### **Fortunately has help**

"Our home was only five minutes from the school. And classes were from 8 a.m. to 1:30 p.m. Although we didn't have automatic conveniences such as a washing machine, we had a loyal household staff. Having a loving, kind person care for our two youngsters was invaluable."

Mrs. McLean has sympathy for young

parents in today's mobile society who don't have the emotional support and assistance of the extended family as did former generations.

She understands it is difficult for mothers with young children to pursue a career if they have no near relatives or no household help.

"I know the difficulties and problems of having no near relatives. At present I'm fortunate in having excellent part-time household help."

The McLeans have lived in Ottawa and Winnipeg as well as Waterloo. Mrs. McLean's parents, Mr. and Mrs. A. O. Scott, live in Vancouver and until a year ago Mr. McLean's parents lived in Victoria, B. C. Rev. Dr. and Mrs. J. L. W. McLean now live in Elmira, Ont., where Dr. McLean is minister at Gale Presbyterian Church.

"Just having them live so near has added a new dimension to our lives."

And for a young woman who never thought of marrying a minister ("I married Walter because he was Walter"), or having twins or being an insurance agent, Mrs. McLean has found "they're all rewarding."★

REPRINTED FROM the Kitchener-Waterloo Record, Nov. 24, 1973, by permission.

## **Ministers' wives today**

A "FISHBOWL" existence for ministers' wives seems to be a thing of the past, at least for women married to clergymen in the Minneapolis area of the U.S.A.

An informal survey conducted by the Minneapolis Star came up with the conclusion that women married to ministers are not now pressured to fit a preconceived mould or to set an example.

Only one of the women interviewed could remember when she or her family was criticized for "unsuitable" behaviour, which involved a teen-age daughter at a dance.

"When I was a girl, I remember thinking that our pastor's wife was rather . . . well . . . formidable," recalled Mrs. Hoover Grimsby, wife of the senior minister at Central Lutheran church. "Maybe it was true then, but they (members) certainly don't put us in a box anymore."

Most women interviewed agreed that 10 or 20 years ago, a clergyman's wife was expected to be attractive but no raving beauty, well-dressed but not too well-dressed, poised but not sophisticated, educated but keen on common sense and sympathetic without being emotional.

Today, the wives place more emphasis on being themselves. "I try not to even think of myself specifically as a minister's wife," said Mrs. Carl J. Johansson, wife of the pastor at Trinity Lutheran church, Minnehaha Falls.

Few find that congregations feel they should be permanent fixtures in parsonages or manses. "I think the attitude that we should stay in our homes has gone by the wayside," said Mrs. Frank Watkins, wife of the minister of the First Church of the Nazarene.

Ministers' wives are no longer expected to play the organ, run the church office or organize the Sunday school—particularly not in larger churches. "It seems to be that anything I volunteer to do surprises a lot of people," said Mrs. Grimsby, married 24 years.

Some of those interviewed mentioned disadvantages of being the wife of a minister, but agreed that the advantages outweigh negative factors.★





## A centennial postage stamp

THE CENTENNIAL COMMITTEE has not given up on the proposal that a postage stamp should be issued to commemorate the centennial of The Presbyterian Church in Canada. However it has changed the emphasis, and suggests that the stamp honour Rev. Dr. John Cook, moderator of the first General Assembly.

Dr. Cook was a great Canadian. At the time of his election to the office of moderator he was minister of St. Andrew's Church in Quebec City. Later he was one of those instrumental in founding Queen's University in Kingston, Ontario, and was principal of that institution in 1857 and 1858. Three years later he became principal of Morrin College (now defunct) in Quebec City, an office that he held until his death in 1892.

While we agree that a man of his calibre is worthy of recog-

nition on a postage stamp, we think that there must be a more appropriate way of commemorating the 100th anniversary of a church whose members have played a major role in the history and development of this nation. Our interpretation of the reply received from the Postmaster General is that no specific proposal for the form of commemoration has been submitted by the church. The design itself is a matter of professional skill, but a specific suggestion should surely come from those whose idea it is.

The Canadian post office has given indications of its intention to serve and please the public. It is up to us to offer a design theme for consideration, one that does credit to the church rather than to an individual, something that will reflect the significance of the occasion.

## Where are these Presbyterians?

AN ADVANCE RELEASE of the 1971 census figures shows that 872,000 Canadians declared their religious preference as Presbyterian. Since there were only 182,559 communicants listed by congregations across Canada that year we might well ask, where are the other 689,441?

Part of the answer lies in the term adherents, those who attend church more or less regularly, yet do not make profession of their faith. That might account for another 150,000, but it still leaves a great contingent of Presbyterians unaccounted for.

Statistics compiled from the 1971 census show that only

the Roman Catholics and Pentecostals made a gain percentage wise, that is in proportion to the total, since the 1961 census.

Of course, since the population of Canada grew in that decade, all denominations did show an increase in numbers of those who stated an affiliation.

Here are the 1971 figures, with the census statistics of 1961 shown in brackets: Anglican 2,544,000 (2,409,000), Baptist 667,000 (593,000), Lutheran 716,000 (663,000), Pentecostal 220,000 (144,000), Presbyterian 872,000 (819,000), United Church 3,768,000 (3,664,000), Roman Catholic 9,975,000 (8,343,000).

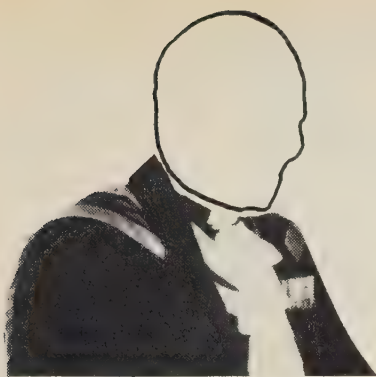
## The problems of printing

FOR SOME YEARS NOW the staff of The Presbyterian Record has taken advantage of every means of holding down expenses. Since December we have used a lighter weight of paper, but even that will cost \$5,300 more in 1974 than we paid for paper last year, and further increases are a possibility.

The administrative council has been generous with its allocation from the General Assembly's budget but there is a limit to the amount of subsidy that we can expect from the church. The solution that must be obvious to all who live in

this inflationary era is an increase in the price of subscriptions, to help meet the costs of production.

Reluctantly The Record committee is recommending action of that sort to the General Assembly when it meets in June. If the proposal is adopted it will not affect most congregations and individuals until they renew at the end of the year. We hope to have the understanding and support of our subscribers as we continue to publish a quality magazine at the lowest possible price.★



## GOODBYE to the gown?

by Hector Macpherson

THERE WAS A SAD wartime story of a group of sailors adrift in a small boat after their ship had been sunk, and how, after days of exposure and increasing suffering, one of the three survivors asked another if he could put up a prayer.

"I wish I could, but I don't know the thees and thys; I've never kent the prayer language," was the reply.

It's a pity some people have the notion that you need special speech to address God. Perhaps also there is a danger that in our kirks we seem to need special dress for it also. Now I am not opposed to the clerical collar. It is a badge of a minister's calling, a useful means of identification, and I for one am proud to wear it.

But more and more I wonder about the value of gown and cassock, bands and robe, and academic hood.

At inductions this dress makes a needlessly great distinction between ministers and elders, fellow presbyters as they are. Sunday by Sunday it over-emphasizes the preacher and fosters the out-of-date image some folk have of the kirk. I wonder if pulpit dress should not be dropped now as I hope the moderatorial dress will be.

Of course, tradition dies hard. I have been told that people don't think a minister properly dressed if he conducts worship in a black or dark grey suit and clerical collar. I have heard that visitors asked: "Is your man not properly qualified?" when I appeared without robes; and I have had approval expressed when I resumed them after a trial period.

To me it is not a matter over which I'd go to the scaffold, but increasingly I wonder if our credibility would not benefit in this present day from the passing of the image of the minister gowned and hooded and all that.★

WRITTEN BY the minister of Lismore Church, Scotland, this comment is reprinted with permission from *LIFE AND WORK*, the magazine of the Church of Scotland.

February, 1974

## PRESBYTERIAN RECORD

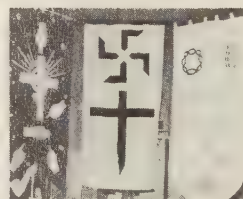
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### cover story

THESE BANNERS carried by members at Humber Heights depict, left, the Confession of 1967, centre, the Barmen Declaration, and the Heidelberg Catechism. Photo by Valerie M. Dunn.

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# PUNGENT and PERTINENT

## Women's Lib or Women's Freedom? A response

by Janet Duke,  
Halifax, N.S.



FROM THE VERY BEGINNING of the Christian church there is an entirely different attitude toward women than had existed previously. Jesus' ministry cuts straight across all that has gone before. And in no area is this more evident than as we study with some pride the history of women in the church. Certainly the old taboos and arguments which have developed out of a long history of Hebrew prejudice had no place in Jesus' thinking. Women were people-friends to be visited, chance acquaintances with whom to discuss theology at the village well, a mother whose child was sick.

Some of the cultural attitudes of earlier, pre-Christian times did carry over into the New Testament. People do not change attitudes quickly. And often, without conscious thought on the matter, they carry over their old attitudes into a new time. I suppose women of the first century would have hoped and perhaps assumed, that 19 centuries later new attitudes would have been firmly established.

There is no evidence that Jesus felt women had a special role as domestic helpers, serving men. Men and women shared fully and equally in his love. The story of Mary and Martha specifically denied that Jesus could have felt a separation. Jesus did not berate Mary because she was different. He did not tell Mary to leave the company of those who were discussing matters upon which she could speak competently. He had an equal appreciation for her sister Martha—accepting both women as they were. And probably in all women there is something of both Mary and Martha.

I believe that in the church there is ample room for both the Mary and the Martha in all of us. The difficulty I really have in accepting what Mrs. McKinlay offers us in the December Record is the

separation of activities and feelings. If, as I believe Jesus intended, I am to partake fully in the life of the church equally with other men and women, how am I to accept a subservient role in marriage? There seems to me to be a substantial difference between submitting to my Lord, and submitting to my husband. I'm sure we can all think of many occasions and situations in which the two would run directly counter to one another.

As a wife I have promised to love, honour and cherish my husband. My husband has promised me the same thing. That mutual promise represents to me an excellent basis for a relationship between two equal people coming together in love and respect to form a Christian family.

Within the context of my family I can take pleasure from doing household tasks for my husband and daughter—not because I like washing dishes or cleaning floors—but because those tasks represent a contribution to our family life. My husband can derive pleasure from cooking or washing diapers for the same reason. And we both hope that in time our daughter will learn the same attitudes. I don't feel any need to enjoy doing laundry or dishes for their own sake. They are essentially boring, repetitious jobs that must be done over and over

again.

It is always easier to live one's life by a set of rigid rules that delineate all the activities, thoughts, and emotions one is to experience at a certain time. And despite the proliferation of material written today by and about women, it is still easier to be a submissive and well-domesticated wife. The societal rewards for such a woman are still strong and attractive. If Mrs. McKinlay chooses that role freely and intelligently then it is hers to be lived and enjoyed. But if she is telling me that in order to be a follower of Jesus Christ I must choose that role too, then I must choose to reject the suggestion and live according to my own understanding of what it means to be a person and a Christian. Because I was those things long before I chose to be a wife and a mother. My personal identity must come from within me, and not be imposed upon me by my husband.

Unfortunately I noticed that The Record itself chose to identify Mrs. McKinlay only in relationship to her husband. Her opinions were well expressed and considered, and did not need the back-up of her husband's name!

I use Ms. in front of my name when the need for a title arises, and would use Pn. for person should it become readily recognizable, because both sex and marital status should play a very small part in our feelings for one another!

And I simply can't see any difference between liberation and freedom! I wish all people freedom from sexual role stereotyping, and hope that it won't be long till articles like mine and Mrs. McKinlay's are obsolete and forgotten.★



"Really, Martha, is the energy crisis this bad?"



# Sugar: Sweet and Sour

By John C. Duff,  
Toronto, Ont.



LATE LAST FALL, almost unnoticed in the business pages of the daily papers, the UN Conference on Sugar broke up in Geneva without reaching accord on international marketing of sugar after January 1, 1974. Six days later a group of churchmen held a news conference in Ottawa, accusing the Canadian representatives at the sugar conference of dealing "a severe blow to the aspirations of less developed countries" by taking a "hard line attitude on the key issue of sugar prices." Just what was a church group doing getting mixed up in complicated questions of sugar prices and quotas on international markets? What knowledge could they have of the issues involved? What business was it of theirs? Were Presbyterians mixed up in this?

Answering the last question first, yes, Presbyterians were involved. Through our committee on inter-church aid, The Presbyterian Church in Canada is a partner with four other denominations in the project with the odd-sounding name of "GATT-fly" that made the Ottawa protest.

## Real human values

How did this group get started? To go back into quite recent history, in 1969 a man named Brewster Kneen wrote a germinal little essay called *The Right Hand and the Left*. His special interest was in how our institutions (or structures) reflect our real human values. "We say we are Christians and wish to follow the way of Jesus," he wrote, "but do the creations of our lives reflect this, or do they serve and protect our privileges against the needs of others? Does the right hand of our economic activity care what the left hand of our profession of faith has to say?"

The next year he wrote a little book, *The Economy of Sugar*, demonstrating through careful research how the Canadian sugar industry is built upon exploitation of poorly paid workers on the plantations of tropical countries. "We may be pleased," he concluded, "that we are paying the same amount for sugar as our grandmothers did, as the Canadian Sugar Institute, representing the sugar

refiners, is pleased to tell us in their newspaper ads, but our advantage is someone else's disadvantage, namely the sugar cane growers and workers."

Then in 1972, Canadian churches, growing more aware of the need for Christian study and action in international trade issues, sent four observers to the third UN Conference on Trade and Development in Santiago, Chile. What the observers found at this conference (which was supposed to be seeking ways of helping the third world countries narrow the widening gap between rich and poor on our planet) was that Canada, far from taking the lead in the search for world economic justice, acted the part of the rich, privileged nation manoeuvring to protect the prosperity of its own commerce, even voting against such elementary principles as "that each country has the right to use its natural resources for the benefit of its own people." Despite their shock and discouragement at the cynical behaviour of rich nations at UNCTAD, the church observers came back determinedly holding out the hope that, "With vision and will, ways can be found to bring justice and peace to all members of Planet Earth." But governments would need prodding from concerned Christians and from the churches.

GATT-fly was born largely as a result of their concern, and a growing awareness in church relief agencies that there were fundamental causes underlying the abject poverty which they labour to alleviate. GATT-fly has sponsored research into crucial trade and monetary issues affecting poor countries, coming up for international negotiation in 1973 and 1974. The research has been done by concerned and aware Christian volunteers.

## Exploited workers

One such volunteer is a quiet, yet intense man named Reg. McQuaid, who works at a gas station two days a week to contribute towards his living expenses in a small, voluntary Christian community in Toronto. The rest of his time he devotes to doing things he considers important. He was a missionary in India for a dozen years, and, while there, was deeply affected by what he calls the "counter-mission"—the unChristian, yet Western-dominated business system he could see impoverishing and exploiting the very people he had been sent to teach and help. He came back to Canada determined to do something about the shocking contradictions he had witnessed in India. Asked by GATT-fly to research sugar, Reg brought first-hand insights to

his reading of trade journals and financial papers as he put together an up-to-date picture of the sugar trade, and wrote the articulate brief on sugar which GATT-fly presented to the government before Canadian negotiators left for Geneva in May.

But our negotiators chose to listen instead to the sugar refining industry representatives who went along with them to Geneva—and pushed for the cheapest possible price for sugar, even for prices that would be ruinous, below the cost of production, for sugar producers in places like the Caribbean. This hard line on prices had the practical effect of cancelling out the benefit of Canada's half-billion dollar foreign aid program to many of the same developing countries!

## Support GATT-fly

In a sense, then, GATT-fly failed in the first round. But evidence is appearing that our witness is emboldening concerned members of Parliament, civil servants, and citizens to ask our government to be more responsive in future negotiations. A missionary writes from Africa: "There is no doubt that the concerns expressed by your organization are vitally in need of being aired." A West Indian emigré in Canada writes to express his encouragement that someone is standing up against the evils that have affected him all his life. But GATT-fly, if it is to have its full impact, needs the support of thoughtful Christians across Canada who are willing to make a commitment and let their views be known to our political leaders.

For more information, ask your minister to show you the GATT-fly sheet entitled *Sugar?* and a moving article, *Why the churches can't stay out*, by Janet Somerville, in the *Ten Days for World Development* kit he has received. Or write: GATT-fly, 600 Jarvis St., Toronto, Ont. M4Y 2J6.★

JOHN C. DUFF represents the Presbyterian Church on the GATT-fly project, and is a graduate student in the Toronto School of Theology.

## CONTRIBUTORS

*Letters for publication must be signed and should be limited to 200 words if possible.*

*Longer comments, up to 800 words, will be considered for the Pungent and Pertinent section of The Record and should be accompanied by a photo of the author.*



# LETTERS

## Women's Liberation

Two of Christ's commandments were broken in the recommendations of the woman's column in the December Record. Christ asked us to love God with our heart and our strength and our mind—but not somebody else as if he were God. That would be idolatry. And we are asked to love our neighbour as ourselves. I do not ask my neighbour to submit to me; he or she does not ask me to submit to them. In marriage we are neighbours, sacramentally and sexually joined; we do not become God and spouse. We should not love and serve each other as if we were the Lord, but as ourselves.

The Women's Liberation movement is essentially a secular expression of the desire to bring Christ's second commandment into social reality. It is particularly intended to help two very different sorts of women—one, the poor, widowed, divorced, malnourished, underpaid, overworked, undereducated, alone—any of these things and more, who needs more imaginative and thorough-going help than welfare payments alone can provide. The second variety of woman who needs help, needs it less desperately—she is the unusually talented woman who could serve God and society better than she does. As Christ pointed out in his great parable, we are all given different talents, the sin is not to use them. It is also a sin to scold your neighbour for using her different talent differently than you do yours.

St. Paul was quoted on woman's place in the home. St. Paul is not God, nor Christ, but a human being, and like all human beings he was not without sin. We know that St. Peter was a coward, and was forgiven. St. Paul was a great man, but he was also a sexual neurotic, who never understood Christ's first miracle, nor his references to marriage as sacramental. To St. Paul sex was ugly and marriage only better than burning. To be sexless was to be free of one sin, at least, in his opinion. The identification of the sexual act with sin rather than with the sacrament of marriage has disfigured the history of the Christian church: for example, the monks in the hermitic monasteries, who refuse to associate with women because, in their imagination, women are foul. This is not Christianity but pornography.

The word "submit" is not a good word for marriage. Reason does not submit to

reason, but rejoices in it. Love does not submit to love, but rejoices in it. We come to our husbands and they come to us. There is no God-given pattern of marriage except in the commandments. We must use our whole mind, our whole strength, and our whole love in God's service as our different talents and fortunes allow. And we must assist our neighbours, not "put them down."

Yes, some people use filthy language when they want to express strong feelings. We are human. No one is sinless. But there is also something very ugly in the contempt for the "woman's libber" expressed by people who can not see the working of Christ's love outside their own households. And only a very ignorant and unobservant person can assume that the children and husbands of women like myself who have work outside cooking and laundry are neglected.

I ask forgiveness for my anger and for Flora McKinlay and for all who, blinded by the patterns of their own ways, can not see beyond them.

M. Travis Lane, Honorary Research Associate, University of New Brunswick.

---

## Please help us!

*Please help us, adult Christians  
in our church*

*We don't profess to have all the answers  
Teach us God's word, God's truth  
We are so easily misled*

*Shape us into godly mature servants*

*We are still so impressionable*

*We need you to join with us in planning,  
organizing*

*So many are yet outside of Christ*

*Give us your time*

*shepherd us, pastors*

*discipline us, guide us, elders*

*mother us—women*

*Pray for, and with us: believe in answers.*

*Be patient with us*

*We often misuse you*

*Open your arms and care for us.*

*Please don't leave us on our own*

*Invite us into your families*

*Train, admonish, rebuke, lead*

*be our ideals,*

*examples.*

— Daryl Martin

B. C. Synod

---

## Agrees with Roberts

I am in complete accord with Professor Roberts' stance in Southern Africa. Those who shout discrimination the loudest appear to see nothing illogical in the concentrated castigation of one area for what they consider a mistaken political arrangement, while those who have creat-

ed history's greatest prison houses by the slaughter of millions are courted and wined and dined. The U.N.O. is probably the most outstanding example of power politics the world has ever known and it shows not even a shred of justice in its justification of guerilla raids in one area while condemning them in a different setting. People are people however whether blown up by land mines or shot at Olympic games. If the church does not repudiate these tactics then God will surely repudiate it.

(Rev.) R. Keith Earls, Cobden, Ont.

## Incorrect calendars

A flurried calendar representative from B.C. recently wrote calling our attention to a matter which I think I should share with your readers. Someone whose birthday is March 31st had bought a calendar from our correspondent and came back in great dismay saying that March has only 30 days in the Presbyterian Calendar, 1974!

Perhaps there are some who would like to forget their birthday in 1974, but think of the difficulty this might cause those whose wedding anniversary is March 31st! Furthermore, since it is Sunday some of our ministers might forget to prepare their sermon or some congregations might forget to turn up in church on that fifth Sunday in March.

On behalf of the calendar committee I wish to express regret for any inconvenience this may cause to the users of our calendar. I wish to assure them that April starts on the right day and the simple solution of the whole matter is to draw a diagonal line across the square for Sunday, March 24, and write in the figures "31" which is the customary thing to do when there are five Sundays. We suggest this only in the interest of accuracy. We think it looks better as it is and you may want to save it that way as a collector's item.

May I also share some good news with your readers? Sales of the 1974 calendar total 45,000 copies which is a record that has been equalled only once before in the 29 years of the calendar's history. May I through your pages thank the people of our church for this tremendous support.

(Rev.) R. Malcolm Ransom,  
secretary, Mission Education.

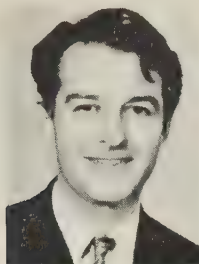
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## OUR DEADLINE

*Letters and other material must reach  
The Record before the first of the month  
preceding the date of publication.*



BY CLYDE SANGER



## WORLDVIEW

### Kenya

THEY MADE AN incongruous pair, walking out together that night to the middle of the stadium that had just been built below Nairobi Game Park. The big figure looking even burlier in his double-breasted suit and bead headgear—Jomo Kenyatta. And, short and crisp beside him, Malcolm MacDonald, the last British Governor of Kenya, who had cut through a lot of constitutional nonsense to help the country to independence.

Good friends they were, and yet different in so many ways. As it had turned out, MacDonald was the more radical man: son of Britain's first Labour prime minister, a long-time friend of Canada (first as High Commissioner, most recently as Carleton guest lecturer) and trouble-shooter sorting out racial problems in Malaysia and Africa. Kenyatta at heart a yeoman farmer, for all that the British had imprisoned him for nine years as the suspected leader of the Mau Mau.

#### Mister elephant

It was clear what they shared: a love for the beautiful land of Kenya. Recuperating from overwork, MacDonald had spent his convalescence writing the witty text of a handsome book with photographs, *The Treasure of Kenya*. His love was reciprocated: Masai warriors, to whom he would give rides along country roads in the Governor's car, called him Bwana Tembo (Mr. Elephant) making an affectionate joke out of his prominent teeth.

And Jomo Kenyatta had—incredibly—been cheered by a roomful of white farmers a few weeks before, when he went to promise them a fair deal and reasonable protection after independence. White farmers who had fought grimly against the Kikuyu in the forest, and who had once thought of Kenyatta as “the leader to darkness and death.” They cheered him because they realized what they also shared: a passion for that country.

The pair walked out under the flood-

lights to the two flagpoles, and MacDonald pulled down the Union Jack, and Kenyatta hoisted the Kenya flag with the shield and the crossed spears. It was December 12, 1963. Kenya, dubbed by a famous settler “white man's country,” was the newest independent African state.

Now it is ten years on. Kenyatta has dominated the country's politics as a wise old man (no one seems to know his exact age) and given it stability. What could have been a terrible blow to Kenya's development—the assassination of his remarkable heir-apparent, Tom Mboya, in 1969—has healed.

Kenyatta has also acted as a conciliator on a wider stage. When Tshombe was trying to run the Congo and a rebel group challenged his power in the east, Kenyatta headed the Organization for African Unity committee that worked to bring peace. Again, he has done his best to heal the breach between his neighbours, General Amin in Uganda and Julius Nyerere in Tanzania. Obviously he regretted the overthrow by Amin of Milton Obote (many people with hindsight recall the symbolism of the Uganda prime minister's car getting stuck in the mud of the Nairobi stadium on independence night), but Kenyatta deals with present realities.

The white farmers to whom he promised a fair deal received it. With money borrowed from Britain, the Kenya government bought 1.7 million acres of farmland at good prices (although it didn't pay much for the settlers' houses) and 55,000 African families have moved onto this land. Individual Africans have bought another 1.9 million acres in private deals with departing whites.

There were dire predictions that output would slump with this changeover. It did for a short while, but now it has recovered beyond all expectations. The gross value of tea production, for instance, has doubled; coffee earnings are up by 50% since independence, and African smallholders now grow as much

coffee as the big estates like Brooke Bond.

Tourism has blossomed—to the regret of some old friends of Kenya who think Nairobi has been ruined with big, brash hotels and who consider that tourism has been the major magnet pulling country folk to the city to live in appalling conditions in squatter encampments.

No doubt there is truth in this argument, but there are other points also to be made. Other than cement and soda ash, Kenya hasn't any mineral-based industries: there is a new flurry of oil exploration by American companies, but nothing worthwhile has been found. Kenya's special natural resource is its wild animals. Kenyatta's government has taken more pains to preserve them than many outsiders expected. The latest move is a suspension of all licenses to shoot elephant.

The squatters certainly crowd in from the countryside. Inflation is a worrying new factor. Economists from the International Labor Organization have written a stern report, warning not so much about unemployment but about the maldistribution of income. There are plenty of gloomy prophets who will say that the Kikuyu and Luo tribes will be at each other's throats “when Kenyatta goes.”

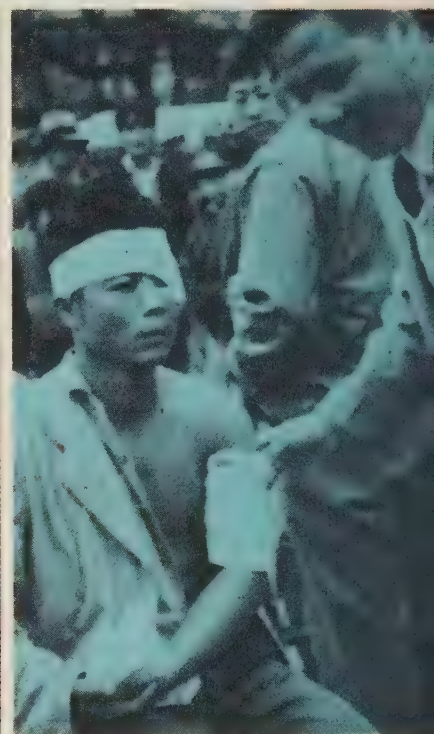
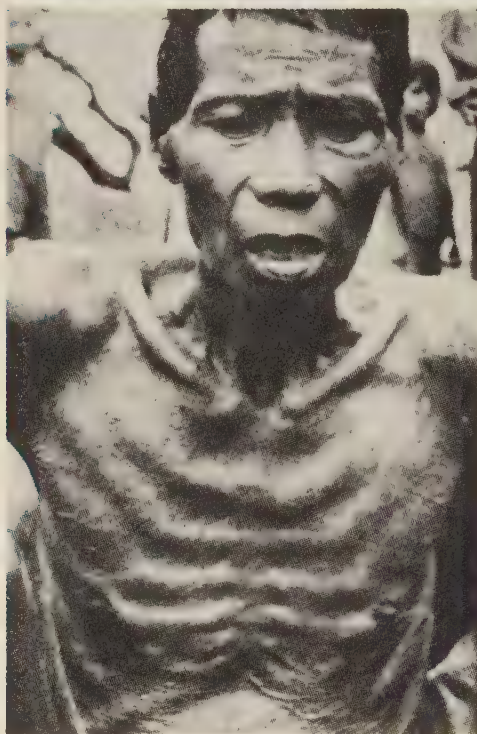
#### Worth a cheer

How does one answer these points? Squatters, inflation, élitism are unhappily elements in most countries' present condition. As for a Luo-Kikuyu showdown, it has been long predicted and always averted—and Kenya politicians explain that on the whole they don't meet trouble head-on, they accommodate each other.

If the future is uncertain, surely we can take pleasure from the present. Kenya has completed ten years of independence in good shape. That's worth a cheer.★



# Should Today's Christians be PROPHETS?



*"And a young man ran and told Moses, 'Eldad and Medad are prophesying in the camp.' And Joshua the son of Nun, the minister of Moses, one of his chosen men, said, 'My lord Moses, forbid them.' But Moses said to him, 'Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put his spirit upon them.'"* (Numbers 11: 27-29 (RSV))

**By Donald C. Smith**

FEW WORDS in our Christian vocabulary stand more in need of definition than the word "prophet." In the popular mind a prophet is thought of as one who foretells future events. Prophecy is thus regarded as nothing more than the history of events before they come to pass. But to apply such a definition to the prophets and prophecy of the Old Testament is to put in the foreground what is in reality only of secondary importance. It is to misunderstand not only the whole nature and office of the prophet in Israel, but, more fundamentally, it is to misunderstand what it means for the Christian church to be a truly prophetic church.

In the Bible a prophet is the mouthpiece or spokesman of God—the medium through whom God makes his will and purposes known to men and to nations in their contemporary situation. His message is concerned more with the present than with the future. He is not, therefore, primarily a "fore-teller"

of the future, but rather a "forth-teller" of the will and the purposes of God. "Thus saith the Lord" is the characteristic word and sign of his authority—speaking not his own beliefs and opinions, but the word which God gives him to speak.

It is this conception of the prophet as the spokesman of God that lies behind Moses' desire that all of God's people should be prophets—that all the Lord's people should be so motivated and empowered by his spirit as to boldly declare by word and action the will and purposes of God.

As Protestants we rightly make a great deal of the doctrine of the universal priesthood of all believers—the belief that all Christians and not just the ordained clergy have a ministry or priesthood to fulfill in the world—that all believers have equal access to the Father through the Son, and that all are called to live lives of full-time service and obedience to God.

But what of the universal prophethood of all believers?



"Would that all the Lord's people were prophets." Are not all Christians called to be prophets as well as priests? Is there not a biblical doctrine of the prophethood of all believers as well as the priesthood of all believers?

The prophetic task of the church arises out of the very nature of the gospel itself. In Jesus Christ, God has revealed his will and purpose for the whole of life—the whole of the created order. The church's responsibility to take seriously her prophetic task derives from the biblical conviction that God has revealed in Christ not only a saving way of life for individuals but also his will for the right ordering of society. Jesus Christ is Lord, Lord of every Christian, Lord of his church, but also Lord of the world. As sovereign Lord, all of life must be brought under his rule and be made conformable to his will. This means that no area of life can be outside the concern of the Christian church, or exempt from Christian criticism.

## Church must say no

As one noted theologian, Presbyterian Robert McAfee Brown, has expressed it: "A truly biblical faith must regard no law, no economic system, no class or social group, no nation, and no church as infallible or immune from criticism and the need of transformation in the hands of God. This prophetic understanding of the Christian faith clearly implies that both the church and individual Christians must maintain a constant criticism of all aspects of human life and society. For if the Christian gospel loses its quality of searching, disturbing criticism of accepted ways of living, it is nothing but the ashes of a fire that has burned out."

Yet it is both amazing and sad to find so few Christians in our churches who are aware of this radical perspective of the gospel. For great masses of churchgoers, Christianity is merely equated with all that is noble and good in their own way of life—with being decent and respectable. They fail to see that the church must say "no" to the world as it is; that the gospel by its very nature calls in question not only our personal lives, but the values and standards, the virtues and respectabilities of our society, and indeed of all societies.

The church's task is to proclaim Jesus Christ as Lord. Because the church is more than a merely human institution, but is a Divine society—the bearer of a Divine message—a constant tension must always exist between the church and the world—a tension between God's will for society and the actual state of any given society. Indeed, as the World Council of Churches has recently declared, "if no such tension exists, either the society is regenerate or the church is conformed." Obviously no society is regenerate—is wholly Christian—and, therefore, if such tension between the church and the existing order of society is absent, as it so often appears to be, then the church is conformed and has ceased to be prophetic.

"Would that all the Lord's people were prophets"—prophets in our pews as well as prophets in our pulpits. Surely this is what the church needs so desperately today. Let us consider for a few moments what would happen to the church today if she became a truly prophetic church in the biblical sense of the term.

Perhaps the most striking feature of the writings of the great Old Testament prophets is the comprehensive nature of their message. For men like Amos, Hosea, Micah, Isaiah, Jeremiah, no aspect of life was exempt from the criticism of the word of God. They spoke on what we would call social, political and economic matters as boldly and freely as on moral and religious questions.

These great spokesmen of God were acutely conscious of the holiness and righteousness of God. Because he is holy, they

declared, the people must be holy; because he is righteous, the people must be righteous. Thus the burden of almost all the prophetic books is the call to righteousness—both personal righteousness and national righteousness. God demands justice in all human relationships, they declared, and he has so ordered the world that those who exploit and oppress their fellow men must suffer his judgment. Note this comprehensive nature of the prophets' message.

Isaiah, for instance, was a great prophet of justice and righteousness. "Learn to do good, seek justice, correct oppression, defend the fatherless, plead for the widow."

He pronounced judgment on the monopolistic practices of the landlords of his day—"Woe to those who join house to house, and add field to field, until there is no more room." On those who perverted the legal processes he declared: "Woe to them who acquit the guilty for a bribe, and deprive the innocent of his right."

The prophet Jeremiah denounced the dishonest house-builders of his day: "Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbour serve him for nothing, and does not give him his wages."

Amos, a great prophet of social righteousness, proclaimed the judgment of God on the rich and the powerful of his day: "because they sell the righteous for silver, and the needy for a pair of shoes, they that trample the head of the poor unto the dust of the earth, and turn aside from the way of the afflicted."

To the idle and frivolous women of the privileged classes of his day he announced: "Hear this word, you cows of Bashan. . . who oppress the poor, who crush the needy, who say to their husbands, 'bring that we may drink.'" He goes on: "Woe to those who lie upon beds of ivory, and stretch themselves upon their couches, and eat lambs from the flock, and calves from the midst of the stall: who sing idle songs to the sound of the harp. . . who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved over the ruin of the nation."

## Both sacred and secular

These are harsh and biting words—hardly designed to win for Isaiah or Jeremiah or Amos a place of honour and respect from the establishment of their day.

But, of course, these great prophets of God were not concerned about their popularity rating. Being sensitive to the call and will of God and to the evils and injustices in the society about them, they could do no other than to boldly and fearlessly declare the whole counsel of God on all the relationships of men and every aspect of human life.

Clearly, for the prophets, life was not divided into departments as it is for so many Christians today—on the one hand the sacred and on the other the secular department of life—what is called the sacred or spiritual or religious sphere being the concern of the church; what is called the secular or temporal sphere being that into which the church has no right to meddle lest she dirty her hands and become involved in controversy.

What Christians today must realize is that this attempt to spiritualize the gospel, this abstracting of Christianity from the real life and affairs of society, has absolutely no historical or biblical foundation. It clearly has no place in the teaching of the Old Testament prophets.

It has no place in the teaching of our Lord who belonged to the great line of Israel's prophets; who was called a prophet and referred to himself as a prophet; whose whole life display-





## PROPHETS ?

ed the prophetic bias for the outcast, the underprivileged and the oppressed; who shared the prophet's deep distrust of wealth and power as a source of corruption for all who possess it; and who severely denounced all forms of special privilege and self-righteousness. "Woe to you, scribes and Pharisees, hypocrites!" he declared, "for you tithe mint and dill and cummin; but have neglected the weightier matters of the law, justice and mercy and faith."

### The prophetic role

Nor has a purely spiritual, other-worldly conception of the gospel any place in the main body of Christian teaching down to the reformation, much less in the attitude of the reformers themselves. Great reformers like John Calvin and John Knox would have been appalled at any suggestion that the church should stay clear of offering criticism or guidance to rulers and governments, or on social and economic questions. One can almost feel sorry for poor King James VI on one occasion when he lamented that "a Scotch presbytery agreeth with monarchy as God and the Devil. There Jack and Tom and Will and Dick shall meet and censure me and my council."

What Christians today must realize is that the abdication by the church of her prophetic responsibility is a relatively modern innovation. It is a development which only began in the 18th century and was only dominant in the Victorian era in the last century when Christianity came to be expressed largely in terms of a personal piety. The late Archbishop Wm. Temple quotes Queen Victoria's first prime minister, after coming away from a sermon on the Christian life as saying, "Well, if religion is going to interfere with the affairs of public life, things have come to a pretty pass." Temple goes on to quote a later Victorian prime minister who made a similar comment: "It's a fine thing," he said, "when the church attempts to bring pressure to bear and interfere in social issues."

Listen to Thomas Chalmers, the most representative Presbyterian Scottish churchman of his day as he laid the foundation stone of New College Edinburgh in 1846; a year marked by acute distress and even starvation for great masses of the Scottish people especially in the highlands. Already, in the development of an industrial society, glaring contrasts existed between the wealth, luxury and ease of the privileged classes, and the misery, poverty, hardship and suffering of the common people. In the factories and mills women and young girls still laboured for 12 hours or more, while underground in the mines small children of 10 still toiled for 14 hours a day under the most inhuman conditions.

Listen to Chalmers in 1846: "We leave to others the passions and the politics of this world: and nothing will ever be taught, I trust, in any of our (theological) halls which shall have the remotest tendency to disturb the existing order of things, or to confound the ranks and distinctions which now

obtain in society." Little wonder that Marx called the Christianity of the 19th century "the opiate of the people."

Such was the extent to which the 19th century church had lost her Divine anger—her ability to sound forth a prophetic protest in the name of the God of justice and righteousness.

Since the beginning of the present century however the church has been gradually recovering her prophetic witness. Yet many Christians, ignorant of church history, regard such a recovery as an innovation and a departure from what they call the church's true and proper function.

Strangely enough, those who seek to limit Christianity to spiritual matters want the church to accept in effect what is essentially the communist view of religion—that is, that religion's aim is to turn men's eyes away from the perplexing problems of the world and the evils and injustices of mankind to the calm and peaceful world of the soul and the life hereafter. Nothing would please communists more than if the church were in fact to embrace just such a narrow and perverted expression of Christianity. For, as a Christian pastor living in East Germany has recently remarked, "nothing upsets and confuses the communists as much as finding a dynamic, prophetic church here, with Christians who are equally as passionate to right social injustice as they are, equally concerned for the world and all its problems as they are, but who are developing dynamic and radical Christian alternatives to communism."

### All must be prophets

Again, those Christians who decry any church involvement in the nation's public affairs in effect want the church to adopt the same role the Nazis assigned to the German church before the last war. In his famous New Year broadcast on January 1st, 1938, Goebbels said "Churchmen dabbling in politics should take note that their only task is to prepare for the world hereafter—leaving the affairs of the world to the state." As we all know, the German Confessional Church refused to accept such a silencing of her prophetic voice and so many thousands of churchmen were persecuted and suffered and even died for their faith.

We have been considering what the church would be like if she became a truly prophetic church. Clearly, she would be dynamic and courageous, concerned with the whole life of man and society. But there can be no such prophetic church unless individual Christians become prophets. "Would that all the Lord's people were prophets."

How desperately we stand in need of such prophets in our world today; how desperately we stand in need of a prophetic church sounding forth the word of God in all its fulness—for all men, for all nations, for the whole world.★

*DR. SMITH of Medicine Hat preached this sermon at the opening of the Synod of Alberta.*

ARTICLES FOR THE RECORD need to be written weeks in advance because of publication deadlines, and by the time this issue is mailed the energy crisis may be history, or indeed, may be even worse than we feared. Pre-Christmas increases in heating oil and gasoline prices had already gone into effect east of the Ottawa Valley in Canada, and rationing had begun in other countries. Plans had been announced for curtailing production of larger cars resulting in increased unemployment. Aircraft flights were being cut and some retailers of gasoline were going out of business. Wood-burning stoves were in great demand and short supply. To say that the world was facing an energy crisis was just about the mildest thing that could be said about the situation.

Some concerned people have been crying out for years that we are making a reckless and excessive use of irreplaceable resources. "Canada First" exponents have been beating the drums for curbs on the export of oil, electricity, water, uranium, etc. etc. until we could be assured that we had enough reserves for all *future* needs of Canadians.

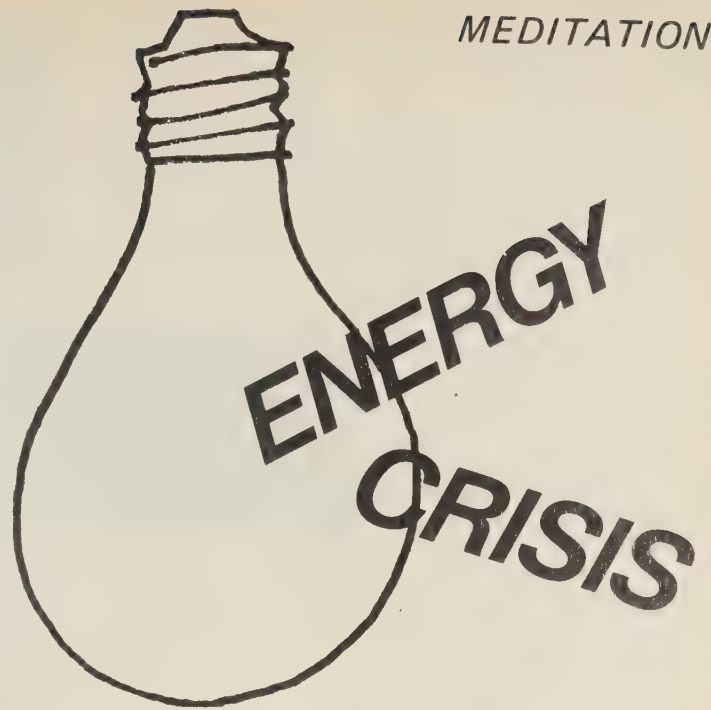
But there are sources of power other than those merely physical; Christians also have been undergoing an energy crisis. Not that our sources of power and fuel have dried up but that we have still not learned how to use them. It's a long time since the disciples heard the promise from the lips of Jesus, "Ye shall receive power, after that the Holy Spirit is come upon you."

Staff persons in our national offices responsible for carrying our various plans and programs of the church know as well as conveners of congregational committees how dreadfully difficult it is to interest church people either in undertaking new programs or in revitalizing old ones. How often has it been said by frustrated leaders that the ministers are the bottlenecks! And how many of the unordained as well as of the ordained have confessed wearily that they've had enough of so-called challenges! As the comic strip character Pogo put it a few years ago, "We have met the enemy and he is us." The fuel we need is available to reinvigorate our energy. It has never been rationed. It has always been free. It is in plentiful supply. We simply don't know what to do with "Ye shall receive power."

Municipal elections are over, but there is talk of the possibility of a federal election in Canada. Elections involve all kinds of materials distributed in the interests of candidates and parties. Meetings are held to inform voters about issues and candidates. At one noisy election rally a speaker stood up and urged the people to consider the issues at stake and then decide on the candidates they would support. "Think," he said, "Think!" One man shouted back from the crowd, "We didn't come here to think; we came here to holler." A common, but tragic abuse of our power!

Yet this could be a reflection of our prosecution of the Christian mission. We know about the energy crisis that saps the drive of many Christians. It is so obvious in those who have lost their youth, their idealism and enthusiasm. And in those who have lost their faith! Bishop Gerald Kennedy has said that Winston Churchill was not always fair in his cynical and critical moods, and in such a mood once said, "Look at the Swiss! They have enjoyed peace for centuries. What do they produce? The cuckoo clock!" Without pausing to examine the fairness of that statement, it may spur us to remember that *energy* comes from two Greek words, *en ergon*—"at work," and that our Lord said, "By their fruits shall ye know them."

This is not to claim that the charismatic movement with its speaking in tongues is the cure-all for current ailments of the church, though it may well be a facet of experience that will restore new life. Perhaps the movement we need, however, is deeper yet. There is little doubt that Christians seriously need



"Ye shall  
receive power,  
after that  
the  
Holy Spirit  
is come  
upon you."  
(Acts 1:8)

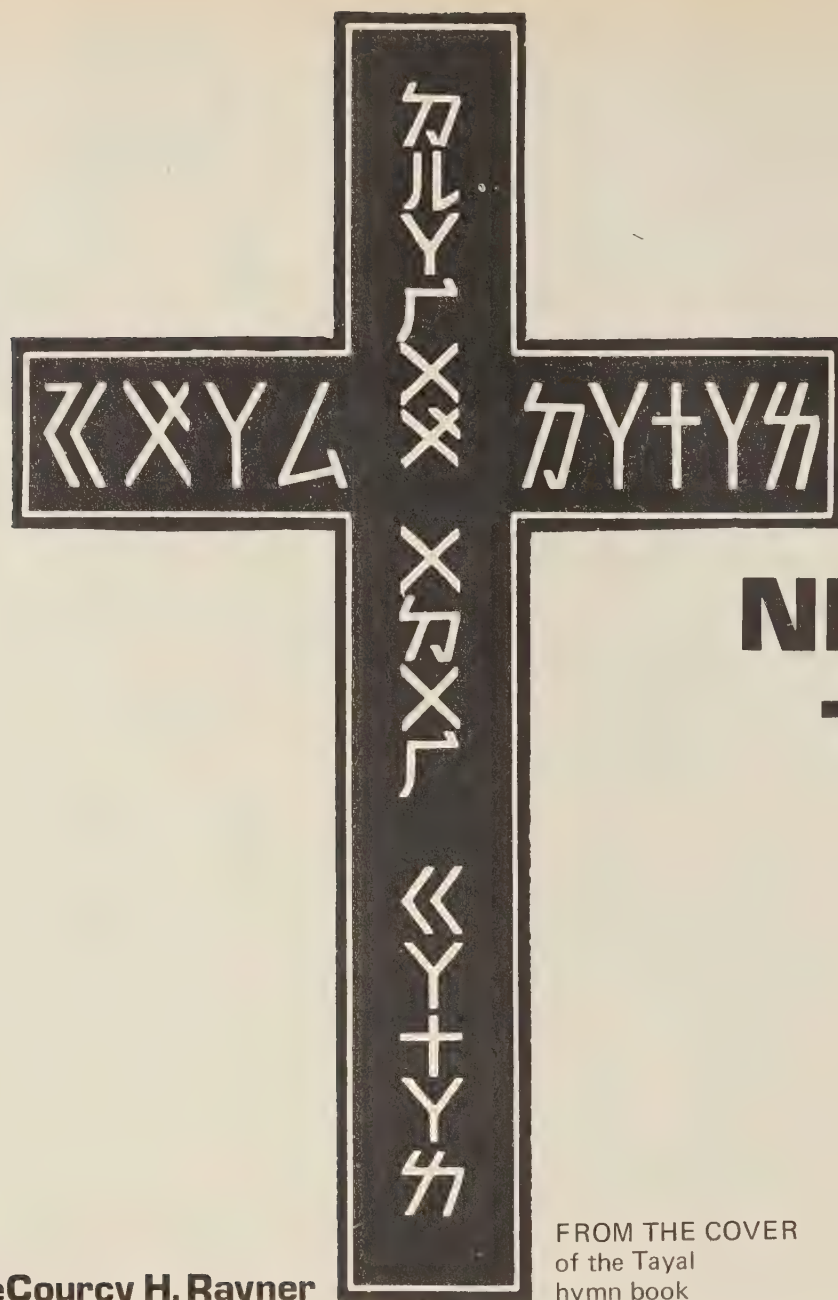
that which will re-ignite their interest, their commitment and their service. It's time to think seriously about those pertinent words, "Ye shall receive power, after that the Holy Spirit is come upon you."

## PRAYER

O God who in creation is said to have worked for six days and then rested, keep us now from reversing that order. May our ears still be keen to hear your call and our wills quick to obey and serve you. Enable us, through him who advised us to work "while it is day." We ask it in his name. Amen.★

BY D. GLENN CAMPBELL





# THE

## NEW

## TESTAM

By DeCourcy H. Rayner

FROM THE COVER  
of the Tayal  
hymn book

THIS SHOULD BE a memorable year for the Tayal people in Taiwan, for if all goes well they will have the New Testament in their own language for the first time. There are about 20,000 members of the Tayal tribe, and most of them live in the mountains strung across the northern third of the island once known as Formosa.

When the Rev. Clare McGill and his wife, Grace, arrived in Taiwan just over 20 years ago, they soon heard of these people in the mountains, for at that time many of the Tayals were becoming Christian. This despite the fact that they had no Bible, no books of any kind, indeed no written language.

The story of the spread of Christianity among the mountain tribes is a remarkable one. Up to the beginning of the Second World War not a single Christian had been baptized in the mountain area. For 50 years, during the Japanese occupation of Formosa from 1895 to 1945, missionaries were forbidden by the government to take the gospel to the aboriginals in the mountains. How then could they be saved?

The breakthrough came when Rev. Dr. James Dickson met a Tayal woman who could speak Chinese as well as her tribal tongue. She was already a Christian, and Dr. Dickson persuaded her to attend the Bible Institute in Tamsui for two years. Chi-oang was reluctant to go because she was no longer

young enough to be a student, she was past 50 years of age. Moreover her face bore the disfiguring tattoo marks of the Tayal tribe. However she took the course at the Bible Institute and then returned to the mountains to share the good news of Christ with individuals and small groups. At her death in 1946 it was estimated that over 4,000 mountain people had become Christian due to her witness.

The missionaries were withdrawn from the island during the war in the Pacific, and when they returned in 1945 they found thousands of believers from the mountain tribes waiting to be baptized. But ten years later, as Clare McGill undertook his ministry after a period of preparation, the Tayals had no literature of any kind.

It should be explained that there are some ten ethnic groups in the mountains, of Polynesian-Malayan origin. Each group retained its own language, customs, dress and culture in Taiwan for the many years that they were isolated from the people of the plains. The woman referred to above, Chi-oang or The Reconciler, was actually a Taroko, a branch of the Tayal tribe who live near the Taroko Gorge. Their language is called Sediq, and the New Testament was provided in that dialect years ago by a Baptist team.

But the main Tayal language not only had no literature

# TAYAL

# ENT

when Mr. McGill began his work in 1955, it had no alphabet. So the missionary, a native of Glencoe, Ontario, devised a set of symbols related to the Chinese phonetic system and set up an alphabet of 22 letters.

Of course this came after months of patient study and exploration, during which Mr. and Mrs. McGill listened to the conversation of Tayals and encouraged them to repeat words and explain them in sign language. One of the processes was to listen for words that were the same except for the first letter. Examples in English would be pill and bill, man and pan, talk and walk.

## Translation not easy

Translators of the Bible often have trouble finding the equivalent of a word in another language. For example, there was no equivalent for the word love in Tayal. In English love is expressed by one word. In Greek, the language of the New Testament, there are three words for love, *eros*, *philia* and *agape*, each with a definite but different meaning.

In the early stages of translation one of the Tayal workers suggested *gmalu* as the word for love. It was not until much later that Mr. McGill discovered that *gmalu* really means pity.

God can pity us, but we cannot pity God. So love had to be translated in Tayal by the phrase "set the heart on," at least when it is used in the context "you must love the lord your God."

The work progressed slowly. First a primer of 57 pages was printed to teach the Tayals how to read their language now that it had been reduced to writing. Then a small hymn book was published, and 2,000 copies of it were sold within two months. After that came a catechism, followed by a simple story of Jesus.

The first book of the New Testament chosen by most translators is the Gospel According to St. Mark. In the year 1964 Clare McGill, aided by the Rev. Hola Temu, produced Mark's Gospel in an edition sponsored by the United Bible Societies and printed in Taiwan. It was the first complete book of the Bible in the Tayal language, and thanks to the subsidy from the Bible Societies, it sold for the equivalent of five cents Canadian.

At that time, over 19 years ago, Clare McGill said in one of his letters: "Mark's Gospel has now gone to the printer and the rest of the New Testament no longer seems quite so insurmountable."

## Supported by prayer

Little did the Canadian know of the testings that lay ahead! During their stay in Taiwan the McGills have moved no less than 12 times, once because their new house was swept away by a flood on the river caused by a terrible typhoon. All sorts of difficulties arose with the translator's helpers, including health problems. Mr. McGill himself was hospitalized last year.

Sometimes the work of translation grew tedious, every letter that the McGills sent home asked for support in prayer. To render 94 verses into Tayal in five days was considered an achievement. Grace McGill, who was constantly called upon to assist in reproduction of the new version, found that it took an entire month just to stencil the Book of the Acts of the Apostles in preparation for the editing committee.

On one occasion Mr. McGill wrote to his friends: "Prayer is the key to missions, and YOU hold the key in your hands. Stick with us, won't you? Give that key a special turn right now."

His letter of December 1, 1971, reported: "What a relief to have finished all of Paul's writings! We are now at about 80% of the New Testament with Matthew, Peter, Jude and Revelation yet to go."

In another letter Clare McGill said: "I have the only typewriter in the world in the Tayal script. . . I call it an international typewriter because it was made by an American company in Japan with its heads converted to write this Tayal script, and used by a Canadian in the Republic of China."

A year ago the translator and his helpers had completed the actual writing of the Tayal New Testament, but then it had to be checked laboriously word by word for accuracy. The next process was careful scrutiny by a competent editorial committee representing the United Bible Societies. And then to the printers in whose hands the precious volume will take shape as a book of Good News.

For 19 years the Rev. Clare McGill has lived with the Tayal language, creating a written form, learning the meaning of words and phrases, testing bits of translation on others for accuracy. The result of his meticulous labour, intense study, and dedicated devotion is the Tayal New Testament, a book in which God speaks to yet another tribe in their own tongue of the wondrous gift that he has provided in his Son, their Saviour.★



# YOU can help abolish POVERTY



A NEW power tiller  
is presented  
to villagers  
in India.

## HUNGER and DISEASE

By W. I. McElwain

"WE FACE TODAY an historically unprecedented fact. Poverty, hunger and disease are no longer necessary. The poor, the hungry and the diseased need no longer accept their condition with fatalism. Indeed, as they recognize that their condition is the consequence of greed—our over-development at the cost of their under-development—their response is an outraged demand for justice. Their struggle for justice need no longer be ultimately ineffective;—poverty, hunger and disease are *not* necessary in today's world. Our compassionate concern need no longer take the form of mere palliatives—soup lines and band-aids. Our compassionate concern may now become human solidarity with them in their struggle. The rules of the game which prevent more equitable distribution and opportunity can be changed when more people understand the rules of the game. We can begin now in our own communities with programs of study and action which make a difference."

This is the opening shot in an educational kit published by an inter-church committee representing the relief and development agencies of five Canadian churches, Anglican, Lutheran, Presbyterian, Roman Catholic and United. It is being used in many study and action groups in local churches and communities during "Ten Days for World Development," February 1-10. In some areas active inter-church committees on world development are functioning, while in others simultaneous efforts are under way in several local congregations.

In the kit a young Canadian, Janet Somerville, considers why a Christian today should be involved in world development issues. It's not enough to plead that information on the needs of the Third World is sometimes fragmentary and even contradictory or that solutions are unclear and seldom attainable. All the basic patterns of the world's development needs can be understood by those who are willing to try. To those



who are tired or bored Saint Paul would say, "Let us not weary in well-doing." Let the whole depths of scripture come burning into focus on our modern problems, from the lips of Moses and the prophets, from James and above all, from our Lord himself.

A Christian can't just do a "cop-out," claiming that what an individual does isn't really important—the problem is so big that only governments can change things. Nor can he try to dodge as a taxpayer by saying, why should we as Canadians be concerned about problems in other countries when we have enough of our own? Consider this answer from a Canadian Foreign Policy booklet, *International Development* (1970):

"A society able to ignore poverty abroad will find it much easier to ignore it at home; a society concerned about poverty and development abroad will be concerned about poverty and development at home. We could not create a truly just society within Canada if we were not prepared to play our part in the creation of a more just world society. Thus our foreign policy in this field becomes a continuation of our domestic policy."

## Trade better than aid

Of course there can be a mixture of motives underlying a program of development assistance: *commercial*, since if other countries develop they can become stronger trading partners of Canada; *political*, since it is one of the most effective ways of building friendly relations with other governments today; and *humanitarian*, since many millions are in need of the sort of help we can give. A pertinent question for the Christian to consider is, which kind of motivation for aid should have the highest priority and how can I encourage my local M.P. to give the same priority?

Clyde Sanger, a regular writer in *The Record*, has observed, "Trade is worth far more to the poor countries than aid. . . Exports provide not only foreign exchange for the poorer countries to use as they will but jobs as well to relieve alarming levels of unemployment." We should be encouraging our government to increase the percentage of trade with Third World countries.

Obviously a subject as large as world development needs some kind of focus. This year the focus is on Africa. The drought situation in seven countries of West Africa in the region known as the Sahel finally came to light in 1973 after seven years of build-up. In the March *Record* the current situation will be covered in a feature article. Through the years Presbyterians have been generous in responding to crises such as famine and disaster. But emergency feeding and other relief efforts are not enough in the long run. There must be programs of water management and agricultural development in the Sahel that will enable the people to feed themselves.

Another example in Africa is Tanzania, a young nation without the assets of money and industry. The mainspring of development there is the hard and intelligent work of the people in agriculture, aimed at increasing production to solve the problem of poverty. President Nyerere is both a committed Christian and a convinced socialist.

In many countries of Southern Africa, majority black populations have little voice or freedom. Economics are not the only block to development; politics and racism play crucial roles. Canada will have to make important foreign policy decisions in 1974 about relationships with Rhodesia and Portuguese colonies, and it may help if informed Christians express themselves.

For native African peoples to survive and develop, trade in commodities like coffee is critical. Angolan coffee is picked by

forced African labour, often children, working on starvation wages. A resolution passed by the 1973 General Assembly cited the Portuguese government's defence tax, that helps to keep 62,000 troops in Angola and to provide much of Portugal's foreign exchange requirements, as coming from the sale of Angolan coffee. The resolution asked that Presbyterians boycott certain brands of instant coffee containing Angolan coffee. Because of this and pleas from other churches, some companies have transferred their purchases to other countries. Other resource material on trade and development issues is available for study in the "Ten Days" kit.

Most of us realize that we are now living in a global village. The "Ten Days for World Development" program across Canada this month will further that awareness. The mass media will be involved, including interviews with an outstanding African churchman, Bishop Sarpong of Ghana, as well as church leaders in Canada. On the local level, meetings, workshops and seminars are being held on the various aspects of the church's role in world development. In most communities there are teachers, clergy, businessmen or other persons with knowledge of and experience in Third World countries. Foreign students at our universities are usually ready to speak of the needs and aspirations of their home countries.

Members of Parliament are invited to these meetings to discuss this matter of concern among constituents. Of course there is a difference between a partisan political gathering and a sharing dialogue on moral and social issues. There is no intent to corner an M.P. or to put him on the spot—no one can be expected to be an expert on everything! But our representatives in government should be made aware that people, especially Christian people, know and care about world development issues.

If your congregation or community has made a slow start, or no start at all, on observing "Ten Days for World Development," talk about it with others including your minister. This year's kit provides both information on world needs and suggestions for actions to be taken. You may still get something going—a late start is better than none at all.

## Let the broken go free

To be concerned about the needs of world development and relief is by no means the whole of Christian faith and living. The need of persons goes deeper than poverty, hunger and disease. It reaches into the depths of man's spirit. But for Canadian church people who are reasonably well provided for to be unconcerned about the pressing physical needs of others would surely be a denial of the One who healed the sick, fed the hungry and identified with the poor and homeless.

William Wilberforce, the Christian who led the movement for the abolition of slavery once wrote: "It is in part, at least, because we ourselves overflow with comforts, that we are so indifferent to the happiness of others. Business, pleasure, engagements, the interests and feelings of the hours, leave little time for reflection."

"Ten Days for World Development" is a time for *reflection* on the needs of others in underdeveloped countries—and also for *action*, in the name of Christ who fulfilled the prophet's word, "The Spirit of the Lord is upon me, because he has anointed me. He has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favour."★

*THE AUTHOR is chairman of the General Assembly's committee on inter-church aid, refugee and world service.*



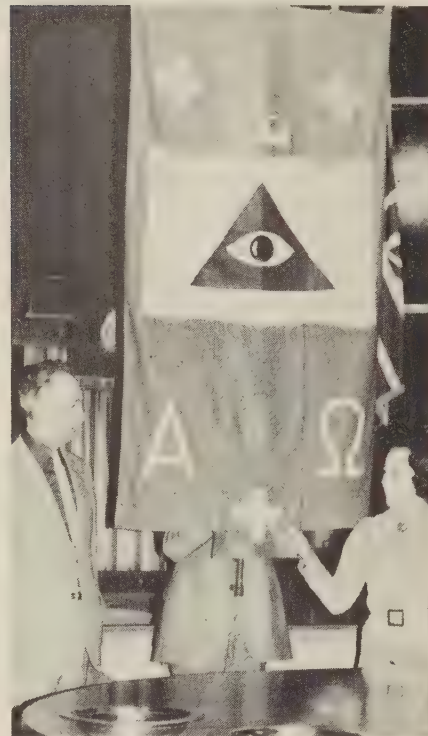
To honour the creeds of the Christian church,  
a congregation presents



THE CONFESSION OF 1967. At right is Ariel Rudzik, responsible for making the banners.



THE SCOTS CONFESSION



THE WESTMINSTER  
CONFESSION OF FAITH

A  
FEST

A SMALL BOY appeared one day in family court. At one point his veracity was being called into question. "Honest to God, I'm telling the truth" he answered earnestly. "What does God mean to you?" asked the judge. To which the boy replied "God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, justice, goodness and truth." A startled judge dismissed the case.

These were the introductory remarks made by Rev. Prof. Alan Farris as he set the stage for the pageantry of a worship service celebrated at St. Andrew's Humber Heights, Weston, Ontario.

The service made a study of seven confessions which have influenced the Presbyterian faith and one that was produced in 1967 by the United Presbyterian Church in the U.S.A. They are all contained in the *Book of Confessions* and include the Apostles' and Nicene Creeds, the Scots Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Westminster Confession of Faith and Shorter Catechism, the

Theological Declaration in Barmen, Germany, and the Confession of 1967.

A banner was made for each creed, which expressed in pictorial language the main thrust of the statements. With a drum roll rising in a crescendo to a resounding burst of instrumental fanfare, each banner was dramatically brought forth and presented to the congregation.

A narration described the historical background and helped to clarify the political and religious atmosphere which fostered or forced the creed into existence. The significance of each confession was further underlined by spoken responses, key selections repeated by the congregation. In the Westminster Confession, for example, in response to the question "What is God?" the reply was the same as that made by the little boy in the introduction to the service.

Other narrators explained the symbolism of each banner as it expressed the essential message of the creed.

The music was chosen to catch the spirit and to represent



By Sheila Kirkland

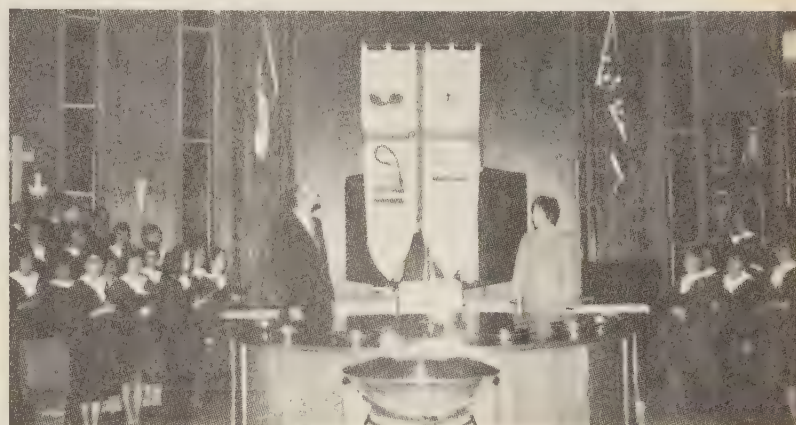
Photos by Frank Roberts



THE NICENE CREED



THE APOSTLES' CREED



THE SECOND HELVETIC CONFESSION

the time and place from which the confession had come. One of the most moving moments was the music for the Declaration made in Barmen, Germany in 1934. The choir sang Luther's powerful "A Mighty Fortress" while two soloists added the sharp counterpoint of the flaming words of Dietrich Bonhoeffer (martyred in Nazi Germany) dramatically expressing the faith of 400 years ago in the words of a modern Christian martyr.

The air of expectancy ran high in the congregation that morning. The church school and the youth groups augmented the capacity crowd. The reaction was electrifying. From the youngest to the oldest the essence of the sweep of history was caught and we soared on wings of faith. There was a reawakening of the meaning behind these great declarations. They told us what our ancestors thought about God and Christ and man! The congregation related directly to the Declaration of 1934 and the 1967 Confession. These were formulated so recently that in them we heard God speaking directly to us. From this

realization came a new understanding of the older creeds. God speaks to specific needs at specific times all through history forcing some action—and that action is recorded in the creeds.

This was a service of remembrance and celebration, a festival of thanksgiving for a great heritage of faith. We glorified the God of our fathers who is also our God. It is hoped that other churches throughout Canada might present a similar service as part of their centennial celebrations.

As the psalmist declares "We shall triumph in your salvation and in the name of God we shall set up our banners."★

*THE FORMAT FOR THIS SERVICE, the banner designs and special music were created by the Rev. Richard K. Avery and Donald Marsh for a presentation at the General Assembly of the United Presbyterian Church in the U.S.A.*

*Sheila Kirkland directed this presentation, Prof. Alan Farris of Knox College was historical and script consultant, and Harry Learoyd was the organist and choir director. The minister is Rev. Dr. Walter Welch.*



## The next moderator

Eight of the ministers who have been nominated for the office of moderator of the 100th General Assembly of The Presbyterian Church in Canada have let their names stand.

All members of the 44 presbyteries will vote by ballot, in order of preference, on the following: Rev. Robert H. Armstrong, Wingham, Ont.; Rev. Dr. Everett H. Bean, Sydney, N.S.; Rev. Dr. Arthur W. Currie, Ottawa, Ont.; Rev. Dr. Hugh F. Davidson, Don Mills, Ont.; Rev. Prof. Allan L. Farris, Toronto, Ont.; Rev. James D. Marnoch, Winnipeg, Man.; Rev. Prof. W. Stanford Reid, Guelph, Ont.; and Rev. Dr. Edwin J. White, Edmonton, Alta.

The ministers nominated by presbyteries who withdrew their names are: Rev. Dr. Jesse E. Bigelow, Rev. Dr. Ronald A. Davidson, Rev. Prof. David W. Hay, the Rev. Alex F. MacSween, Rev. Prof. Joseph C. McLelland, Rev. Dr. Edward McKinlay, Rev. Dr. W. Oliver Nugent, Rev. Dr. Harry S. Rodney, and Rev. Dr. H. Douglas Stewart.

Presbytery clerks must have all ballots in the mail by February 28. They will be counted by the committee to advise with the moderator.

## Record circulation up

The January Record was mailed to 89,243 subscribers, a gain of 1,186 over the December official audit.

Additions to the Every Home Plan were: St. Paul's, Vaughan, Ont.; St. Andrew's, Huntingdon, Que.; Fairbank, Emmanuel and Dufferin St., all in Toronto; St. Andrew's, Stittsville, Ont.; Gale, Elmira, Ont.; Laurel Lea—St. Matthew's, Sarnia, Ont.; Forbes, Grande Prairie, Alta.; Westminster, Ottawa, Ont.; St. Michel, Montreal, Que.; Bonar, Port McNicoll, Ont.; St. Lawrence, London, Ont.; and St. Andrew's, Picton, Ont.

The decision to enrol in the Every Home Plan has been made by Kerrisdale, Vancouver, B.C., and Chalmers, Calgary, Alta.

## Ewart College project

Every church has the problem of finding new and exciting methods of teaching in church schools. One week last November the students of Ewart College travelled to the churches of St. Andrew's, Mount Forest and Knox-Calvin, Harriston, Ont., with this problem in mind. The students assisted teachers of the area in a

teachers' workshop at Mount Forest Church on Saturday afternoon. That evening a youth rally was held at which young people of the surrounding churches found themselves participating in various situations from threading string through their clothing to discussing the role of the Christian solving an ethical problem. Then several students presented a skit entitled "A Day in the Life of Students at Ewart College." After the evening rally the students were warmly welcomed into the homes of members of the Mount Forest congregation.

On Sunday the students took part in church services at St. Andrew's, Mount



FIRST YEAR students lead singing.

Forest in the morning and at Knox-Calvin at Harriston in the evening. The Ewart College choir sang at both services and in the evening service a dialogue was presented by three of the graduating students. The topic was the work of Christian educators in the church and facilities for education at Ewart College. After the evening service a brief reception was held and then the students boarded their bus to return to Toronto.

*Karen Trimble, first year student.*

## Prayer as a partner

A renewed partnership between religion and the medical profession in treating the sick was urged by Dr. Edward Aubert, a British physician for more than 30 years.

He said modern medicine has become "too materialistic" and treats people as if they were mechanical entities, instead of living souls.

Dr. Aubert told a capacity audience in Toronto that from observation he knows patients who receive the religious rite of laying on of hands while undergoing proper medical treatment "do very much better" than others.

Resident physician at the Dorothy Kerin Home of Healing, a centre for spiritual and physical healing in Kent, England, Dr. Aubert said: "After 20 years as a family doctor, followed by 11 spent in a place where prayer and medicine have been combined, I have had a chance to observe the difference." *(Continued)*



THIRD YEAR student with teachers at the workshop.



# Presbyterian Centennial TOURS



ESCORTED BUS TOURS OF EASTERN AND WESTERN CANADA

FIRST RATE MOTELS AND AIR-CONDITIONED BUSES

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YOUR CHURCH'S CENTENNIAL BY:

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**EASTERN TOUR – 14 days, 13 nights, \$ 305**

Including Quebec, New Brunswick, P.E.I., Nova Scotia and Cape Breton

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Saturday, July 27 – Friday, Aug. 9

Saturday, Aug. 17 – Friday, Aug. 30

**WESTERN TOUR – 22 days, 21 nights, \$ 550**

Including North Western Ontario, Manitoba, Saskatchewan, Alberta and British Columbia

DATES: Saturday, June 29 – Saturday, July 20

Saturday, Aug. 3 – Saturday, Aug. 24

**ONTARIO-QUEBEC TOUR, 7 days, 6 nights, \$ 163**

DATE: Saturday, July 27 – Friday, Aug. 2

These tours are being organized by Presbyterians, for Presbyterians, on a voluntary basis.

The project has been authorized by the Centennial Committee and the History Committee.

All travel Arrangements will be handled by Frontier Tours Inc., and Lishman Coach Lines Ltd., of Kitchener, Ontario (see attached Coupon).

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or call (519) 745-9414



He said the Kerin Home has a complete staff of doctors and nurses, plus a church. People may kneel at the altar rail and receive a ministry of healing—the laying on of hands, in which a priest places his hands on the person's head and prays for healing.

Dr. Aubert said a doctor's private beliefs affect his therapy "much more than most people realize." Medical schools, obsessed by technology, he claimed, often overlook the spiritual problems of anger, fear, self-pity or resentment that often are behind the patient's illness.

However, he warned that false ideas about spiritual healing have led some people to expect "magic," or to try to discard medicine "in the hope of miracles."

The British doctor said there should be no rivalry between medicine and spiritual healing. Both stem from God, the source of all healing, he added.

## New church formed

The name National Presbyterian Church was chosen after three ballots to designate the new church formed by conservative Presbyterians at Birmingham, Alabama, U.S.A., in December.

Some 250 congregations totalling 55,000 members were represented by 382 commissioners at the first General Assembly. A ruling elder, W. Jack Williamson, was elected moderator.

A five-page message adopted by the General Assembly says, in part: "We believe the church is a spiritual organism. It is our duty to set forth what God has given us in his word and not to devise our own message or legislate our own laws."

## Preaching missions

As a climax to a year-long Key 73 program, a preaching mission was conducted at Riverside Church, Windsor, Ont., where the Rev. V. W. Raison is minister.

First, a committee representing a cross-section of the congregation developed a program of Bible studies, for which small groups met in homes. Weeks of prayer were held in the spring and autumn.

Scripture portions and an invitation to the mission were distributed from door to door, and literature was mailed to high-rise apartments.

Then last November Rev. Dr. Max V. Putnam of Kingston preached each evening through the week to a well-filled church. About 40% of those attending were strangers.

At Strathcona Park Church, Kingston, Ont., the guest preacher at special services in the week prior to the 16th anniversary was Rev. Dr. William Fitch of Toronto.

Preceding this mission members of the

church and children from the church school distributed over 2,000 leaflets announcing the services, together with copies of St. John's Gospel. The minister of Strathcona Park is the Rev. Norman J. Allison.

## Group camping

One of the camping assets at the disposal of small groups is the group camping areas of provincial parks across Canada. The writer speaks from personal experience and knowledge of some of the parks in Ontario. Camping committees and youth groups are advised to check with the appropriate departments of government in their own provinces.

Group camping facilities are available in over 60 Ontario provincial parks. They vary from lakeside to wilderness camping areas.

At the Pinery Provincial Park (Lake Huron near Grand Bend) there are good camping facilities. Our Exeter Boy Scouts have camped there on several occasions. The sites there are well treed and private with basic utilities near at hand with beaches easily accessible.

Six Mile Provincial Park south of Parry Sound is a wilderness type camp and is away from the family camping area.

There is a good lake for canoeing and swimming at Six Mile.

Morrison Island in the Seaway Valley near Upper Canada Village has several large sites in a youth camp area. Campers here are within easy distance of Upper Canada Village, the control dam at Cornwall, and other interesting areas.

Group camping in provincial parks has many advantages. Camps are easily accessible. Sites are already established, with wood, water, and sanitary facilities. They are controlled and supervised. The cost is nominal. In 1972 cost was 10¢ per camper per night. In addition, there is a parking fee. In many of these camps there are supervised beaches, with lifeguards on duty in some areas.

Sometimes by contacting the park superintendent arrangements can be made during the off season to use regular sites. Some 250 Scouts from Blue Water Region and Michigan camped at Point Farms on Lake Huron north of Goderich during the last weekend in September, 1971. It was understood that families wishing to camp in the area would be free to do so. Two families braved the noise and confusion to camp near us.

There is probably a group camping area near you. It is a great opportunity to get together, for a congregational outing, CGIT, Scouts, Boys' Brigade, and others.



**1875 1975 2075**

**THE PRESBYTERIAN CHURCH IN CANADA**

**ST. ANDREW'S**

COLOURED CENTENNIAL SIGNS such as this are being provided by the centennial committee at a minimum cost. Full information is in the hands of ministers and centennial conveners.



We have found the provincial parks' staff to be gracious, co-operative and willing to accept supervised groups./W. D. Jarvis, Committee on Camping.

### Charge your offering

Credit cards in lieu of cash donations are accepted by The Church of the Coronation of the Blessed Virgin Mary in Buffalo, N.Y., U.S.A.

Paul Totaro, a member of the finance committee, said credit cards aid parishioners in budgeting fixed amounts for church contributions.

"A church can't survive on 50-cent donations and that's often all that's left in people's pockets on a Sunday after a week of paying bills," he said.

With credit cards, many church members have begun making gifts of \$15 to \$30, Mr. Toraro said.

### Integrate the aging

Age integration is as important as racial integration, Dr. Robert Marshall, president of the Lutheran Church in America, said when he addressed delegates of the LCA's Convo on Aging.

Age integration is essential not just in worship but in social gatherings hosted by the church, Dr. Marshall said. And not just for members but for non-members, he added.

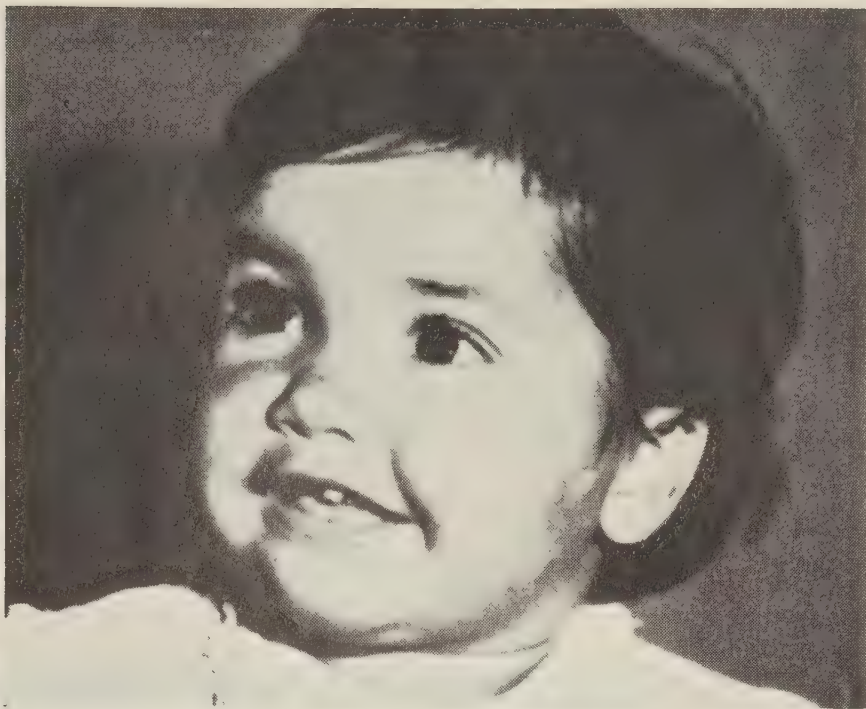
"The church is a place where people of all ages, sexes and races can learn and exercise Christian love within a group of familiar friends and associates. The church becomes God's agency for stimulating the inherent power to grow."

### Succession duties

The Canadian Council of Churches has renewed its pressure on the federal government to re-enter the field of succession duties and gift taxes. The request was originally made in a resolution of the Council's Assembly in November, 1972.

"We are concerned with the preservation of wealth transfer taxes as an essential tool for making the taxation system equitable," explained the general secretary, Rev. Dr. Floyd Honey. "Under the current system of provincial legislation, individual provinces are tempted to become tax-havens, hoping to attract capital. It is, therefore, essential that there be federal legislation, with an abatement for any provincial duties levied. This would encourage all provinces to adopt succession duties legislation, and the federal government would be primarily the collecting agency for the provinces."

The Assembly resolution also pointed out that succession duties and gift taxes slow down the concentration of power,



## ... Just look at her now

When little Betania first came to our affiliated Children's Home in Brazil, she was nine months old and so undernourished her skin broke at the slightest touch. Her destitute mother had fed Betania on water sweetened with sugar — nothing else . . .

And the nurse was afraid to double the sheet that covered the little girl because any added weight might injure her fragile skin.

But less than a year later — just look at Betania! You'd hardly know she was the same child. Good food, clean clothing, medication and love — have made the difference between a starving infant and a healthy, laughing child.

Your love can help make such a difference for another boy or girl. For only \$12 a month you become a CCF sponsor and help a needy child get a start in life. You will receive a Personal Information Folder telling you about the child you are helping, the child's name, date of birth, personal history, special interests and a description of the CCF Project. Plus — a small photograph of the child.

You will receive complete instructions telling you how to write direct to your child. Then will come a happy

day when you receive a reply from your child—the original and an English translation.

The child—like Betania—may live in an Orphanage which receives aid from other sources, but still must struggle to give children the basic needs of life. Your gifts help make possible the extra advantages so necessary to a child in today's world . . . shoes that fit, school books, nourishing food, a loving housemother . . .

Or the child may be in one of our Family Helper Projects—a youngster with a widowed mother, impoverished parents or from a broken home. Your sponsorship will help keep the child with the family by helping supply food, clothing, school books, family guidance and a variety of services directed by a trained caseworker.

So please look again at the picture of little Betania. She is only one of thousands of children who need someone to care. Let a child know about your love. Why wait another day? Thanks so much.

Sponsors are urgently needed this month for children in: India, Philippines, Taiwan, Africa, Pakistan, Mexico, Brazil, Guatemala, South America. (Or let us select a child for you from our emergency list.)

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☐ I wish to "sponsor" a boy ☐ girl ☐ for one year in (Name Country)

☐ I will pay \$12 a month (\$144 a year).

☐ Enclosed is payment for the full year ☐ first month ☐

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CCF is experienced, efficient, economical and conscientious. Approved by the Income Tax Branch of the Dept. of Revenue, Ottawa, approved by U.S. State Department Advisory Commission on Voluntary Foreign Aid. Christian Children's Fund has been helping children around the world since 1938 and at present assists over 110,000 children in more than 800 Homes and projects in over 50 countries.



wealth and advantage. In addition, it recommended that the succession duties legislation provide a reasonable payment period to avoid undue hardship on small farms or business operations.

Council President Norman Berner does not expect this will create any problems for the churches. "No Christian would condemn the church for promoting equity in the tax system. After all, it is the Christian's responsibility to put the needs of others before his own self-interest."

Dr. Honey also pointed out that a federal re-entry into the succession duties and gift taxes fields should have no effect on its capital gains taxation. "The capital gains tax is a tax on a form of income. The fact that some capital gains taxes may be deferred till death means only that capital gains earners have an advantage over people earning other forms of income who must pay as they earn. Succession duties and gift taxes are levied on wealth when it is transferred.

"We feel that the public should be made aware that, because of the importance of sales and property taxes, the current tax system places a proportionately greater burden on low income earners. If succession duties are phased out, the burden of the tax system will bear more heavily on the poor."

## World Day of Prayer

"Make Us Builders of Peace" is the focus for the World Day of Prayer on Friday, March 1st. More than 3,000 communities across Canada and 150 countries around the world will be sharing this interdenominational day of prayer and fellowship. The service was prepared by the National Christian Council of Japan.

The World Day of Prayer is sponsored, in Canada, by the Women's Inter-Church Council of Canada. All the administrative work, including the preparation and mailing of over half a million pieces of service material is performed by the Council.

## Arrests in South Korea

In November police in Seoul arrested a Roman Catholic bishop, the honorary dean of a Protestant theological seminary and a Buddhist priest during a press conference in which they were reading a statement criticising the "dictatorship and rule by terror" of the present regime.

The statement, signed by 15 writers, scholars and clergymen, also called on the nation to "rise up and struggle" for the restoration of democracy.

Police broke up the press conference being held in the coffee shop of the YMCA and arrested nine of the statement's signers. Among them were Bishop Daniel Tji Hak Soun of Won Ju, Dr. Kim

Jae Joon of Hankuk Theological Seminary and the Rev. Bop Chong, a Buddhist. Also arrested were Hahm Sok Hun, a Protestant lay leader and Kim Chi Ha, a well-known poet.

The statement said in part: "The Republic of Korea is now faced with the worst conditions, both internally and externally, because of the present regime's dictatorship and rule by terror, which have brought about the withering of the conscience and daily life of the people and the loss of the trust and friendship of foreign countries toward this nation."

Earlier this year the Rev. Park Hyong Kyu, pastor of Seoul's First Presbyterian Church, was sentenced to two years in prison for "attempting to overthrow the government." His case is being appealed.

## An idea from Zorra

Some 800 copies of *Good News for Modern Man* (the paperback New Testament) were distributed to homes in West Zorra Township, Ont., through an inter-church project.

Five congregations were involved, the



SERVING the inter-church team.



PRESENTING a New Testament.

two Presbyterian Churches at Harrington and Embro, and the three United Churches at Harrington, Brooksdale and Embro.

At a report meeting later Herb Phinmore showed a Canadian Bible Society film, *Serango Harvest*. It was discovered that new interest in the Bible had been aroused locally by distribution of the modern version.

Individuals contributed towards the cost of the project. The share for Knox Church, Harrington was donated by a non-member in memory of the late Sutherland McKay, an elder.

## Trial in South Africa

The British Council of Churches has expressed support for the Christian Institute of Southern Africa and its leaders, the Rev. Beyers Naude, the Rev. Theo Kotze and the Rev. Brian Brown. In addition it asked the British government to press the South African government to abandon its campaign against the institute.

The resolution, which received unanimous approval at a recent BCC meeting, also deplored action taken by the South African government in banning the leaders of Spro-cas, a joint project of the institute and the South African Council of Churches, the South African Institute of Race Relations, the National Union of South African Students, the South African Students' Organization, the Black People's Convention and the Black Allied Workers Union.

Meanwhile the Netherlands Reformed Church and the Swedish Ecumenical Council have protested the withdrawal of Dr. Naude's passport as he was preparing to depart for a meeting with churches in the Netherlands. The Swedish council sent a telegram to Prime Minister Vorster signed by Olaf Sundby, Archbishop of Uppsala and chairman of the Ecumenical Council, and by Nils Sundholm, its secretary. The Dutch church asked the three Dutch Reformed Churches in South Africa to join it in protesting to the government.

## For Koreans in Japan

The Canadian Bible Society has contributed \$10,000 towards the publication of a Korean-Japanese diglot (two languages) version of the New Testament.

This new version will be used chiefly by the Korean Christian Church in Japan.

## General Assembly photos

Photographs of General Assemblies are being sought by the archives of The Presbyterian Church in Canada.

At present photos of the following Assemblies are on hand: 1875, 1888,



1890, 1892, 1893, 1904, 1908, 1911, 1914, 1920, 1921, 1923 — 1933 inclusive, 1935, 1953, 1971 — 1973 inclusive.

If you have an official group photo of any years not listed above, and would like to contribute it, please contact the Rev. Fred Rennie, 59 St. George St., Toronto M5S 2E6.

## Apathy

■ If restlessness is a broadspread disease, it is, after all, the normal condition of "natural man." But apathy is something else; if restlessness is natural, apathy is unnatural.

Apathy is insensitivity and dullness. Doctors tell us a seriously sick person cannot recover without the will to live. Tragically, many "go through the motions" of existence but never come alive; they are "past feeling."

Apathy derives from Greek *apatheinn*, "insensibility," and *apathes*, "without feeling." Stoics considered apathy the highest condition of humanity, for they stressed the rule of reason over emotions, which they considered dangerous. Alexander Pope disapproved of "lazy apathy in which Stoics boasted their virtue," and Thomas North, translator of Plutarch's *Lives*, noted that while apathy might be thought of as equanimity with regard to oneself, "with reference to others it is indifference."

North was right. Apathy is insensitivity to others' suffering. It answers the plea to do something about poverty with, "The poor we have always with us" and the tragedies of war with, "There will be wars and rumours of wars." Hubert Covington calls apathy "the spirit of not really caring," which says, "I do not want to become involved." He adds that nothing is "as dangerous to the life of the church." Broaden that a bit: is anything more dangerous to *life itself* than indifference to air and water pollution, overpopulation, increasing sex crimes, war?

Let us pray: "Lord, stab me with another's pain!" ★

Turner N. Clinard

## Taiwanese in Brazil

Ten years ago, six Presbyterian families who had emigrated from Taiwan to Brazil formed a worshipping community in Mogi das Cruzes, not far from Sao Paulo. Today, there are four Taiwanese Presbyterian congregations in the Sao Paulo area with a total membership of several hundreds. Leadership in these farming communities is given by ordained pastors, who are also in secular employment. Services are held in Chinese and Taiwanese, while Portuguese is increasingly used in youth work.

February, 1974

## From the Sea of Galilee to Jerusalem... Feel the Spirit of the Holy Land.

As you view the scenes of the miracles in the Galilee and walk down the Via Dolorosa in Jerusalem... you will experience an unforgettable closeness with the history of the Holy Land

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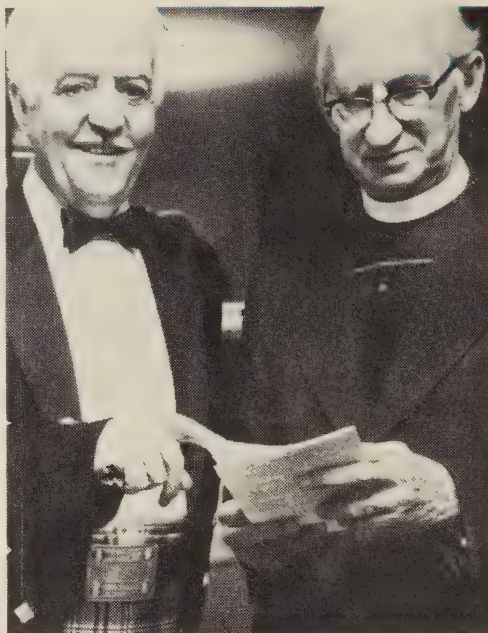


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The moderator of the 99th General Assembly, **Rev. Dr. Agnew H. Johnston**, is shown with the **Rev. John W. McBride**, left, minister of St. Andrew's Church, Brampton, Ont., on his visit there. Dr. Johnston addressed the St. Andrew's Society annual dinner, spoke on the radio, preached at St. Andrew's, and addressed the Presbytery of Brampton.

The **Rev. George Malcolm**, general secretary of the board of world mission, visited Nigeria in November. The **Rev. Earle Roberts**, overseas secretary, visited India, Afghanistan and Nepal.

Church school teachers and pupils at Knox Church, Westport, Ont., honoured **Mrs. W. L. Fredenburgh** when she retired as secretary-treasurer after 26 years. A presentation was made by the superintendent, **James Wing**, assisted by **George McCulloch** of the kindergarten class.

Half a century as an elder was recognized by Knox Church, Woodstock, Ont., when an engraved plaque was presented to **Frank Ellis**, a former clerk of session and church school superintendent. In his young men's class he taught three who entered the Presbyterian ministry.

At Fairview Church, Vancouver, B.C., the session commissioned **Dr. Don Evan-son** as a missionary after completion of special medical training and orientation. He left for Africa to work with the Sudan Interior Mission in drought relief and rehabilitation. The Fairview congregation contributed \$500 to the S.I.M. to help provide medical equipment for Dr. Evan-son.

**John McNab**, retiring after 62 years in the choir of Knox Church, Woodstock, Ont., was presented with a painting by the choir and a set of mint coins by the session.

The **Rev. Percy A. Ferguson** of Chesley, Ont., retired from the active ministry effective January 1.

The **Rev. D. M. Bowring** has resigned as minister of St. Paul's Church, Oshawa, Ont.

**Larry Lin** has been appointed to the pastoral charge of Killam and Galahad in the Presbytery of Edmonton. Mr. Lin is a graduate of the Taiwan Theological Seminary in Taipei who has been studying at The Presbyterian College, Montreal, for his Master's Degree in theology. Last summer he served at the Inner City Centre in Winnipeg.

**Miss Pat Pooler** is now at work in Nepal as a nurse with the United Mission to Nepal. Miss Pooler volunteered for overseas service eight months ago and was originally assigned to Afghanistan. She proceeded to India while awaiting a visa and served temporarily at Jobat Hospital. When entry to Afghanistan became impossible she was redirected to Nepal, arriving there in December. Our church's membership with United Mission to Nepal has been approved and Miss Pooler was readily accepted for nursing services in that country.



The new Protestant chaplain general of the Canadian Forces, **Brigadier-General R. G. Cunningham**, left, is shown with the retiring chaplain general, **Brigadier-General Joseph Cardy**.

Delegates to the North American Area meeting of the World Alliance of Reformed Churches held at Stony Point, New York, in early January were **Dr. William Klempa**, **Mrs. Barbara Willson**, **Dr. Donald C. MacDonald**, **Kenneth Hall**, and **Dr. DeCourcy H. Rayner**.

**Prof. Allan Farris** attended to read a paper to the theological committee.



## YOU WERE ASKING?

**Q** If the Moderator of Assembly is elected only to preside at Assembly, why is such prominence given to him between Assemblies?

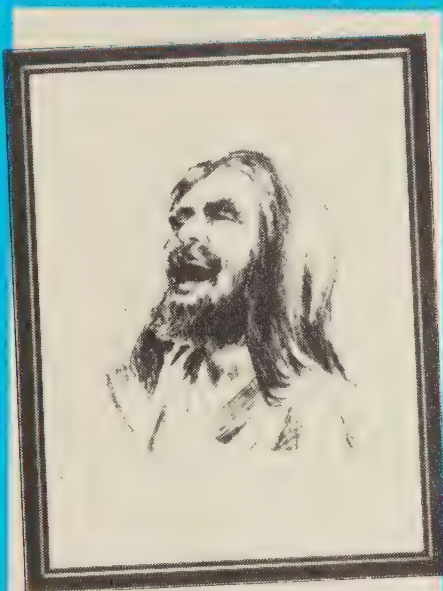
**A** It is true that the duties of a moderator, as defined in Section 283 of the *Book of Forms*, do not provide for duties between Assemblies, although the final phrases, which are, "to exercise any other functions assigned to him by the court" might be held to provide for between-Assemblies activity. But it is also true that Assembly appoints a special committee to advise with the moderator after Assembly closes, and that can only mean there are duties between Assemblies. We have had widely divergent opinion in this committee (of which I am a member) as to what the moderator should do.

Strictly speaking, he is not "The moderator of the church" but, this year, "moderator of the 99th General Assembly," and some congregations who have him as preacher for an anniversary or other occasion are careful to give that information. To the news media he is "the moderator of the church;" at the opening of Parliament he is "the moderator of The Presbyterian Church in Canada." To insist that at all times there should be added "of the \_\_\_\_\_ Assembly" would bring us into Emerson's condemnation of those who hold to a foolish consistency which, he says, is the hobgoblin of little minds.

It is unthinkable that between Assemblies there is no person to represent the church at notable gatherings, and the moderator of the last Assembly, or his appointee, is the obvious choice. We have lived happily with the paradox of recognizing a minister as moderator when that of which he was moderator has gone out of existence. Drs. Thomson, MacDonald and I have been recognized as clerks of Assembly when there is no Assembly to be clerks of. Some presbytery may send up an overture asking that all of this be spelled out; I hope not.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

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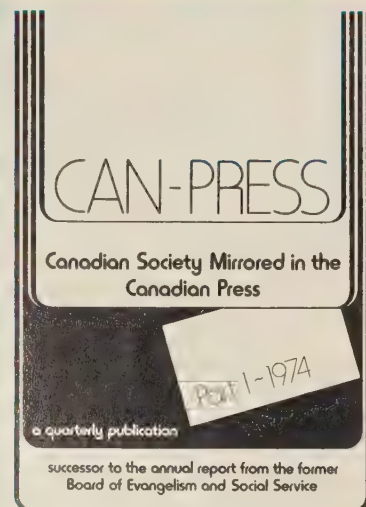
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# BOOKS

**HOPE IN TIME OF ABANDONMENT**, by Jacques Ellul, translated by C. E. Hopkin

God is turned away. God is silent. God is absent. It is the age of abandonment. Hope is the only response.

So writes Jacques Ellul, lawyer, social critic and professor at Bordeaux University. He writes from the personal experience of the calling into question of his own faith. It had been his original intention to write a book on the "age of abandonment" (of man by God) but more and more he came to the conclusion that the word given him and the power within him were those of hope. Hence, he found himself writing not on the abandonment alone but on "hope in time of abandonment."

In the first part of his book Prof. Ellul looks at man in our modern society. He looks at man and sees him alone and afraid; at youth and sees him sad and unhappy; at society living with a reversal of its values, paying homage to technology, science and politics. He sees man returning to magic and idolatry, living in an age of scorn and suspicion which leads to derision and the downgrading of man. He sees him finally as man without hope, living in an age in

which God is silent and turned away from man. He sees it as the age of abandonment.

God is absent and Ellul comments in the second part of the book: "I am sure, of course, that he has not turned away from all, or rather, that he is perhaps present in the life of an individual. Perhaps it is he who still speaks in the heart of a person. But it is from our history, our societies, our cultures, our science, and our politics that God is absent. He is keeping quiet, and has shut himself up in his silence and his night."

Man's answer to God's silence is the theme of part three. Ellul defines hope as man's answer to this silence. Hope has no meaning when God is speaking. When God speaks, man is in a state of assurance and has no need of hope. "The kingdom of God is here, the resurrection is achieved, the eschatology is realized. . . Hope comes alive only in the dreary silence of God." In the silence of God, what does hope do? It demands that God keeps his promises to man. It refuses to accept that God has turned away for good, that he has ceased to speak. Like the widow seeking justice before the unjust judge, hope demands again and again that God must speak. Hope will return again and again until God hears and speaks. And even if, in the last analysis, God still does not speak, then hope says he is still God. It is in challenging God's silence that the word of God is spoken.

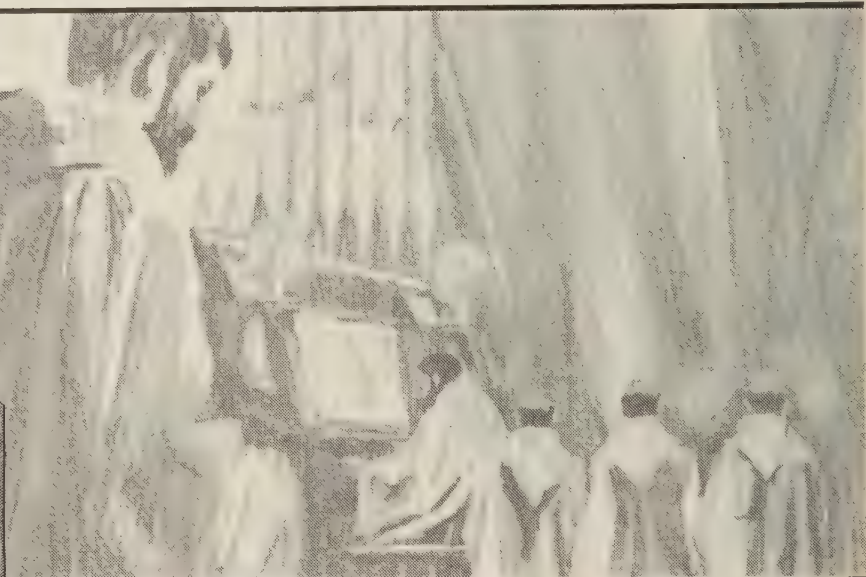
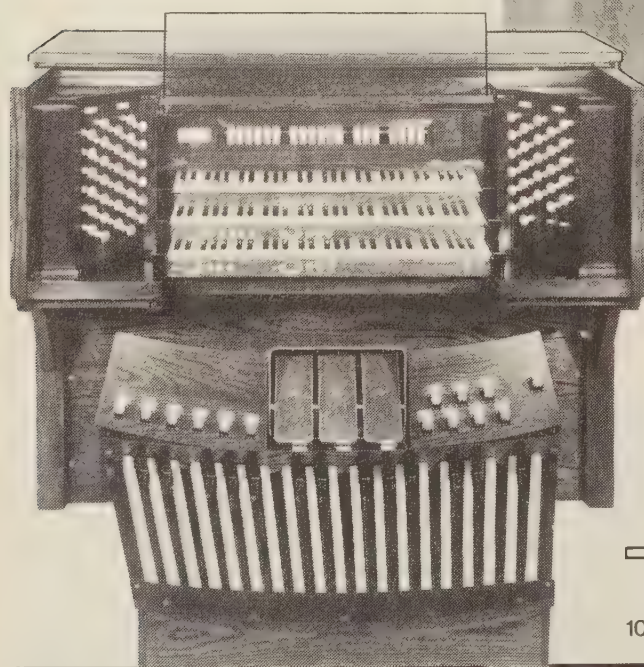
Ellul concludes by setting out a tentative ethic of hope. The Christian who lives in hope must be prepared to wait, to pray and to face the world with an attitude of realism. He must wait with perseverance for the return of Jesus Christ and the establishment of his kingdom. He must pray because the command has been given to "watch and pray" and he must face the world with realism because hope is inextricably bound up with realism. Living out this hope in the world, the Christian may have to cease trying to communicate his message to those who do not wish to hear it and to form into a loyal and if necessary an exclusive Christian nucleus. (McGraw-Hill Ryerson, \$10.25) *Mrs. N. Gorham*

**WAKE OF THE GREAT SEALERS**, text by Farley Mowat, prints and drawings by David Blackwood

The stirring saga of Newfoundlanders of the 19th and early 20th centuries who hunted seals in the North Atlantic ice fields is here narrated by the master storyteller Farley Mowat, vividly illustrated by the sensitive yet powerful drawings and prints of David Blackwood. This unusual book gives an intriguing view of a little-known era in Canadian history and the combined effect of text and pictures has such an emotional impact that it is difficult to put the book down. (McClelland and Stewart, \$16.95)

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## LIVES OF GIRLS AND WOMEN, by Alice Munro

What happens to an intelligent, intellectual small-town girl as she is growing up under the domination of an equally intelligent and intellectual mother? Alice Munro, winner of the 1968 Governor-General's award for fiction, projects the reader inside Del Jordan to experience the embarrassments and the fun of her ventures into life. While the mother uses Del more and more to fulfil her own frustrated desires for an education and emancipation (stopping somewhere short of "liberation"), Del herself keeps exploring and experimenting mentally, spiritually and physically, always ending up disappointed and frustrated, leaving the reader to hope she will not become a copy of her mother. Del has grown up when she has learned to stop running away. Has she learned to be herself after all? (Ryerson/McGraw-Hill, \$7.95)

Jean E. Sonnenfeld

## PRAYERS FOR PARENTS WHO CARE, by John Lewis Sandlin

A book of more than 150 prayers in which the writer, a parent himself, prays about the common needs of every day in language which children will understand. He dealt with subjects such as Thanksgiving, the strengthening of personal life, and the need for guidance. (Welch, \$3.25)

## NOVA SCOTIA: WINDOW ON THE SEA, text by Ernest Buckler, photographs by Hans Weber

Those who know and love the Maritimes will be thrilled by this graphic portrayal of Nova Scotia in all her moods and seasons. The written portion is filled with imagery, word-pictures almost as vivid as the sensitive photographs. (McClelland and Stewart, \$12.95)

## Paperbacks

QUOTATIONS FROM THE BIBLE FOR MODERN MAN, edited by James J. Nettinga, Pocket Books, 95¢, contains selected short messages of scripture to answer questions of concern to persons today.

THE NEW TESTAMENT IN MODERN ENGLISH by J. B. Phillips, Fontana, \$2.75, is in part a new edition of the New Testament from the 1960 translation. Some of the earlier translation appears but the new parts are translated to ensure clarity to the original meaning of scripture, but in new, exciting language.

For a quick overview of the Old and New Testament, maps and pictures in colour and black and white, as well as examples of early writing, pick up a copy of the POCKET ATLAS OF THE BIBLE, Charles F. Pfeiffer, Welsh, \$1.95. It would be useful as a personal travel guide or a brief Bible study text for all ages.

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IN HIS 25th YEAR as minister of First Church, Edmonton, Rev. Dr. Edwin J. White and his wife were presented with a colour television set on their 40th wedding anniversary. With them is C. F. Laubman, representative elder, who presented the set for the congregation.

## CAMEOS



MRS. JESSIE DOUGLAS, secretary of Grace Church, Calgary, for over 20 years, was presented with a silver tray at the 60th anniversary of the dedication of the church building. Shown also are Lyle Caspell, left, and Dr. Allen Wright. Special guests were former minister Rev. Dr. Frank Morley and his wife.

■ The mortgage on the Christian education building of *First Church, Stelarton, N.S.*, which cost \$140,000 when erected in May, 1966, was burned on the 47th anniversary of the congregation. Taking part were Edwin MacDonald, senior elder, Levi Conway, chairman of the board, Rev. Neil McCombie, minister, and John MacCallum, chairman of the building committee.

## SEE/HEAR

### Barclay introduces the Bible

Anything from William Barclay of the University of Glasgow is worthy of close attention. When his paperback *Introducing the Bible* was introduced I ordered it immediately. When a two cassette study tape and user's guide was introduced I sought a copy for review. I was not disappointed: Barclay knows how to



BURNING THE BANK LOAN NOTES at First Church, Verdun, Que. The congregation borrowed \$162,000 to erect the present sanctuary in 1956. Shown are, from the left: Rev. Douglas Anderson, charter members Mrs. A. MacRury, Mrs. A. C. Davis and J. A. Bacon, and Rev. Dr. Agnew H. Johnston. About 450 attended the evening service.



NEARLY 120 YEARS of service have been given First Church, Chatham, Ont., by these three members. Wm. McKenzie Ross (right) has been an elder for 57 years, 48 of them in First Church. Alexander M. Ross was ordained elder 31 years ago. Mrs. Gordon W. Jamieson has completed 30 years as superintendent of the cradle roll. Scrolls were presented to the elders, a silver tray, figurine and certificate to Mrs. Jamieson by Rev. Gardiner C. Dalzell assisted by Mrs. M. Civalier, Gordon L. Sharpe, and John W. Thompson.

communicate.

The tapes are designed for six individual or group studies. The printed user's guide is very helpful both as an introduction and a review. The tapes present a general survey of the formation and importance of both the Old and New Testaments as well as the Apocrypha. A specimen Bible study (of Matthew 5: 1-10) is included, and a session entitled "How to Approach the Bible."

This is an excellent resource for Bible study in homes or church. The moderate

cost will be repaid many times over and in many ways. My only problem was Barclay's Scottish accent but I confessed my failing and listened harder. G. R. Welch is the distributor, \$9.95 the cost.

### Folk encounter

Yet another hymn book of "now songs." The composers include Ralph Carmichael, Ray Repp, Larry Norman, Avery J. Marsh and Kurt Kaiser. Included among the hymns are: "Put Your Hand in



the Hand," "Day by Day," "Fill My Cup Lord," "Pass It On" and 118 others.

*Folk Encounter* is just another good collection of some old and many new hymns—another good collection among many. Perhaps the real value in this collection is the 2-record stereo album with 42 (!) selections that is also available. The records are multi-purpose; not only can you listen to and learn the songs, but you can listen to just the voice track (for easier learning), or play just the instrument track as background. The combination book and records provides an easy and enjoyable method of learning new music. *Folk Encounter* hymnal \$1.50, double-album \$7.95. Hope Publishing Co., Carol Stream, Illinois 60187, U.S.A.

#### Alleluia!

*Alleluia! A Praise Gathering for Believers* is an infectious worship service (that includes scripture and choral readings, personal testimonies and recitations.) Solos, duets, trios and a full orchestra add to the effectiveness of the service. *Alleluia!* is available on record, cassette or 8-track; it is produced by John T. Benson Pub. Co., 1625 Broadway, Nashville, Tennessee, 37202, U.S.A.

#### Growth Counselling

A do-it-yourself cassette course for growth counselling and particularly "Enriching Marriage & Family Life" has been produced by Howard J. Clinebell Jr. There are four tapes in the series.

The first tape presents the "growth" approach to counselling. Rather than dwelling on past failures and problems, look at what has been good and build on that: the growth perspective liberates; relationships is where growth takes place. Responsible decisions produce growth. Each development stage offers its own opportunities. Personal crises are growth opportunities. Spiritual growth is essential to full human development. The second side focuses on the use of the small group for enlivening and enriching marriage.

On tape two the Clinebells, Mr. and Mrs., discuss a marriage enrichment workshop, how it works, and what you might expect from it.

The third tape illustrates the use of tensions, problems, hopes and strengths, for growth. Transactional analysis is a suggested technique. The second side presents Erikson's life stages and other examples of growth opportunities. Tape four tackles the enhancement of sexual intimacy in marriage and liberating women and men (!). There is a considerable amount of discussion material here.

*Growth Counselling Part 1*, by Howard Clinebell is available on four cassettes at \$7.95 each or four tapes in a vinyl binder for \$27.95. G. R. Welch is the publisher.

L. E. Siverns

#### Banners and Such

Sister Adelaide Ortelgel must be one of life's specially "beautiful people." Grace and enthusiasm shine from the pages of her little book *Banners and Such*. She is obviously gifted with a strong sense of wonder and she writes to inspire as well as inform. Her booklet is carefully designed and visually appealing with drawings and interesting photographs. It contains a short course in design basics covering briefly line, texture, colour, lettering, and how it affects us. She also shares her ideas and methods of interweaving people in expressing themselves and creating celebrations through art and craft media. Centre for Contemporary Celebration, Chicago, Illinois, U.S.A.

Glenda Delaney, *Deep River*

## READINGS

March 1 — Psalm 100  
March 2 — Matthew 6: 25-34  
March 3 — Matthew 7: 7-14  
March 4 — John 14: 1-15  
March 5 — Romans 8: 26-39  
March 6 — John 1: 14-23  
March 7 — Ephesians 2: 1-10  
March 8 — Luke 5: 12-17  
March 9 — John 8: 1-11  
March 10 — Luke 23: 27-38  
March 11 — Luke 23: 39-47  
March 12 — Acts 7: 51-60  
March 13 — I Chron. 16: 23-36  
March 14 — Psalm 148  
March 15 — Psalm 95: 1-7  
March 16 — Psalm 19  
March 17 — Matthew 4: 1-10  
March 18 — Deut. 26: 1-11  
March 19 — John 4: 16-24  
March 20 — Psalm 51: 1-12  
March 21 — Matthew 3: 4-17  
March 22 — Exodus 33: 12-23  
March 23 — Acts 14: 15-18  
March 24 — March 14: 12-25  
March 25 — I Cor. 11: 17-26  
March 26 — Deut. 4: 28-40  
March 27 — I Cor. 2: 1-10  
March 28 — Matthew 16: 21-28  
March 29 — I Cor. 12: 1-14  
March 30 — Luke 15: 11-24  
March 31 — Ezekiel 37: 1-10

## DEATHS

CLIFTON, MRS. KATHALEEN, wife of the late Rev. E. S. Clifton, mother of Rev. E. Lloyd Clifton, Mount Forest, Ont., Nov. 12.

DOYLE, MRS. ELLEN, member, Knox Church, Campbellton, N.B., Dec. 3.

HODGSON, CHAS., 66, elder and former choir member, Knox Church, Craighurst, Ont., Nov. 5.

LIDDELL, G. THOMAS, 52, elder, Cub leader, ushering chairman, Knox Church, Preston, Cambridge, Ont., Dec. 5.

MALLETT, MRS. JANET, nurse in the Shetland Islands during World War 1 then among Indians in Saskatchewan; for over 50 years a member of St. Andrew's Church, New Liskeard, Ont., Dec. 15.

STEWART, HUGH ALEX., 75, elder and past clerk of session, Whalley Church, Surrey, B.C., Dec. 7.

TEMPLETON, MRS. CAMPBELL, elder, St. Andrew's Church, Wainwright, Alta., sister of Prof. Allan Farris, Nov. 30.

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## HYMN OF THE MONTH

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No. 316—*Christ is the King!*

What a really challenging first stanza this hymn has! It is a demanding trumpet-call to all Christians, in essence a mini-sermon of 21 words. Yet the spirit established in these first lines is maintained throughout. Dr. G. K. A. Bell, Bishop of Chichester, wrote these verses for *Songs of Praise* to carry a tune, Llangoedmor. Success for any hymn requires suitable music and it had no chance with this Welsh melody. However, with a reduction of its metre from 6 to 4 lines, the

addition of an alleluia refrain and the strong tune, Vulpius, it should prove popular with our people.

Melchior Vulpius, cantor of Weimar, outstanding composer of chorales, and a St. Matthew Passion, included this fine tune in one of his collections. Its simple but forceful first line, the rhythmic irregularity of bars 7 and 11, and its three-fold sequential refrain all serve to place it on a high plane of musical excellence. It might be mentioned that the irregularities noted above will require some practice, but they do help to give the tune its rhythmic and dynamic drive.

*Carman H. Milligan*



## A moment of musical majesty

THE FATHER OF George Frederick Handel did not like music. He forbade his children taking lessons. Law was the profession planned for George Frederick. But, the six year-old boy could not suppress the musical genius within him.

After a Saxony duke heard George play, he made the father promise to give his son a good musical education. That was the genesis of one of the world's greatest compositions, *The Messiah*.

When Central Presbyterian Church choir in Hamilton, Ont., planned to perform selections from the oratorio they were following a custom. December is a traditional season for the work to be heard.

What the Hamilton choir did differently, however, was to invite anyone who liked to sing to bring their own copies, and to join in the performance: a *Messiah* sing-in. About 150 people came, sitting in the alto, bass, tenor and soprano sections of the nave.

At the console was Douglas Scott,



AT THE MESSIAH SING-IN: Douglas Scott, organist, Central Church, Robert Wright, tympanist, Mrs. G. T. Baker, whose suggestion it was, and Murray Hall, conductor.

Central's organist and choirleader. In the chancel he faced his own choir, plus the members and choir leaders from Hamilton's MacNab Street Presbyterian and Stoney Creek United churches. Jointly, they had practised for about three weeks.

Beside the organ stood G. Murray Hall who conducted the oratorio, turning at appropriate moments to lead the massed choir and section singers. Robert Wright, tympanist, stood beside the raised pulpit,



ready to add the effectiveness of his instrument to the organ and the singers.

About 100 spectators filled the rear pews. There was no hiding their head-nodding and foot-tapping throughout the performance.

Mr. Hall, a well-known Hamilton musician, told the singers and audience to try and live through Handel's wonderful sacred work. He asked them to listen with their hearts, as well as their ears. Everyone should bathe themselves in its message. By believing and loving the words and music, Christians would live Christmas into the New Year. Before raising his baton, he said: "O come let us adore him."

Throughout the performance, sung reverently and faithfully, words of the prophets Isaiah, Zechariah and Malachi expressed the burgeoning desire of Israel for a shepherd-king and saviour. The brush strokes of Matthew and Luke painted on the score the actual birth of the Messiah. Texts in Corinthians and Revelation supplied the sung hope and realization of everlasting life. With the drum beating out loudly and dramatically the words of the chorus: "Blessing and honour, glory and power be unto him that sitteth on the throne, and unto the Lamb forever and ever" the majestic rendition came to a close.

Leaders of the Stoney Creek and Mac-Nab choirs were Geoffrey Bullivant and John Repchuck. Solo parts were taken by Velma McNaughton, Ruth Repchuck, John Munro and Daniel Regan, of the Central choir. The unusual evening was the suggestion of a choir member, Mrs. Gordon T. Baker. ★ *T. M. Bailey*

# CALENDAR

## INDUCTIONS

Anderson, Rev. Douglas, Chilliwack, B.C., Jan. 3.  
 Briard, Rev. E. J., Scarborough, St. David's, Ont., Jan. 10.  
 Moore, Rev. Donald S., Smiths Falls, Westminister, Ont., Jan. 20.

## RECOGNITION

Young, Rev. W. L., secretary of the board of congregational life, at Knox Church, Burlington, Ont., Jan. 16.

## VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces  
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 Pictou Landing, Little Harbour charge, N.S., Rev. Vernon Tozer, Box 1229, Pictou.  
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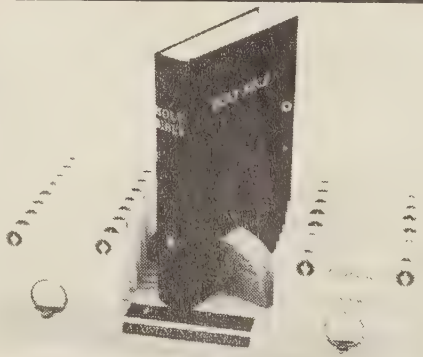
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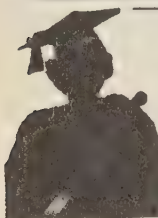
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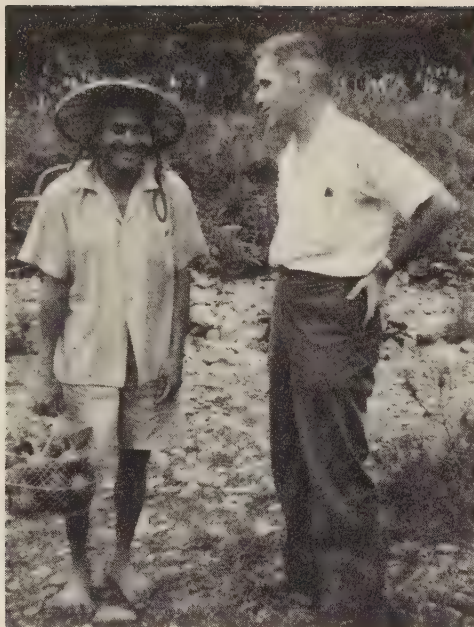


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# Sonun, the Sound Maker

*(How Sonun became a helper  
to Mr. McGill)*

SONUN and  
Rev. Clare McGill

IN THE DISTANCE two people were crossing the valley. Mrs. McGill stood in the doorway of her flat over the grocery store, she watched as they came closer. One person was moving more quickly than the other. Mrs. McGill could see that one was much younger than the other. Before long they were climbing up the wobbly steps of the flat.

"Mrs. McGill?" asked the man, smiling.  
"Yes," replied Mrs. McGill, "come in and sit down!"  
After the formal Chinese greeting, the man began to tell his story. "My name is Sonun, and this is my daughter Asun."

Sonun and his daughter Asun had walked for two hours through rice fields, across a wide riverbed and up the slopes of the mountain. "We have come," Sonun said, "to talk about Jesus whom we love." His face beamed and it was evident that he liked to talk to others about the good news.

After some time Sonun and his daughter took their leave with the usual Tayal farewell, "Sgagay ta la." (We are separating now.) Mrs. McGill watched them pick their way down the wobbly stairs. Soon they were hidden from view by the mass of houses.

Mrs. McGill could not forget the beaming face of Sonun as he had talked about his love for Jesus Christ. "If only there were more people like Sonun," she said to herself. Suddenly, the idea came to her. "My husband needs a helper to translate the Tayal New Testament. Sonun is the man."

As soon as Mr. McGill returned, she told him about Sonun's visit. "I think he could help you to translate the New Testament."

"Let's go to see him tomorrow," replied Mr. McGill.  
True to their word, the next morning the McGills started across the rocky riverbed to find the home of Sonun. After a long walk and making many inquiries to learn the way to Sonun's village, they climbed a slippery path to a small group of Tayal houses. There were only 12 families in the village so they were soon standing at the door of Sonun's one-room home.

Sonun was working on a small lean-to at one end of his bare house. His arms were covered with red clay.  
"What are you doing?" inquired Mr. McGill.

"I'm building a fireplace for Sabi, my wife. She has had to cook outside over an open fire all these many years and now she will be able to cook inside on this stove."

After admiring the handiwork of Sonun, Mr. McGill explained the reason for their returned visit.

"I am sorry I missed you yesterday," he said. "My wife told me of your visit and that you and your family are Christians." The faces of both Sonun and Sabi beamed.

"Yes," replied Sonun, "and it brings us great joy."  
"How did you hear about Jesus?" continued Mr. McGill.  
"A man from a nearby village," answered Sabi, "came and told us the good news."

There was no need for Sabi to use words to express her joy in the message of Jesus for her face shone like the rays from the noon-day sun.

"I am learning to speak your language," said Mr. McGill, "and I need someone to teach me more words."

The faces of both Sonun and Sabi beamed. "I have been telling my husband," said Sabi, "that he should go and help you. Sonun, you should say yes." Sonun nodded his head in agreement.

"I plan some day to write your language," Mr. McGill continued, "and then I hope that the good news of Jesus will be written in your own language."

Once again the faces of Sabi and Sonun shone with delight. "In our own language!" they gasped.

Without further discussion, it was agreed that Sonun would come to Mr. McGill's house and become his helper. For over a year Sonun walked the long miles each week to help Mr. McGill learn more of the Tayal language and to put it into writing so they would have the New Testament.

Later the McGills moved to another village farther away from Sonun but he continued to be a most valuable and faithful helper. Sometimes it involved many long hours of travel but whenever he was called he would set aside his own work, and come to help Mr. McGill.★

*FOR MORE INFORMATION about the translation work being done by the Rev. Clare McGill, see the article on page 14.*



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*"Jesus said . . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62, KJV).  
"Ye are the temple of the living God" (II Corinthians 13: 16, KJV).*

## KEEPING/GETTING FIT

YOUR WRITER JOGS every morning, not because of a sudden surge of noble and iron will but because of doctor's orders (a cardiac case cannot be too choosy).

Evidence is accumulating at a horrifying rate to show that we 20th century people of the west are physically soft and getting softer. Some of you have seen the TV spot sponsored by the Canadian organization, "Participation," which shows an older man jogging beside a younger man, while a commentator advises that the average 60-year-old Swede is in about the same physical condition as the average 30-year-old Canadian.

A recent editorial in a local newspaper under the title, "Are you in shape? Fat chance!" claims that Canadians are "the heavy-weight champions of obesity." The writer suggests that our national anthem should be "Thou Swell" and refers to reports indicating that in Canada we are deteriorating physically, from an early age onwards, and that ours is the story of a country "going to waist."

The state of physical fitness, troubling for years, now ranks in importance with those other modern-day concerns of ecology and energy. Such a concern is not foreign to the Bible. That sacred record holds up for emulation individuals who were physically fit such as Samson and individuals who tried to keep themselves spiritually fit, such as the apostle Paul.

While we may not have shown much interest at the time, some of us now wish we had paid more attention to sermons preached on the apostle who so frequently resorted to illustrations from the "track" to characterize the life he was trying to live. Such as that paragraph in his first letter to the Corinthians (9: 23-27) where he writes, "Every athlete in training submits to strict discipline; he does so in order to be crowned with a wreath that will not last; but we do it for one that will last for ever" (TEV). And that fine statement summing up Paul's life work in his second letter to Timothy saying (4: 7), "I have done my best in the race, I have run the full distance, I have kept the faith" (TEV).

There are parallels between the jogger and the person trying to keep spiritually fit. Much has been written about the loneliness of the long-distance runner. In winter he often finds his feet in slippery places. He who runs before or after his day's work

must often do much running in the dark. The need for self-discipline is just as great though he may seldom resort to the extreme measures of Paul who hardened his body with blows to bring it under control (I Corinthians, above).

This is the period of Lent when, if ever, we ought to be taking seriously the business of living the Christian life, of disciplining ourselves, and of bringing physical appetites and desires under control. To quote the words of Jesus as recorded by Luke in this context may be thought far-fetched. What our Lord probably intended was that one who cannot plough a straight furrow because of repeated backward looks was no proper person to be doing the work of God's kingdom. Nevertheless, it gives us pause in Lent once more to be reminded that we may not be judged fit for his kingdom.

It takes a great deal more work than we have been doing, more effort, and self-discipline—this business of living the Christian life. We must *work* at it, though it be lonely, frustrating, and uphill all the way. Bishop Berggrav of Norway is reported to have said of baptism: "In baptism we take the old man and put him under. But the old man can sure swim."

It may not *all* be up to us. Is not faith itself said to be a gift (Eph. 2: 8)? But let us not overlook the fact that Jesus' own comment about fitness for the kingdom follows immediately upon his discussion of those who make excuse! Your writer, jogging in the dark and the cold of early wintry mornings, striving for physical fitness, daily is humbled as he meets on the streets a few others on their way to early morning services at their Roman Catholic Church—seeking something that is much better.

### PRAYER

God of holiness, as you seek a people who will also try to be holy, hear our prayers for your help, which we need not just for a day or a season but moment by moment. And the help of your Holy Spirit whom we call in our liturgy our "Sanctifier" but whom we are reluctant to follow in our life. Hear us, forgive us, and renew us, we pray, in the Name of Jesus, the Christ and our Saviour. Amen.★

/BY D. GLENN CAMPBELL





## Share to help a broken world

THIS IS THE MONTH when Presbyterians in Canada are invited to consider the plight of others less fortunate, and to respond to the appeal known as inter-church aid, refugee and world service. Congregations are asked to take a pre-Easter offering as a second mile gift, apart from local maintenance and support for the national budget of the church.

I. C. Aid was established initially to enable our church to help those who are the victims of disaster, and the fund maintains a balance that allows it to cable relief moneys immediately. But in today's world the concept of aid has broadened to include rehabilitation programs, self-help and development. We still feed the hungry and clothe the naked, but our aim is to encourage people in developing countries to produce their own food and to establish their own industries.

Last year \$76,000 was given to our I. C. Aid fund, and it was distributed in a variety of ways. For example, \$5,000 went to Taiwan immediately after Typhoon Nora had struck that country. Another \$500 was contributed to the flood relief fund in

New Brunswick. So far a total of \$10,000 has been given for reconstruction and reconciliation in Indo-China. The usual support for the commission on inter-church aid, refugee and world service of the World Council of Churches was maintained, and the World Alliance of Reformed Churches received the annual contribution for the fund it uses to aid those in dire straits.

There are urgent demands on I. C. Aid in this year 1974: to continue to provide for the victims of drought in Africa, to assist in settling Chilean refugees in Canada and elsewhere, to give food, blankets and medical supplies to displaced persons in the Middle East, to send hospital equipment to India.

Your committee on I. C. Aid works in partnership with other churches, with the Canadian government agency C. I. D. A., and with the United Nations.

The theme of the I. C. Aid appeal this year is "Share to Help a Broken World." Special offering envelopes are available for use in every congregation, and what our church achieves towards this objective in 1974 depends upon your generosity.

## The march of the desert

ONE OF THE CURRENT examples of the need for aid is found in a little-known area of Africa known as the Sahel. In that vast region south of the Sahara Desert, several million people are still suffering from the ravages of a drought that has affected the area for the past five years.

The Sahara slowly but surely seems to be advancing southward, and the populations of the six hard-hit Sahelian countries are wondering how to end the dreaded march of the desert. Nobody can be sure just how many persons have been killed by the long drought. But certainly among the six million people who live in the drought-stricken areas, the death rate has been much higher than in normal times.

The old and the young, weakened by lack of food and water, die sooner. The children who survive often suffer long-term

physical and mental damage because they must learn to exist on extremely low nutritional levels.

The six nations of the Sahel — Chad, Mali, Mauritania, Niger, Senegal and Upper Volta — are poor at the best of times. Families subsist on per capita incomes that are the equivalent of 30 cents a day.

We have one volunteer representing us in that region, Miss Muriel Copeland of Chippawa Presbyterian Church, Niagara, Ont. She is a nutritionist on a World Council of Churches mobile medical team in Niger.

The people of Sahel need help. Most of all, they want to learn how to help themselves. They are too poor and too backward to achieve that on their own. The Sahel is but one of the areas in which I.C. Aid is making a contribution on your behalf.

## Civil rights in Korea

AS WE REPORT on our news pages, Christians in South Korea are being harassed, arrested, and even sentenced to prison for daring to voice criticism of the present government. In January press dispatches revealed that the Republic of Korea had proclaimed new emergency measures which provide up to 15 years imprisonment for criticizing the constitution or advocating its revision.

Leaders of the church, including the Roman Catholic cardinal and the general secretary of the National Council of Churches, made a plea some weeks ago for restoration of full democracy before a grave national crisis occurs. A Presbyterian minister,

the Rev. Hyong Ku Park, was sentenced to two years of hard labour.

Religious and civil liberty is a concern of the World Alliance of Reformed Churches, and at the recent meeting of the North American Area Council of that body the well-being of the people and churches in Korea was discussed. The Council asked its members, our church included, "to become more aware of the situation faced by the Korean Reformed Church people and pastors . . . and to express their concern with appropriate words and deeds, being guided in this by the wishes and needs of the Korean churches."★



## Our design consultant

CHANGES IN THE DESIGN of The Record have been under way for three issues. New type faces are being used in section headings such as Pungent and Pertinent, sub-headings have been introduced to break up the text of feature articles, and the Burning Bush has been given a place of honour on the editorial page.

Robert Crichton, F.R.S.A., a Presbyterian who is an acknowledged expert in typographic design, has given freely of his services as a consultant to The Record.

Born 43 years ago in Toronto, where he attended Morningside Church, Robert Crichton moved to Hamilton, where his church was Central Presbyterian. In 1953 he was graduated from the University of Western Ontario with an honours B.A. in journalism. At Western he edited the college paper *The Gazette* and was awarded the Publications Key.

Journalistic experience was gained on *The Toronto Telegram*, *The Vancouver Sun*, and *The Globe and Mail*, Toronto. After free-lancing briefly in Europe he joined the *Scottish Daily Express* in Glasgow as senior copytaster, equivalent to news editor on this continent. Then he returned to *The Telegram* to advise in redesigning that newspaper, later becoming foreign editor.

In 1967 Mr. Crichton established a typographic design and public relations firm. He sold his interests to become founder and first chairman of the applied arts division of the Durham College of Applied Arts and Technology, Oshawa, Ont. Last November he was appointed to a senior editorial post with *The Toronto Star*.

Robert Crichton served as chief judge of the annual awards of merit of the Associated Church Press in 1972. His presentation speech greatly impressed North American editors and staff. He was elected a fellow of the Royal Society of Arts of London, England in recognition of his endeavours in communications, design and education.★

March, 1974

PRESBYTERIAN

**RECORD**

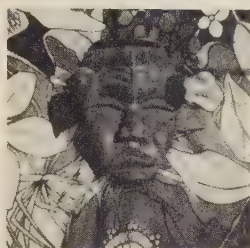
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## cover story

THIS SAPWOOD MASK of the Bassa tribe of Liberia is used ritually by priests, acolytes and dancers during initiation rites into the tribe. It represents to the living the realm of invisible beings: gods, spirits and the departed. Photo by Richard Fee.

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# PUNGENT and— PERTINENT

## Christian Comic Books?

By Beverley A. Beaton,  
Listowel, Ont.

"IS LOVE A GAME to be played and perhaps lost? Is it based on empty promises and fleeting thrills? Or is it something deeper and divine? An eternal gift from the God of all creation!" So says Archie Andrews to Reggie? That's right! Look again because you have just read something from a new idea that's coming on strong—Christian comic books!

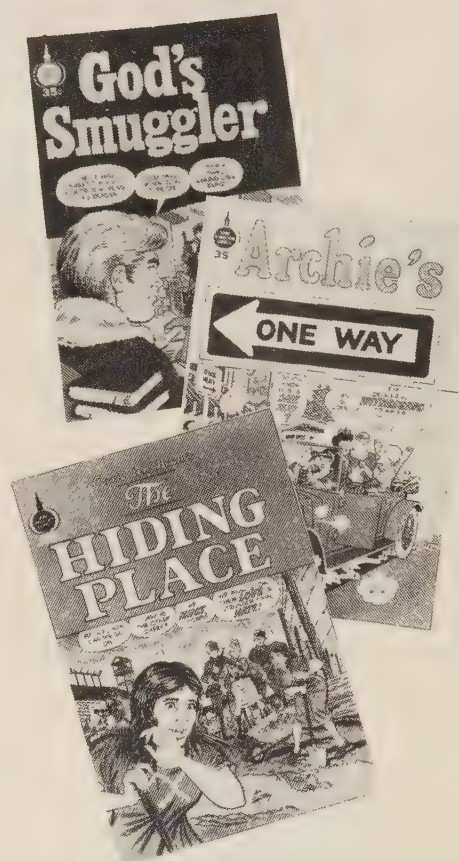
Admittedly, this idea takes some adjusting to but usually only on the part of adults. For the kids and young teens of today, Christian comic books are fast becoming just another dimension in the masses of printed material and propaganda that constantly filters through their lives.

The idea of a Christian comic is not entirely new. For some time now, little picture cartoons, here and there throughout our religious magazines, have tickled our fancy. Christian education materials have included weekly comic-type strips in pupil editions of their church school material. Although some dislike their use, you'll have to agree that, as a method of reaching youth and adults alike, it is almost 100% effective.

No doubt most of us are aware of the number of church school papers discarded along the route from classroom to home each Sunday. Excellent articles are neglected. Exciting stories are not read. But there are few children who do not turn to the comic serial first. Agreed—it may or may not be as good as the written article, but nevertheless, it cannot be denied that it is better than nothing.

Perhaps an unexpected result of such comic strips in church school papers is the demand by boys and girls for the original book. Church librarians report youth are frequently seeking out books, especially biographies, which have been serialized pictorially. Without this incentive, would they have ventured so far?

More likely, however, many children would never hear or read about the lives and actual experiences of Christian men and women in our world, past and present, were it not for the use and availability of



these eye-catching illustrations.

So far the majority of these Christian comic books are based on Christian biographies and novels—excellent books. But church libraries, although rapidly increasing in number, are not available to every child. Then, there will always be the child for whom books hold little interest. Yet, often, that child will occasionally, if not habitually, read comic books.

One young woman, a public school teacher and mother of four sons, put it this way. "Whereas the boys hardly ever read a book, they wouldn't hesitate to pick up one of these (Christian comic books) and read it. And they're not comic book addicts either!" she added.

Some adults frown on the idea of the Christian comic book. Why should we associate with others in a field that produces so much contaminating literature? Why a Christian comic book? For that matter, why a Christian movie or T.V. program? Is there really any difference?

But we know that being involved in these areas of communication doesn't necessarily mean we have to weaken or water down the Christian message. Even Christ was in this world—in the slums and marketplaces of life—without becoming a

part of it. Can we not use these same tools to tell of God's love?

As another parent pointed out, "The kids are reading comic books, whether we approve of them or not! It's certainly an avenue of communication, so why shouldn't the Christian message be represented here too? We can't afford to ignore any area that may provide the opportunity to present Christ or enrich a child's Christian faith."

Christians are not the first to enter this area of the entertainment field. The use of the comic as a teaching method in public school education is growing. In working with the special child, the slow reader or visually handicapped, the comic is proving an effective and successful teaching tool.

If we see the comic as just another teaching method, no different from the puppet show, then we see its potential. If puppets can take on Christlike or sinful beings—if they can convey the meaning of God's love to us—why can't fictitious comic-strip characters? Whatever hang-ups we adults may have, let's be open-minded enough to let Archie Andrews become a Christian—for our kids' sake! ★

(SPIRE Christian Comics, 11 now available, Welch, 35c each).

## The Middle East

by Walter F. McLean,  
Waterloo, Ont.

OUR WORLD IS MORE than ever concerned with the prospects of peace in the future. This concern has been brought home to each of us in a personal way, due to the energy crisis. Many of us are confused by the claims and counter-claims that are made by the Arab nations and the leaders of Israel.

The conflict in the Middle East is a complex confusion of political, military, economic, and religious factors. The problem has frustrated the efforts of statesmen for years. Recently Habib Bourgiba, Jr., (son of Tunisia's President) asked a group of visiting Canadians and Americans "Why should the Palestinian Arabs pay the price of 2,000 years of pogroms in Europe?"

The problem must be viewed as a global, as well as a regional one. We are impelled to observe the grave dangers of this conflict. It contains the potential of a nuclear war. Such a war must be avoided at all costs.

In the history of the region, and in previous attempts at a peaceful solution, cer-



tain factors appear essential to future progress:

(a) Recognition of the right of Israel to exist as a sovereign state with secure boundaries.

(b) Recognition of the rights of the Palestinian Arabs, especially the refugees. Acceptance of their right to a state and compensation for past losses should be paid not only by Israel, but also by other members of the international community responsible for the 1948 Partition Plan.

(c) Continuing reliance on the United Nations diplomatically and through its peace-keeping machinery.

(d) Recognition of the unique status of the city of Jerusalem and its religious significance for Jews, Arabs and Christians. There must be guaranteed access to the city through international agreement.

The essence of the regional problem involves the conflicting claims of the Arabs, Israelis and Palestinians to territory and sovereignty. Each party to the conflict sees its position rooted in a clear claim to justice. Israel, for example, founds its claim to statehood not only on theological and

historical grounds, but on the fact of the continuous persecution resulting in the Nazi holocaust, which made it clear to Jews that a homeland was necessary for survival.

The Arab peoples dispute the theological argument, indicating that it is they who have been continuously present in the area for more than 1,300 years. The Arabs make the point that it is unjust for the Western nations to solve their conscience problems of anti-Semitism through the forfeiture of Arab lands.

For Israel it is the question of an acknowledgment of her right to existence, and the reinforcement of that right through the establishment of secure boundaries. For Palestinian Arabs the basic question is their right to a homeland and compensation for past rights.

Recent conversations with Arab leaders have helped me to understand the complexity of the Middle East conflict. Our prayers for peace are essential. We pray that the leaders of the nations will be open to the leading of God's Spirit. ★

*THE AUTHOR visited Tunisia in December.*

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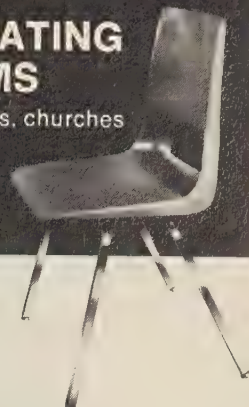
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March, 1974

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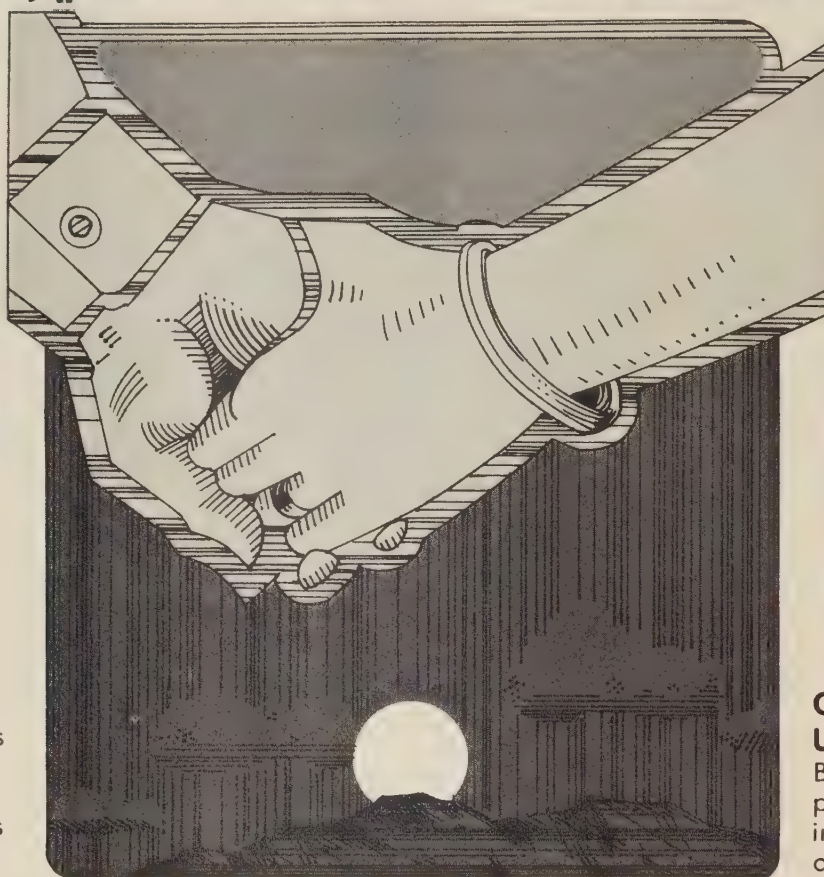
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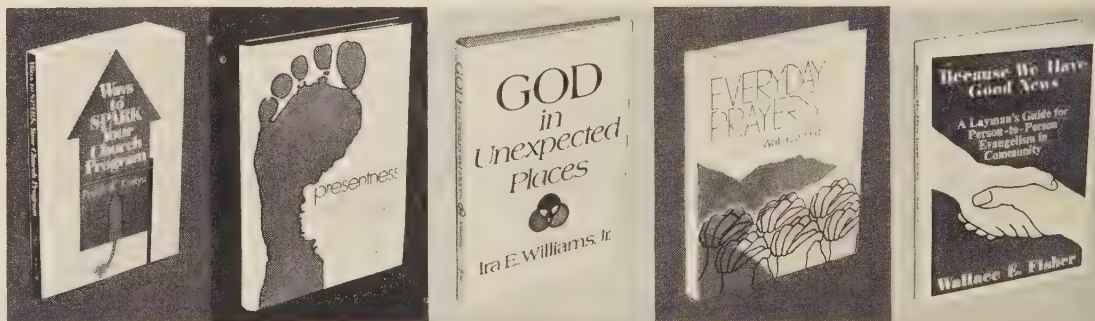
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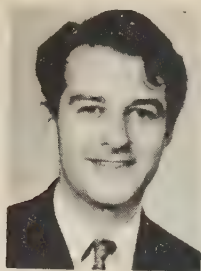
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# WORLDVIEW

## Thailand

THIS MONTH I am going to write about Thailand again. In the December Record I wrote briefly about the revolution led by students in Bangkok, which ended years of military rule. More details of what happened have now reached me, and it is worth elaborating on for several reasons.

### Thai students march

First, a quick description of what occurred during the crucial 10 days that started on October 6:

On that day, a dozen young people went to a big Saturday market near Thammasat University, and started distributing leaflets which called for the early promulgation of a constitution. That was tantamount to calling for an end to military rule: it was to avoid bringing in a new constitution that Marshal Thanom and his more disliked deputy premier, Marshal Prapass, staged their coup in November, 1971.

The leafleteers were arrested and, the next day, Prapass asserted that it was all part of a sinister plot to overthrow the government. By "sinister" he meant communist, because he was in the habit of blaming all problems on communists. But no one believed him: he had cried wolf too many times before.

Throughout the week students gathered in non-violent protest in the grounds of Thammasat University. By the Thursday their strength had to be acknowledged. Marshal Prapass met a student delegation and promised to have a constitution ready in (wait for it!) 20 months. The next day one of his senior policemen hinted that the arrested leaders could be released on bail.

This wasn't good enough. So on the Saturday a massive march took place, first down Rajdamnern Avenue to the symbolic Democracy Monument and then on to the palace. It took most of the day, since no less than 400,000 people—small shopkeepers and taxi-drivers along with the students—joined in. The young King Bhumibol told them a constitution could be drafted within a year and the detainees would be released unconditionally. He appealed to the crowd to disperse, and the march leaders supported his call.

But then everything blew up. As the protesters began to disperse, they found several avenues blocked by police. Tear-gas was thrown, machine-gun fire was heard. Rumours flew that three girls and two men had been killed. The protesters retaliated, and Bloody Sunday began. Before it was over, helicopter gunships had sprayed the crowds, and a suicide squad of engineering students who called themselves the Yellow Tigers and used a fire-truck which they filled with gasoline rather than water had burnt down the police headquarters. Some 200 people died that day.

Yet they won. The military trio—Thanom, Prapass and Colonel Narong—emerged from their headquarters in the Communist Suppression Operation Command and flew off into exile in Taiwan and the United States. As the new premier the king appointed the rector of Thammasat University, Professor Sanya Thammasak.

Now let me say what I find exciting in the story.

First, while everyone knew how evasive and untrustworthy the military leaders were in their political promises, and how corrupt they were in money-making scandals, it was the students who called an end to it all, who wouldn't connive any more. No doubt, the well-trained civil servants and the professors will push through a reform program now (the voting age is being dropped to 18, but a legislator has to be 25). The students made it possible.

Secondly, they persisted in a non-violent protest, despite provocation. Only at the end did they retaliate. Yet it was obvious throughout that they could hit back. An interesting account, written by a Quaker eye-witness, says: "It may be putting it too bluntly to say that non-violence draws at least a part of its strength from the implicit threat of violence if non-violence is crushed. But there is a dynamic between non-violence and violence, and it was present in Bangkok."

The students also showed extraordinary organization. Authorities can usually rely on demonstrations fizzling out as the protesters run short of food, sleep and every-

thing else. The organizers thought of everything, from boilers producing 10,000 hard boiled eggs an hour, to hundreds of mobile toilets.

Thirdly, the students' staunchness brought out the best in a few top Thais whose actions were decisive. In particular, the army commander, General Kris Sivara, stepped apart from Prapass in the final days, saying "We cannot kill our own children." His stand gave the king, already a force for decency and restraint, the necessary backing so that he could manoeuvre the three into exile.

Lastly, some Canadians have been privileged to see these events from very close at hand. A few of the CUSO volunteers have been teaching in the universities in Bangkok, and some of the student leaders like Thirayuth Boonmee had been in their classes. Several CUSO men are married to Thai women, and through their wives have been brought even closer to the slow ferment in the universities which culminated in the October events.

### Indirect influence

This is not to say that these Canadians played any active part in Thai politics. It would have been improper of them to do so. But at one stage many people connected with CUSO questioned whether the organization should be placing 20 or 30 volunteers a year in a country which had such a reactionary regime. The question is answered now. The volunteers gained a great deal in worldly experience by living beside Thais who were facing in sharpest form the issue of how to ensure good government and were risking their lives to gain it. There's reason to think, too, that several of these Canadians made a worthwhile contribution, showing what they believed in by the way they did their jobs, by the extra projects they started, by the way they discussed ideas.

Canadian church people have just taken part in their "Ten Days for World Development" in February. They should be able to rejoice for those other Ten Days that have changed the course of modern Thailand.★





*By James A. Sitter*

THE LOGO FOR the centennial celebration of our church features three dates: 1875—1975—2075. These dates invite us to look back on our rich heritage and forward to the future. What direction should we take and what should we be doing to make the next 100 years vital and alive? The directions and path will depend, to a large extent on you, the youth of today. You will be carrying the torch of Christianity into the future and the power and thrust will depend on what you choose to do with it.

Youth alive is what we hope to spark in centennial year. The centennial committee is concerned about you, and is planning projects in which you are encouraged to participate.

As chairman of youth on the centennial co-ordinating committee I have suggested four projects, and plans are well under

way. These are only the beginnings, other projects may well be forthcoming in the future as soon as I hear what you are thinking and what other ideas your fertile minds will produce.

#### **Centennial camps**

Most of you have been involved in some kind of camping over the years. A few camps throughout Canada have expressed willingness to set aside some time during their 1975 season for a special centennial program. These camps are in British Columbia, Prince Edward Island, Nova Scotia and Ontario. Hopefully, others will join the trend. The aim is to have the camps open to registration from all over Canada so an exchange of locale and ideas will be possible. Here is a great way to



familiarize yourself with another part of our great country, meet other Christian young people from all over Canada and experience a great time of fellowship and celebration with them. Each camp will organize its own program. If you have ideas on what kind of a camp you would like to attend, what particular interests you would like to see developed in activities or program content, then make your wishes known to your camp directors or me.

### **In-camp centennial celebrations**

If you cannot go travelling, we hope there will be something special done in each camp throughout Canada for centennial. This is in-camp planning and our aim is to have every person made aware that we are celebrating our 100th anniversary so that the year will take on special significance for youth.

The projects for camps are limitless! The study course could include a panorama of places, people or events which have shaped our development over the last 100 years. Centennial publications will be available to help you with program content. You could do a skit of "Way Back When" or throw your thoughts into the future and predict what it will be like in 2075. Express your Christianity through music, art, crafts, drama, special sports events, a centennial day at camp, a bus tour to someplace near your camp.

The most effective way to remember anything is to do it. Could you make a blitz and freshen up your camp facilities, build new ones, make some very necessary renovations or do some redecorating in the form of painting or sewing?

### **Youth cultural exchange**

Would your youth group like to become better acquainted with other groups throughout Canada? A request was sent out to churches which might be interested in such a sharing. The response has been great thus far and we look forward to more participation. We are calling this cultural exchange. Cities have an individual culture, small towns and rural areas have another. There are many different nationalities within our Presbyterian family and to become more familiar with their customs, ideas and food would be fascinating. So far the following churches have offered to participate in this exchange program: Chinese Church, Victoria, B.C.; Korean Church, Toronto, Ont.; St. Andrew's, Fredericton, N.B.; L'Eglise St. Luc, Montreal, Que.; Knox, Waterloo, Ont.; St. Andrew's, Biggar, Sask.; Chinese Church, Montreal, Que.; Bethlen Church, Lethbridge, Alta.; Knox, Lloydminster, Alta.; Bethel, Riverview, N.B.; Chinese Preaching Place, c/o St. Andrew's, Windsor, Ont.

The programs and travelling arrangements are to be made by the two groups who have agreed to twin in this way. This allows lots of opportunity for individuality of expression. If you would like to add your church to the list drop me a line and I will be pleased to update and circulate the list.

### **Synod youth convention**

Your synod youth convention could take centennial as its theme for the year. Things could get off to a good start with the Thanksgiving Rally this October. Highlight the fact that we are having a centennial and become familiar with what we are celebrating, how it affects you today and what your challenges and responsibilities are for the future. With renewed awareness of the faith of our fathers you may have some deep concerns about what your children will say about the legacy of faith you leave them. Is your individual faith in need of revitalizing? Theme speakers and a good study course could inspire you.

March, 1974

### **Congregational youth groups**

These are a few specific areas in which you are invited to take part, but I hope every congregational youth organization will work on something meaningful during 1974—75. There are many things to do, from those that involve as few as one or two people, to those that could include 102. It is up to you to choose. Take time to consider some of the events which are applicable to your group. Here are a few ideas to get you going. I am sure you have heard of the banner and music competitions by now. Both of these are being sponsored nationally and the deadlines are in April and May respectively so get your submissions in. We want to hear from you through the visual and audio arts.

Arrange a bus trip to—anywhere; organize a car rally; write a play on a theme which has special meaning for your church; prepare and conduct a contemporary worship service; present a church service *à la* 1875 or one of 2075; visit another youth group; arrange a retreat, or weekend camp; invite a special speaker; arrange a study course on some aspect of Christianity which interests or puzzles you and secure the service of good lecturers; publish a centennial bulletin showing your church events and those in other churches; share musical groups and choirs.



Do something for others. Adopt a foster child; provide needed services for the aged in your area; have a mission project to supply needed material for some work at home or abroad; help out in the church school in a specific way, such as picking up pupils, preparing the lesson once a month, teaching new songs, supplying the art work.

As you start thinking about the vast number of possibilities I am sure you will come up with many ingenious ideas and plans. Please share these with your leaders, your Christian education director, your minister and with me. That way we can spread your great insights throughout the church at large. I will record all the brainwaves in a newsletter which will be updated as often as necessary and made available to anyone who wishes it.

The time for planning and organizing is now! A resource sheet is available if further information is required.

Let "Youth Alive" not only be a slogan but also let it be a reality. Write to: The Rev. J.A. Sitler, 50 Erie St., Toronto, Ont. M6L 2P9. Be sure to include your name and address.

THE AUTHOR is minister of North Park Church, Toronto.





**LIBERIAN MAN**  
thatching the  
roof of his  
new home.

# When it rains, the noise is deafening!

By Richard W. Fee

LIBERIA is an African country with boundaries carved out by freed slaves, who returned with the help of the American Colonization Society. This society's aims in the early 1800's were to relocate some black men in the homeland from which they had been brutally taken. What kind of Christian experience can one expect to have in such a country? I had an opportunity to find out. For I went there to teach at the College of West Africa, a United Methodist institution since 1839. I was appointed by LAOS, Inc., an ecumenical agency with their head office in Washington, U.S.A.

I realized I agreed with the goals of LAOS. They direct people into experiences which can better help them see where injustices exist. And hopefully, take part in the possibility of a new existence for mankind, discovering life styles conducive to the needs of modern man, in accord with the love and truth of Jesus.

## A teacher's diary

July 27, 1972—One day after the Independence Day Celebrations (125 years) and four days after my arrival. Sunday I arrived alone not knowing anyone—a generally bad day. Hot, humid, tired. So many new things confront me—don't drink the water, take malaria tablets, always wear shoes, ants in all the kitchens and on all dining tables. The country is a real jungle. Many palm, orange, grapefruit, banana and rubber trees. Government is a democracy but only one party. Trekked into the interior for two days. How poor the country's interior is! I feel I have visited the Stone Age. Day-to-day living for the tribal people involves so much and for many, it is a struggle to survive. I see that one must be committed to a cause to accom-

plish any worthwhile goals. Rainy cool season now, high humidity (90%), beautiful temperature (86-74 degrees).

August 15—So far I have received one letter from a student labelling me a white imperialist. All students are very sure that Africa is for the black man. Teaching English and poetry is truly rewarding. Often, I fear my enthusiasm is directly in proportion to the enthusiasm of my students. Remember what school was like in Alberta in springtime? It's like that here every day. When it rains, the noise is so deafening, even yelling is to no avail—students must work on their own at these times. I wonder when I will return to Canada.

Bucket bath amazes me—one pail can really do the job.

August 29—Just returned from a four-day trip into the "so-so bush" (interior). Towns called Gbarnga, Zor-Zor, Voinjama. The country is so beautiful, so green. No electricity, running water or telephone in the last two towns. So peaceful! Travelled with a Peace Corps fellow from the United States. Three hundred Peace Corps members in Liberia. Also visited a little village called Litisu where the girls danced all afternoon—a tribal custom when the boys are in bush school learning the ways of manhood and survival. Superstition is quite rampant. Ninety-two per cent of the populace can still be called spiritualists or ancestor worshippers; three per cent are Muslims, the remainder being Christian and including the elite of the country.

Villages are so beautiful at night. The only lights come from individual fires where whole families gather together. Little children call out, "Peez Kor, Peez Kor," while the men stop and greet you warmly with the distinctive Liberian handshake. Three gestures signify the Father, Son and Holy Ghost. A final gesture is the snapping of the index fingers which means, peace



or friendship.

September 15—In getting settled, I question which of my impressions are more valid—those forged in the fires of cultural adjustment or those formed while thoroughly acclimatized. In familiarity, you often fail to see much poverty and serious sickness. On the other scale, is North America too antiseptic? Maybe North Americans are spoiled. I thought I should be able to live entirely like the natives but that didn't last long. Some people here keep eight people on \$44 a month. Diplomatically, Monrovia is listed as a hardship post and the United Nations has it listed as one of the most expensive places in the world to live—above New York and London.

October 24—The man who was responsible for bringing me to Liberia, Bishop Nagbe, a truly Christian man to be admired and emulated, has cancer. He will not live until the end of the year. He is only 39. Such a remarkable Christian leader will be missed.

My students have become individual personalities to me now. I resent the disregard in which education is held in Liberia. The experiences afforded me are so fantastic—a white, 24-year-old in a class full of black Liberians and they actually accept me so totally. How does one explain to blacks how a person's face can turn blue?

November 15—School will be finished in two weeks. Plans for travel through the Ivory Coast, Upper Volta and Mali. Rest of vacation will be spent helping to set up a library in Gbarnga at the Gbarnga School of Theology at the United Methodist Mission. There is much talk of Liberianization of schools. (I agree, but there is so much to be done yet).

I miss cold milk and warm showers. I miss good friends but then there are many good people here.

## A snowless Christmas

December 30—Spent Christmas at Yekepa-Nimba, a Swedish iron-ore concession. Olympic pool, sauna and tennis courts—a totally different world. Missed home and often had to remind myself it was Christmas. How I can miss the point and depend on snow and Christmas trees to tell me that it is Christ's birth!

January 29, 1973—Recovering from malaria, headache, nausea, general blahs, also compounded by a throat infection. Flown to a mission hospital and pronounced improving.

February 4—Bishop Nagbe died on Friday. His presence made such a difference to the work here and even during his illness, his faith remained strong.

I have never been able to label the call which brought me to Liberia or urged me to do some work like this. I do know it is a force of good and I want this force to dominate my life—it gives the greatest contentment for it is truly not wholly mine. It is putting your known self to the known purpose.

Missionaries here, whom I have come to admire and respect, enjoy the life-style in spite of hardships.

The heat is just too much lately. Only when the Harmattan winds from the Sahara blow is there a reprieve. The rains will be here in a month and a half. Until then, fine red dust engulfs and smothers everything.

February 28—My contract was transferred to Gbarnga and now I am in charge of completing the library which started off with 100 books. Gifts coming from the United States.

Liberian government spending is a real concern—some schools may even have to be closed—and in a country with only five per cent literacy!

The first three months went by so slowly with so many frustrations—now with six months gone I feel time is going too

quickly. There is so much that must be done here—even three years seems too short a time.

Ants carrying away my bag of sugar.

## Starting a library

March 15—Progress for the people here means being sure there will be enough rice for the next day and that their oldest boy at least will get a grade eight education, also that the four youngest children will not die from a measles epidemic. Concerning education, it is easy and indeed relevant to question whether a transition from subsistence farmer to college graduate may be accomplished in the span of only one generation. Often with higher education comes an alienation from the culture wherein lies all of one's roots.

May 15—My library work will be slowed down. I have taken on substitute teaching of grade three at a school for expatriates for the last month of their school term. I have 12 little dynamos which would do justice to the energy output of Toronto's generators.

It is always great to see the way all of the various agencies—churches, U.N., Peace Corps and other expatriate groups—readily recognize one another's efforts, assist each other, and are united in so many endeavours.

The library is to be dedicated June 2 but it is far from being finished. Four bishops will be at the dedication—Lutheran, United Methodist, African Methodist and Episcopalian.

Teaching the men the details of alphabetizing and the intricacies of the Dewey Decimal Library System leaves them amazed.

There is no lumber so the rest of the library shelves are held up. We live in a veritable forest but most saleable lumber is exported.

The house I now live in is mud brick but plastered and painted. I have it because the people who normally use it have gone to the U.S.A. on furlough. To my neighbours I live in a real mansion. They have spread sheets of zinc around the pillars of a water tower and that structure houses an entire family.

A rash of snakes in the last while. I'm becoming adept at getting rid of them. Another major activity is straining mosquito larvae from rain water for baths.

June 10—Visiting and getting to know people in a village outside of Gbarnga called Gbarna. People desperately want a road to their town. One older fellow has returned there and is teaching over 100 children in the church. Previously there was no school.

July 1—Canada Day was spent travelling down a seldom used road which had been washed into gorges three feet deep, and bridges were of narrow logs.

August 3—The library is finished: from 100 to 3,553 volumes. Cost, approximately \$11,800. The people on the mission have been helpful—how truly alive and concerned they are.

On September 6, I registered at Knox College in Toronto.

The Christian life in Canada can be an easy thing. And I believe I lived that easy life until I was led to see and experience what a Christian calling truly entails. The emphasis is not on the separation from family and friends, the culture shock, the living adaptation. It underlines the universality of the gospel of Christ and how a person may enter into that no matter where he may live. My Liberian experience completed my education on how the universal body of Christ could be a living, vibrant, vital organ of a society. Now I comprehend better Christ's charge to his followers.★

*THE AUTHOR, whose home is in Killam, Alberta, is in first year at Knox College, Toronto.*



*Memo:*  
*Let youth  
get  
involved!*



*By L. E. Sivers*

ONCE UPON A TIME there were no young people as such. There were infants and adults. Infants were considered casually, almost as nonentities until they were about seven years old and there was a reasonable chance that they would live. At that time they dressed like their parents, worked with their parents, and to all intents and purposes were "little adults." After 1600 this pattern began to slowly break down and the little adults were subjected to disciplines that would make them controlled and rational. Among the medieval well-to-do, male children were schooled along with men of all ages. Girls stayed with their mother. The poor were forced to live and work together. Togetherness wasn't an empty motto; it was a necessary reality.

By the early 19th century, college systems were established that led to a separation of adolescents from adults. By the late 19th century children were put into uniforms and even kept in a separate part of the house: children were to be seen but not heard. The demands of technology and its need for specialization kept children in school for longer and longer periods, thus rolling back the age of entrance into adulthood. An adult was someone who was economically independent and geographi-

cally separated from his family. A new category, "youth," naturally sprang up; they were biologically adults who were waiting for economic independence of and geographical separation from their parents. Here was a whole class of people who were physically adults, but sociologically defined as children.

Is it any wonder then that repression, demand for conformity and discipline became the marks of adult attitudes to young people? Is it any wonder that young people excluded from the adult world formed their own society: had their own music, clothing, hair styles, movies, etc. And then what happened? They influenced the children. They had something in common, namely adult repression, especially as represented by the school system.

In our time we have seen a partial revolt from this position. Young people have insisted that their voices be heard. They haven't always known why, but world problems such as ecology, war, economics, along with the adult world's desire to break into the forbidden and enchanting world of youth, have forced breaks in the wall separating youth and adult.

From their perspective just outside adult society, some



thoughtful young people have called for a rejection of the work ethic, war, tradition for tradition's sake, dehumanizing structures, etc., and positively seek to adopt spontaneity, openness, creativity and humanness.

The issue seems to be whether or not young people will be included in adult society. Of course, as in the adult world, young people are moving in different directions. Some seek escape or cop-out of one kind or other—tripping out on drugs or Jesus, rock or travel, sex or food or money. Sounds like a cross-section of any congregation? Of course it does. And as we are now attempting to integrate women into our congregations we should also integrate young people.

## *Ministering to youth*

In the church we have not been sure of what to do with young people. On the whole our attitude has been “warehouse them.” They’ll grow up and recognize that we’re OK; then they’ll join us, and they’ll be OK too.

To minister to young people it is important to keep in mind the deep hostility and resentment or at least alienation that a good many feel—even when they cannot articulate it. Alienation abounds because of a feeling that there is nothing that we can do to understand, let alone change, the world around us. The resultant hostility is directed toward all authority figures and all institutions.

Consider these facts:

- All of the debate about the Vietnam war did not *seem* to change events. A so-called peace was ushered in, not with the angelic choirs singing, but with massive bombing attacks (bombs for Christmas) such as the world had never before seen.

- Unemployment is the apparent future for graduates. If you are under 25-30 you are not needed in the labour market (if you are over 40-45 you’re too expensive and not needed either). Real unemployment among the young is much higher than the stated 10% when you include the dropouts, the stay-at-home-to-work-with mother, those who make a living selling candles, those who stay in school because the seats are more comfortable than those at the unemployment office, and the girls who marry and stay at home because there’s nothing to do anyway. Oh yes, add to the unemployed those who are under-employed, working part-time or at a job that requires little of their skills.

- Gross National Product is still the “kingfish,” and GNP is a non-Hebrew word meaning god. What does Mr. Politician do if the economy is sluggish and the masses are bored? Why give them a shot of good old GNP. Cut the tax on automobiles. Promise more jobs. Give them something to do. Give them anything to do so long as they’re kept off the streets.

- The dream that the poor would one day go away has been shattered. The poor are with us always. We have not yet decided on a figure representing what it takes to get by on. The prospects are for more poor, especially if we identify poverty with a state of mind that suggests that just a few more goods will make us rich.

- We have not been able to establish priorities. A little while ago the city of Montreal was debating the holding of the 1976 Olympics. But every day 200 million gallons of raw sewage was (and is) dumped into the St. Lawrence river. In the United States the President has asked for more money for the military and a cut-back on monies available for the poor, education, hospitals, and the arts.

- We have debased language. Those who ask that the newspapers should put good news in the paper miss something. No, the paper does not report that Aunt Sally had her 85th birthday party at the Holiday Inn on Thursday but it does give us the ads.

Good news, good news. Got a real problem relating to people? Use hypo underarm spray and you can get really close to people. Lack sex appeal? Maclean’s tooth paste is your good news answer. Remember folks, if your problem can’t be sprayed away, it’s in your heads. Oh yes, we also have “peace with honour.”

- We see the inability of government to govern. When was the last time you were asked your opinion on what we should be doing as a nation? No one ever asks me and I resent that. Rather, I resent our inability to communicate with politicians. There are signs that the old structures are not working and they will crumble and fall if not seriously revived.

- Despite previous prognostications we shall not live forever. As a matter of fact we are not living as long as we did five or ten years ago. We’re dying physically healthier, if that’s any consolation. (My, she looks so nice!).

- Many people and most youth simply tolerate the worship service rather than find in it the vital centre for changing man and society, the force for enabling and ennobling the sons of God. Clergymen have been slow at displaying creativity and courage.

There are other problems as well: Privacy (individuality and community); Education (the how, when and where of learning); Addiction (the search for psychic freedom); Minority rights (Black, Red, Yellow and Purple power); Crime (Water-gate—so high, can’t get over it, so low, can’t get under it); Leisure (incentive, worktime and freetime).

## *What are the issues?*

Are these issues important? Are they important to the church? Are they important to young people? There are two trends in youth work that suggest that the answer is “no.” First, there is the constant temptation to hive-off youth work and make it something apart from the congregation where it can influence and be influenced by others. This is not to deny the need for peer groups, (though we’re being peer-grouped to death) but to affirm the importance of the congregation. Presbytery and synod young people’s societies that are office-oriented rather than function-oriented are a curse to the church.

Second, we are experiencing an isolationist and individualist youth movement that has become so disillusioned with the possibilities that they have turned, not to chanting Hari Krishna, but to singing Jesus. Yet it sounds about the same. “Get high on Jesus” is no more a Christian answer than “cocaine is cool.” Much that is being promoted as the authentic Christian faith is no more than a 1974 form of gnosticism (salvation through secret knowledge).

Salvation implies that the love of God in Christ has something to say about life—all of life, the whole life. Many young people are looking at their Bibles without a historical context and therefore see only their own reflections. That reflection will surprise and delight for a while but not for long.

Our task as a church is to reform, revitalize, revolutionize our congregations so that the important issues are dealt with, and people old and young can share in meaningful dialogue and engage in worship that probes and tests, but finally accepts and celebrates, because we are one in Christ. Youth ministry means reforming the congregation and revitalizing worship to the end that Bible study, social action and personal growth will take place, to the glory of God.★

*THE AUTHOR, formerly co-ordinator with the Team for Youth Ministry, is now minister of the Community Church, Deep River, Ont. He writes the See/Hear column for The Record.*



# How we see the church

## in Nigeria and Malawi



THE SINGING was melodious and strong at that Monday morning service in Ishi Presbyterian Church near Calabar, Nigeria. Over 100 women and a handful of men had gathered at 9 a.m. for a Women's Guild meeting, and the music was provided by a band using African instruments.

The Rev. George Malcolm, general secretary of our board of world mission, was there on his first visit to Nigeria. It was explained that most congregations in the eastern region had lost their organs during the war, and Mr. Malcolm was asked where the Ishi congregation could buy an organ for their church.

"You don't need an organ with music like this," Mr. Malcolm replied. He meant that no imported musical instrument is needed when such a wealth of Nigerian talent is available, music so suitable to the local church setting.

This month the general secretary is reporting to the board of world mission his observations on the work in which we share in Nigeria and Malawi. He returned with the conviction that Africa, where the growth of the Christian population is so evident, is one of the key areas for Christian action in the future.

In Nigeria's capital city, Lagos, the first Presbyterian congregation to organize there has almost completed the unique building which was started in 1966. He saw seats being installed in the gallery to provide additional space so that a congregation of 1,000 or so may worship together.

The Presbyterians in Lagos have not neglected others as they struggled to equip their own sanctuary. They have supported a congregation in suburban Appai and given help throughout the whole presby-

tery, which now includes four northern churches and three in the mid-western region, some of them only a few months old. Not merely financial aid, but elders to conduct services and leaders to organize women's groups have gone out from the Lagos congregation.

At Benin, a city in the mid-west, Mr. Malcolm worshipped with a new congregation of 100 people who met in a school. They plan to build a sanctuary soon. At Calabar, the historic centre of Presbyterianism in Nigeria, 800 or so people filled the church for a service conducted by an elder. "These laymen are giving marvellous leadership in Nigeria," the general secretary commented.

### Doctors are needed

Rehabilitation of churches, schools and homes is still under way in the eastern region of Nigeria. It was there that missionaries of the Church of Scotland first pioneered, to be joined 17 years ago by Canadian Presbyterians. Today there are only two Scottish missionaries in Nigeria, both of them teaching.

Leprosy is still a problem in the eastern region, and a Nigerian, Dr. Imoke, is doing wonderful work for lepers, aided by doctors from the Netherlands. The program includes rehabilitation for the crippled and injured as well.

In the medical field two Canadians, Dr. and Mrs. Ron Unger, made a great contribution before their return home last November. The board of world mission is seeking a replacement for Dr. Unger, and would like to find other medical volunteers too. The hospital at Uburu has no doctor at all, Mr. Malcolm reported. The famous Queen Elizabeth Hospital should have

eight or nine M.D.'s, at present there are only two.

"We badly need medical volunteers to share in the ministry of healing in Nigeria," stated Mr. Malcolm. Pharmacists are required as well as doctors and surgeons.

"Canadians are acceptable to and greatly appreciated by the Nigerians," said Mr. Malcolm. Ordained ministers are not the only ones who can engage in mission work, lay people can be of use too. For example, the right kind of lay person could take a great load off the shoulders of the two Canadian ministers in the city of Lagos by simply taking on the odd jobs, meeting visitors at the airport, attending to affairs that involve the immigration office, looking after the necessary book-keeping. This would give Rev. Dr. Russell Hall and the Rev. Robert Wilson more time for their real ministry to congregations.

From Nigeria Mr. Malcolm travelled to Malawi, where representatives of The Presbyterian Church in Canada work with the Church of Central Africa, Presbyterian. After visiting the Synod of Blantyre, where the Rev. J. D. Sangaya gives great leadership as general secretary, Mr. Malcolm commented, "I was tremendously impressed with the church in Malawi."

At one service in St. Columba Church in the city of Blantyre nearly 200 new communicants were received. The Sunday before 103 had been added after adult baptism and profession of faith. Some 600 people filled the church, and the church school at St. Columba has 1,000 pupils enrolled. In three other church schools conducted elsewhere by that congregation from 8.30 to 9.45 a.m. there were an additional 1,500 children.

In Malawi The Christian Service Committee has built community halls in various centres, not merely to serve the community, but also for use on Sunday for worship and for church schools.

"The singing was magnificent," said Mr. Malcolm, "and in this case it was unaccompanied by musical instruments of any sort."

The Rev. Brian Crosby and his wife have worked for some years at the Likabula Training Centre. There they help to train young people in Bible study,



# it work....

Christian living, and in the practical business of economic development. One of the programs at Likabula House provides motivation for school drop-outs. The young people there undertake projects such as road construction and maintenance of grounds and buildings.

Likabula House has a library, the only one in the area. Every day 30 or 40 children come to pick up books to take back to their homes.

In some churches in Malawi it is necessary to have three or four services a Sunday to accommodate all the people. Many congregations have week-day worship as well. Not all congregations have a church, some have a thatch-roofed building called a prayer house, furnished with backless benches made of mud and cemented over. Often there is a children's choir.

The board of world mission will be asked this month to continue and strengthen its shared ministry in these two areas of Africa, where Canadians are playing their part in evangelism and Christian outreach.★

## in Nepal and India



agriculture, and industrial development. Under contract to the government, they are sponsored by the United Mission to Nepal, a group formed by some 28 mission boards.

The Rev. Earle Roberts, overseas secretary of our board of world mission, visited Nepal recently to make arrangements for Miss Pooler's entry there under the United Mission. She was en route to Afghanistan originally but entry to that country was denied.

Despite the official prohibition of Christianity Mr. Roberts found that there is a church in Nepal, a strictly independent one run by Nepalese Christians with no help from outside. At the service he attended, conducted by a layman, there were 100 or more adults. Many of them have returned to their home country from abroad. There are several congregations of this nature throughout Nepal.

Mr. Roberts journeyed there from India, where he visited four dioceses of the Church of North India. In Amritsar Diocese he called on Clarence and Cathy

the moderator of the Church of North India, the Right Rev. Eric Nasar. A former Anglican bishop, the moderator has adapted himself to the new church structure, and even conducts worship without clerical dress on occasion. The constitution provides that in North India a bishop is not an administrator but a pastor to pastors, and this he carries out. The moderator's aim is to achieve financial independence at the congregational level by 1977. At present The Presbyterian Church in Canada contributes about \$190,000 a year towards Christian work in India.

### Serving North India

Bishop Din Dayal, a former Presbyterian, is in charge of the Lucknow Diocese in which the work at Jhansi is situated. Under his leadership the diocese has taken on new life.

Jhansi is the site of the Helen MacDonald Memorial School for Girls. The principal is an Indian, Miss S. K. Singh, and there are three Canadians on staff, the Misses Eleanor Knott, Diana Wadsworth and Margaret Leask. Nearly 200 girls are in classes there, most of them boarders.

In the Diocese of Bhopal, which covers the Bhil area, seven Canadian women represent our church on the staff of the Church of North India. There are now two Indian women doctors at Jobat Christian Hospital. A Hindu doctor is substituting for Dr. S. Daniel, who is studying surgery.

Public health programs are run out of Jobat and Mendha, supported partly by a grant from the Canadian International Development Agency. It contributes 45% of the cost, our church gives 45%, and the remainder is raised in India. Two mobile medical units service a series of dispensaries where the nursing staff, and occasionally a doctor, examine patients. The serious cases go to the Jobat Hospital.

Health education, nutrition sanitation, family planning, pre and post natal care, all these services are offered by the teams working from the mobile units. Members of the Mendha unit are entirely Indian.

It was the first visit made by Mr. Roberts to that area, and he will report on India and Nepal to the board of world mission when it meets this month.★

McMullen, representatives of our church who teach at Baring Union Christian College. It is situated at Batala in the Punjab close to the border of Pakistan. The principal and founder of the college is Dr. Ram Singh, a former Sikh, who is an outstanding educator.

Dr. Singh believes that a college is not simply an academic institution, it should help the community around it to develop. He uses bookmobiles to reach villages to encourage young and old to read, and has designed a reading program to help them know what is going on in India and in the rest of the world.

In Delhi our overseas secretary met with

NEPAL IS ONE of the most beautiful countries in the world, with scenery that is magnificent. At present Miss Patricia Pooler, a nurse from Canada, is studying the language there at a school high in the mountains. Then she will work in one of the medical centres, a dispensary type of operation, under the United Mission to Nepal.

Nepal is closed to Christian missions, the church cannot exist there legally. But technical and practical assistance is welcomed, and about 180 church-related foreigners from Asia, Europe and North America work there at present. They assist in the fields of education, medical care,





"TODAY WAS a new experience for me." "I have really appreciated this opportunity to see how our children learn." "It's been a great time of fellowship." "The service was really meaningful." These were the comments after the family event in St. Andrew's Church, Owen Sound, Ont., last fall.

We wanted an especially meaningful family experience. So an idea was born. We called it "Discovery Train." Its purpose—to help parents and other adults see and be a part of our Sunday nurturing program.

The plan included a three-fold approach. Our worship service was a family time, with participation by children and adults, designed as an inter-generational experience. Worship was followed by a congregational picnic in the Christian education hall, and then, a Discovery Train, so that everyone could visit the children in their Sunday church school classes.

It was a challenge and a thrill to develop a worship experience designed for families. Families sat together in church, unlike our usual set-up where the early grades of church school meet at 11 a.m. Some children and adults took part. The liturgy, designed for maximum congregational participation, included antiphonal reading between children and adults. For the children's story grades one and two came into the chancel. The story teller,

sitting among them, told the story "I am lovable and capable," explaining how children learn about life from parents and adults.

Instead of a commissioning service, we had a litany of commitment in which children, parents and congregation took part. Here everyone committed themselves to the nurturing process. Good covenant theology, we felt!

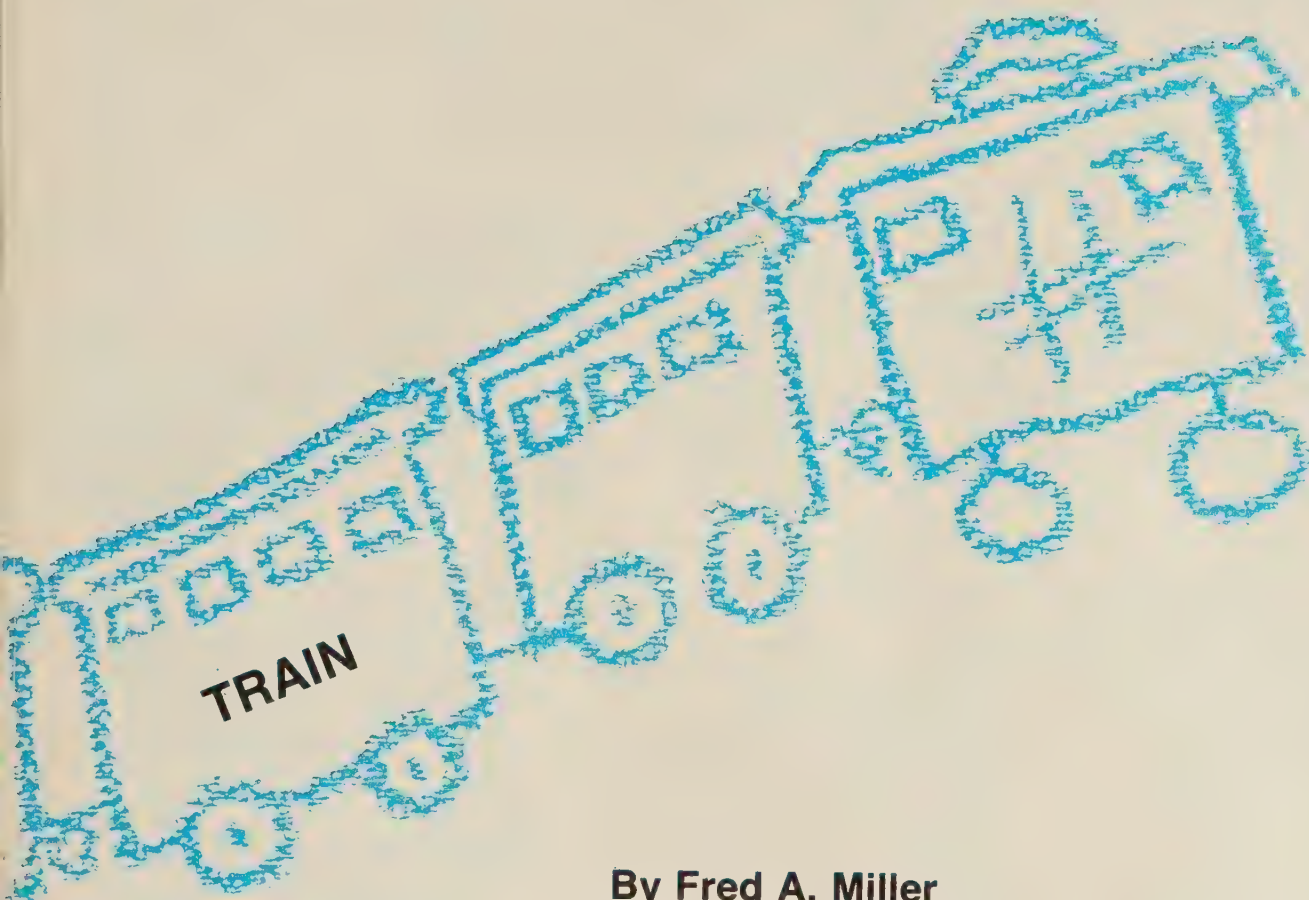
#### *Litany for commitment*

**Leader:** Jesus is our Lord. We come as part of his family. We are his children, each one of us.

**Children:** Jesus said, "Let the children come unto me . . ." We want to know him. We want to learn to love him. Will you help us?

**Leader:** "Let the children come unto me and forbid them not for of such is the kingdom of heaven." We learn to love by being loved. We learn to know Christ and his meaning for us through quality relationships.

**Congregation:** In our living we will try and show his love—allow his love to be lived in us. We will give you love, we will give you respect, we will give you our support in your growing and learning to know Christ.



**By Fred A. Miller**

*Parents:* In our families, in the play time, in our family gatherings, by our acceptance, with our listening, we will show our children that Jesus is among us.

*Leader:* It's a difficult job. It will require commitment and time.

What you do with your time, your caring, your words will be all-important. The task of nurturing children is a big one.

*Children:* We want to learn about Jesus. We want to love and be loved. By your love we will know him.

*Congregation and parents:* We will seek with understanding and love to care for the growth and maturity of our children.

The picnic was a joyous celebration. Families, often extended ones, ate together. Older members had a chance to eat sandwiches and cookies with families. The fellowship was a real love feast! We didn't have enough tables set—it was like the confusion at home when lots of extra company arrives. But help was everywhere. It was fun to have to squeeze people in. Lots of food—lots of people—lots of fellowship.

Large posters bearing quotations were displayed in the Christian education hall. Each represented part of a train, drawn by the children.

After the picnic, the children went to their learning areas. And each adult was given a coloured card, his ticket on the

Discovery Train. Six engineers from our Thursday school (grades nine to eleven) led the trains, wearing engineers' hats bearing the colours of their trains. Six routes were laid out, each train had six stops. Three conductors operated train whistles to warn it was time for each train to move on to the next stop. The whistles were on three tape recorders and were easily heard through the areas being visited. Soon all adults were aboard and off on a journey of discovery.

Teachers and children were prepared to receive the adults. The idea was to help adults discover the teaching methods, concepts learned and the teacher-pupil relationships. Each class decided what it would do. Some used pictures, charts, models, discussion and parent-student sharing. It obviously took preparation. But the children were delighted to show and tell their parents the essence of their experience in church school.

Now the adult congregation have seen what we are doing in the church school, what kind of material we are using, and our approaches to education. We hope this will increase their interest and support. And what happens in family and church learning situations can now be drawn together. We can aid one another in the process of nurturing our children. ★

*THE AUTHOR is the minister of St. Andrew's Church, Owen Sound, Ont.*



## Civil Rights Upheld

The tension between church and state in South Korea was one concern of the North American Area Council of the World Alliance of Reformed Churches, which met in January at Stony Point, New York, U.S.A.

The Area Council, which includes delegates from The Presbyterian Church in Canada and the United Church of Canada, noted the courageous leadership given by Presbyterian churchmen in South Korea in support of freedom of expression in that country. It assured the Alliance member churches there, the National Council of Churches, and the Korean Student Christian Federation, of its profound concern and its solidarity with them.

In recent months a number of Presbyterian ministers, members and student leaders in South Korea have been arrested and interrogated. Some were charged with trying to overthrow the government. In January President Park issued a decree providing 15 years imprisonment for opposing the constitution.

The committee on civil and religious liberty drew attention to the arrest and detention in the U.S.A. of three Canadian citizens alleged to be violators of selective service laws. Two were arrested when they visited the United States, the third was in transit through a New York airport.

A protest against harassment of those who have legal rights as citizens and residents of another country was adopted, and the situation was referred to the American Civil Liberties Union for study.

"Major Issues Facing the Ecumenical Movement Today" was the theme of Dr. Philip A. Potter, general secretary of the World Council of Churches, who also conducted the daily Bible study.

The role and purpose of the World Alliance of Reformed Churches (Presbyterian and Congregational) was discussed by a panel. The Area Council secretary, President James I. McCord of Princeton Theological Seminary, described the Alliance as "the most international of all non-Roman Catholic organizations."

Over 55 million communicants are represented by the 137 members of the Alliance, in 80 different countries. Its bonds of fellowship extend through Congregational, Presbyterian, Reformed and United churches. Two thirds of Alliance members are in countries of the third world, and three are situated in the Soviet Union. Churches in Trinidad, Jamaica and Guyana send delegates to the North American Area Council. Representatives of the Christian Reformed Church, which is not a member, were observers.

### BUDGET RECEIPTS

**Receipts from congregations as at December 31, 1973 for the General Assembly's budget amounted to \$2,147,000, as compared to \$2,123,000 in 1972.**

**In addition, the W. M. S. (W.D.) contributed \$359,883 as against \$360,035 in 1972; and the W. M. S. (E.D.) gave \$27,600 as against \$24,090 the previous year.**

"Antecedents of the Theology of Liberation in the Calvinist Heritage" was the title of a paper read to the theological committee of the Area Council by Prof. A.R. Farris of Knox College, Toronto. Reports were given on the continuing conversations with Roman Catholic, Lutheran and Orthodox theologians.

Bishop Tibor Bartha of Hungary was among those present for the world execu-

tive meeting of the Alliance which followed the Area Council at Stony Point. He said that the Reformed Church in Hungary, which is more than 400 years old, is grateful for the fellowship of the Alliance and for the interest shown in the theological problems by the Alliance's department of theology.

The general secretary of the Alliance, the Rev. Edmond Perret, reported that a staff of seven conducts the affairs of the world organization from the office in Geneva, Switzerland on a budget of approximately \$150,000 per year. Income was cut by 30% in 1973 by the devaluation of the dollar. In August, 1977, the centennial of the first meeting of the Alliance will be marked by a general council meeting to be held at St. Andrew's University, Scotland.

Rev. Dr. Ernest E. Long of the United Church of Canada was elected chairman of the North American Area Council. President James I. McCord of Princeton is the secretary, and Rev. Dr. William J. Klempa of Toronto is the recording clerk.

## Ewart College awards

The remaining scholarships for the 1972-73 academic year were presented at an Advent service in the college.

In the three year degree-diploma program the third year award for highest standing went to Mr. Jay Bailey. No second year prizes were given.

Susan Pigden won the award for highest standing in first year, the Emily and Francis Dickson Memorial. Susan McCrory was given the St. Andrew's, Fort Erie W. A. scholarship.

The Mrs. D. A. McLaren scholarship for highest academic standing in the college was awarded to Elizabeth Steele. The Jennie and Bell Hossack Memorial scholarship for highest percentage in practical work given by the W. M. S.



Leadership at both events by Professors IRIS V. and KENDIG B. CULLY.

(Both are experienced

Professors of Christian Education and authors.)

\* The Institute gives the theory.

\* The Workshop provides practical experience based on theory.

As a church school teacher or professional educator, plan to attend one or both of these events.

For further information write to:

**Ewart College, 156 St. George Street, Toronto, Ontario M5S 2G1**

## EWART COLLEGE

### 1974 INSTITUTE AND WORKSHOP

**THEME: Next Steps In Christian Education**

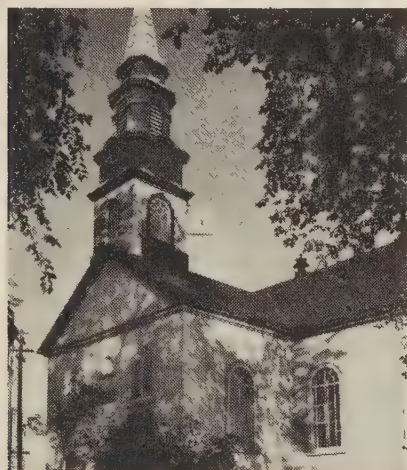
**INSTITUTE\*—June 9-14    WORKSHOP\*—June 14-18**





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## ONTARIO/QUEBEC—(7 days, 6 nights) **\$163**

Date:— Leaving Saturday, July 27th.

VISIT Niagara-on-the-Lake, Niagara Falls, Hamilton, Kingston, Upper Canada Village, Montreal, Quebec City (see Canada's oldest Presbyterian Church), Ottawa, Renfrew, Algonquin Park and the Muskoka area.

## EASTERN CANADA—(14 days, 13 nights) **\$305**

Dates:— Leaving Saturday, June 29th *OR*  
Saturday, July 27th *OR*  
Saturday, August 17th

VISIT Quebec City, Campbellton, N.B., Charlottetown, P.E.I., Pictou County, N.S., Cape Breton Island, Cabot Trail, Halifax, Peggy's Cove, Lunenburg, Moncton's Magnetic Hill, Saint John, St. Andrew's-by-the-Sea, Fredericton and Sherbrooke.

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of Knox Church, Embro, was shared by Susan Pigden and Elizabeth Steele.

"Next Steps in Christian Education" will be the theme of the institute and workshop at Ewart College, June 9-18. The leaders will be Prof. Iris V. Cully and Prof. K. B. Cully.

## Karl Barth Society

"The Theological Achievement of Walter Bryden" will be the theme of an address by Prof. Donald V. Wade at Victoria University, Toronto, on Friday, March 22 at 11 a.m. The late Dr. Bryden was principal of Knox College, and Dr. Wade is professor of religious studies at Victoria University.

The lecture will be given during a colloquium on Karl Barth to be held all day Friday and on Saturday morning under the auspices of the Karl Barth Society of North America. Information may be had from Prof. David Demson, 459 Briar Hill Ave., Toronto M5N 1M8.

## Attention treasurers

Church treasurers should be advised that to comply with the regulations of the Department of National Revenue regarding submission of annual returns it is necessary that each congregation file with the Department of National Revenue within three months from the end of the fiscal year (March 31st 1974) a copy of *their annual financial statement* and *one copy of Form #T2052*. This form may be obtained from the Department of National Revenue and from major post offices.

If this return is not filed the Department of National Revenue may cancel the registration of a congregation as a charitable institution. Receipts issued by the treasurer for offerings and donations could not then be used by members when filing income tax returns.

## Treasurers' clinic

Six congregational treasurers attended a clinic held by the Red Deer Presbytery, Alberta in January. Discussion was led by Watson Stewart, an accountant, who also answered questions.

One idea shared was the issuing of unofficial receipts for non-envelope givers during the year, then issuing an official receipt for the year-end total.

## Vacation school aids

The interdenominational Co-operative Series for Vacation Church Schools can serve flexibly in many ways and places. They may be used in one church or in several working together, for either five or

ten-day schools. Courses on five age levels are centred this year around the theme "God's People Must Choose." There is also permanent nursery material. The following courses are available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

Nursery: *It's Summer... and We're Three*; Teacher's Guides, \$1.95, Pupil's Books, .50.

Kindergarten: *Love One Another*; Teacher's Guides, \$1.95, Pupil's Books, .50.

Grades 1-2: *Hi, Neighbour*; Teacher's Guides, \$1.95, Pupil's Books, .60.

Grades 3-4: *We Need Each Other*; Teacher's Guides, \$1.95, Pupil's Books, .65.

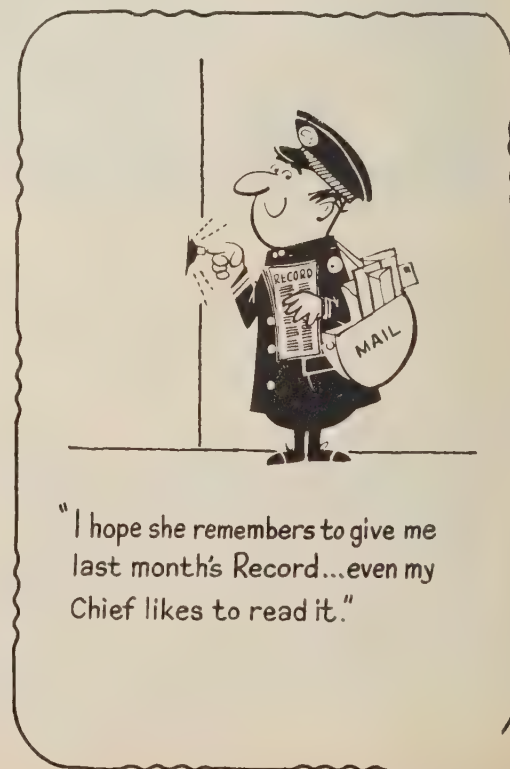
Grades 5-6: *Choose!*; Teacher's Guides, \$1.95, Pupil's Books, .65.


Junior High: *To See, To Hear, To Choose*; Teacher's Guides, \$1.95, Pupil's Books, .75.

You can examine these materials and be well on your way toward the basic equipping of your school by ordering the Examination Kit (price: \$29.95). It includes a copy of resources for all age levels. You can return any pieces you do not use for proportionate credit. If you have not used this series before you may want to get the "Mini Kit for Examination" (\$6.75) which includes all the pieces for one course, to give you an idea of what the series is like.

## Armagh open house

Open house will be held at Armagh when the annual meeting is held there on Sunday, March 10 at 2.30 p.m. The address is 977 Meadow Wood Road, Mississauga, Ont.





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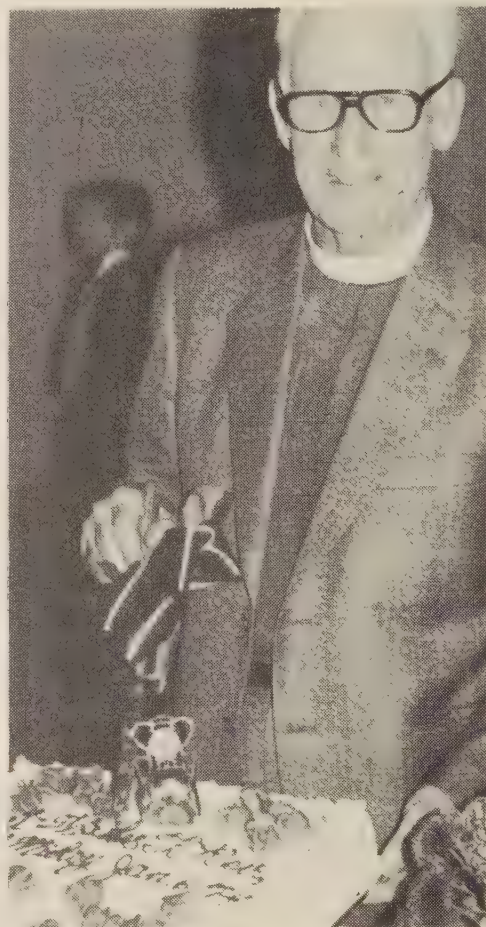
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## PERSONALS

Princess Anne and her husband, Capt. Mark Phillips, attended the service at Erskine Church, Ottawa, Ont., when that congregation celebrated its centennial on January 27. The preacher was Rev. Dr. Agnew H. Johnston, moderator of the 99th General Assembly, and the lesson was read by Governor-General Jules Leger. The service was conducted by the newly-inducted minister, the Rev. C. Sheldon Hastings.



On his retirement from the ministry and completion of 33 years at Rogers Memorial Church, Toronto, the Rev. James Milroy was honoured by that congregation. Following the farewell service a purse of money and scroll were presented at a luncheon. The mayor of East York, Willis Blair, was present and gave Mr. Milroy cuff links bearing the township insignia.

Rev. Dr. W. H. Fuller is supplying the Essa Road, Barrie and Stroud charge in Ontario for six months.

At Stanley, N.B., Mrs. Howard MacKinnon, treasurer of St. Peter's Church for many years, was guest of honour at a dinner on her 75th birthday. The ladies of the congregation presented a record album, the kirk session a bouquet, in appreciation of her services.

One minute messages are being broadcast on the theme "Let Us Think Together" by the Rev. Walter Allum of Knox Church, Dundas, Ont. They are heard Monday to Friday at 10:05 a.m., on radio station CKOC, Hamilton.



At Glebe Church, Toronto, a clock radio was presented to Mrs. John Burns by chairman of the board Howard Fairweather, in gratitude for the 20 years that Mrs. Burns has served as church secretary.

The Rev. Louis L. de Groot has been appointed by the board of world mission to St. Andrew's Church, Edmonton, Alberta.

The Rev. M. Roy Gellatly has received the degree of Master of Theology from New College, University of Edinburgh. He is minister of the extension charge of Erin Mills South in Brampton Presbytery.

Rev. Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society, will deliver the first Olivier Beguin Memorial Bible Lectures in Canberra, Melbourne and Sydney, Australia in June. In each of the three centres the lecture will be given in a university context. From 1949 to 1972 Dr. Olivier Beguin, a Swiss Reformed Church layman, was general secretary of the United Bible Societies. In his memory the Australian Bible Society has established an annual lectureship on the theme "The Authority of the Bible as God's Word Written and its Relevance to the Contemporary Situation".

The executive of the board of congregational life learned with regret that Rev. Dr. A. E. Bailey, formerly senior educational consultant with the board of Christian education which has become part of the board of congregational life, has decided to return to the pastoral ministry.

A recent graduate of Ewart College, Miss Margaret MacLeod of Sydney, N.S., has been appointed to work with Indian Canadians.

Rev. Dr. E. H. Johnson has completed sabbatical studies at Harvard University and has returned to his post with the board of world mission.

Mr. and Mrs. James Whitefield of Cobourg, Ont., have arrived at the Helen MacDonald School for Girls, Jhansi, India, on a volunteer assignment.

Rev. Dr. W. Oliver Nugent has resigned after 22 years as a superintendent of missions, first in Alberta and latterly in British Columbia and Southern Saskatchewan.





Mrs. G. Vernon Weir, right, received a gift and scroll from St. Andrew's Church, Belleville, Ont., when she retired as superintendent of the primary department. She taught in the church school for over 50 years. Mrs. Elizabeth McCoy is shown

making the presentation, with the Rev. Laurie Sutherland looking on.

Miss Isobel Taylor has retired after 42 years as a missionary. She is living in Vancouver with her brother, Rev. Dr. Robert Taylor.

Mr. and Mrs. Peter Gregor of Hamilton Ont., are serving at Jobat Christian Hospital in India as part of their final year in medicine at McMaster University.

The Rev. S. Chipangwi of Malawi has transferred from Toronto to Aberdeen, Scotland to complete his doctoral studies on church and society.

The Rev. Earle Roberts, overseas secretary, is on a field trip to Japan and Taiwan.

#### Anniversaries

140th—St. Edward's, Beauharnois, Que., Dec. 2, (Rev. Paul A. Brown).

100th—Erskine, Ottawa, Ont., Jan. 27, (Rev. C. Sheldon Hastings).

98th—St. Andrew's Merritt St., St. Catharines, Ont., Feb. 8, (Miss Patricia Rose, student).

91st—Cooke's, Markdale, Ont., Dec. 30, (Rev. H. T. Colvin).

## SEE/HEAR

#### Celebrate

Dennis Benson is at it again. Dennis is a catalyst and collector of ideas; he encourages people to use their own creativity by giving examples of how other ordinary people have facilitated creative worship on Sunday mornings "at church" and the rest of the week at work and play. Four cassette tapes present ideas, songs, interviews, poems etc. on four themes. There are also print pieces that will permit easy review.

1. *The Funeral* The tape consists of comments and reflections from those who have been involved in funerals—wife, minister, funeral director, etc. 2. *The Wedding* The trend now is to involving the couple in the planning, and the congregation in the celebration, of the wedding. This tape will be very helpful to both minister and couples who would have more than a prepackaged wedding. 3. *Advent 24* "table settings" of ideas for the Advent season. There are enough ideas

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(Lecturer)

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University of Glasgow

— Mathias Rissi  
Union Theological Seminary  
Richmond, Va.

— W. Norman Pittenger  
University of Cambridge

— Charles Stewart, Wesley Theological  
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— John Hardie, Atlantic School  
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### Sonrise

The dominant strains in contemporary music for the church are folk, western, and rock. *Sonrise: Sounds of Inner Peace* consists of two 7" L.P.s. that present a predominantly jazz sound. If you are a jazz fan you will enjoy, as I did, the four songs, "Travelin, 40 Days," "Woodlawn Walk," "Bread of Presence" and "The Child." You might even try to dance to "Woodlawn Walk."

The *Sonrise* record is only a part of a Kent Schneider multi-media worship event called *Sonrise of Imagination*. Information and the record itself are available from the Centre for Contemporary Celebration, 1400 East 53rd, Chicago, Illinois 60615, U.S.A.

### Light: A Language of Celebration

This is a book with many illustrations and photographs to help grapple Jacob-like with the exciting possibilities of worshipping the living God. Stimulating probes about worship lead to practical words about the worship environment. A splendid chapter on the use of the overhead projector follows, then chapters on slide and film projection, mixing media and a celebration design. I shall use this book; it is very good. Kent Schneider and Sister Adelaide are the authors. The Centre for Contemporary Celebration, 1400 E 53rd St., Chicago, Illinois, 60615, U.S.A.

### Songs by Greenwood

John Greenwood is a very talented young Canadian Presbyterian who has produced his own collection of 22 original hymns—"Everybody—music for organ, piano and guitar" as John expressed it. I asked Mrs. J.B. Stewart, organist of Deep River Community Church, to review the book. Mrs. Stewart listed a number of inaccuracies in the music of "The Sea Parable," "Did You Give Love?," and "Thank You Lord." "The Difference is Why" is too involved for group singing. On the other hand "What Shall It Profit?" is a "good catchy tune." And the balance of the music is at least singable. The spiral-bound book is easily worth \$2.50 and is available from Mr. Greenwood at St. Paul's College, The University of Waterloo, Waterloo, Ontario. John Greenwood is also available for concerts and music workshops. You'll be hearing more of him.—L.E. Siverns



## Likes and Dislikes

by Agnes Roy  
Toronto, Ont.



I LIKE The Record and so do most of the people I have spoken to. People and places interest me and I usually turn first to the Cameos and Personals and then to You Were Asking. The answers are handled with a flair, a sense of humour and great good sense. I find this feature entertaining and informative.

Letters to the editor are a must for me in any paper or magazine and The Record is no exception. Unlike Prof. G. O. Roberts, St. John's, Nfld., in his letter (Dec. 1973), I believe Clyde Sanger's articles have a place in a Christian journal. They certainly have

prompted me to want to become more deeply involved in trying to understand the international problems and issues discussed and to identify with those involved in working toward their solution.

I prefer editorials with a sharp bite and challenge to the mind and to action over those giving information such as in the January, 1974, Record.

Only rarely do I find the cartoon worth the space devoted to it. On the other hand article illustrations like that accompanying "Who listens to Sermons?" (Jan. 1974) I like.

From time to time I'd like to see one long, profound article that would stretch the mind and stimulate discussion.

And let us have more articles like "Why missions today" which give information and also give direction as to ways of becoming better informed and of stimulating group thinking and action.

## CAMEOS

■ In St. Andrew's Church, Watford, Ont., a pulpit fall in memory of Ewart Claire Lambert, presented by his wife Sally and sons John F. and Donald W., was dedicated by the Rev. Robert E. Baker.

■ Memorial gifts for the church library were dedicated at West River Church, Durham, N.S., by Rev. Dr. Fred Pauley. After the service, which the Salem congregation attended, the Men's Club provided a luncheon.



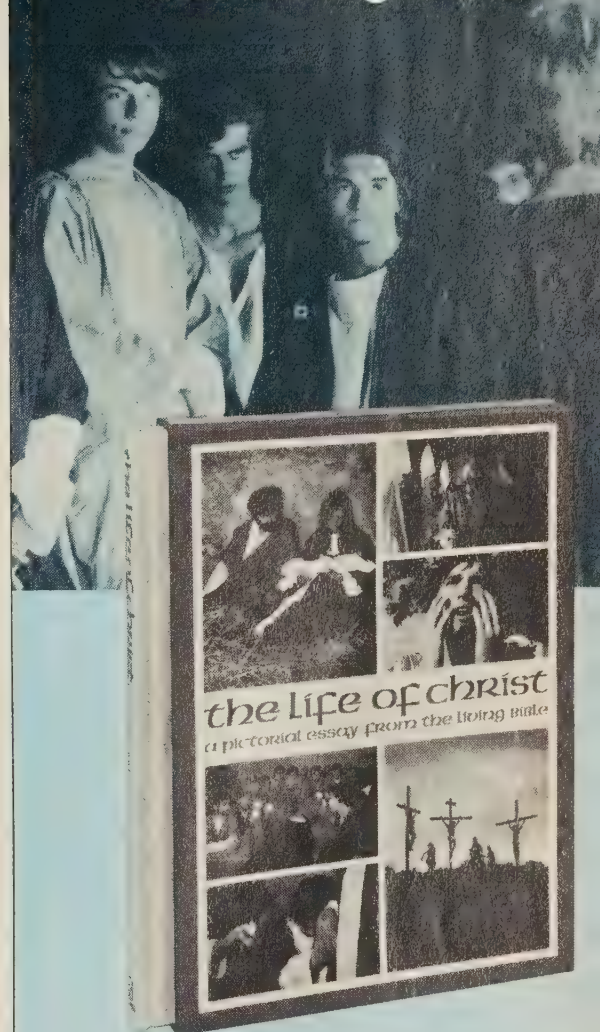
AN HONORARY MEMBERSHIP in the W.M.S. was presented to George Cunningham, Sr., by the auxiliary of Orillia Church, Ont. He is the senior elder of the congregation. Shown, from the left; are: Mrs. Eric Bacon, Mr. Cunningham and his daughter, Mamie, and Mrs. Arthur Leggatt.



A MEMORIAL ORGAN was dedicated in Glebe Church, Toronto, in recognition of the Christian life and influence of former members and friends. The organist is Mrs. Catharine Lee, the minister Rev. Kenneth J. Rowland.

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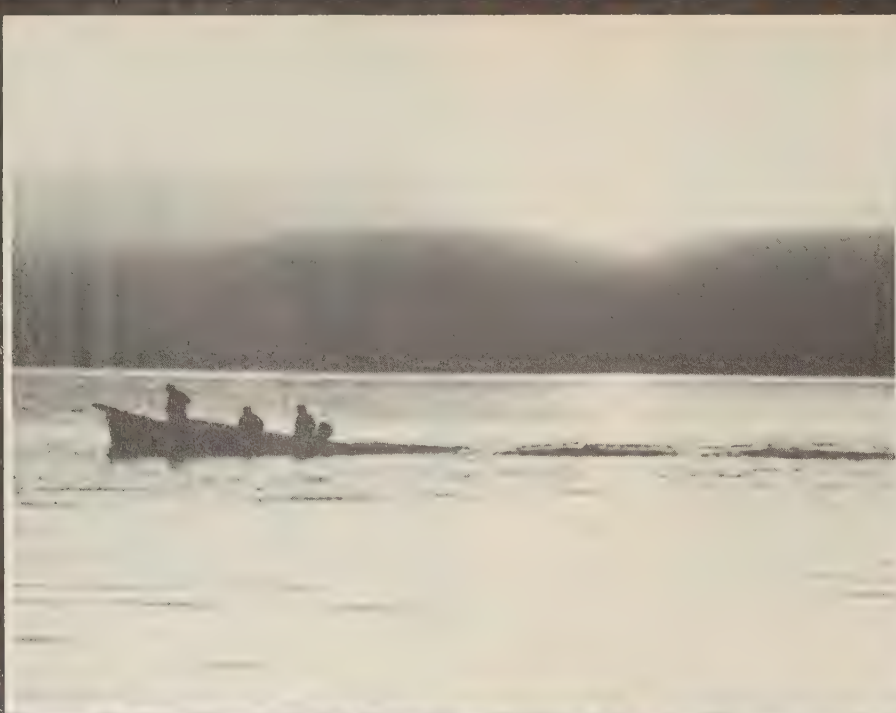


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## YOU WERE ASKING?

**Q** Why do the officiating clergy at Assembly Communions remove their academic hoods?

**A** Because the clerks of Assembly request them to do so. "Purity of worship" was a phrase in the older vows taken by ministers at ordinations and inductions, and is implicitly within the subordinate standards of the church. "Purity of worship" has never been precisely defined by The Presbyterian Church in Canada. Dr. E. A. Thomson and I, as joint clerks of Assembly, made the request and all moderators have acceded. Both of us have worn hoods at the opening of Assembly, for the greeting of distinguished guests, and do so at services for congregations when there is no Communion.

Why the difference for Communion? The use of the hood is not found in reformation practice among the reformed churches. In the Church of England, a rubric in the *First Prayer Book of Edward VI* (1549) directs certain usage for a hood. The wearing of a gown is for seemliness and not to attract attention. The bands are the mark of ordination. In, say the last 75 years, there has been a movement for more colour in choir gowns. Some have blazed out in a riot of colour; even Solomon in all his glory was not arrayed like one of these. The hood, many felt, relieved the "drabness" of the Geneva gown. Now, it seems to me, there is a tendency in the other direction, and some ministers of my acquaintance who used to wear a hood at every service no longer do so. I find myself personally happy about this for it means we no longer make a distinction between a man who has no right to wear a hood, or has the right but has not purchased one, and the man who has the right to do so and does. The church has made no ruling. It could be, despite the desire to pay honour to those to whom honour is due, that we shall ask that academic hoods be used only for academic occasions.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



## A centennial choir

A choir is being formed in the Toronto area to assist in the national celebration of the centennial of The Presbyterian Church in Canada. It will consist of 30 to 40 members drawn primarily from choirs in and around Toronto. However any singer will be considered for membership.

The choir's first performance will be in June at the 100th General Assembly in Kitchener, Ont. It expects to share in the 1975 Congress and the Montreal Assembly that year. A series of concerts is planned as well.

Practices will begin on a weekend in May. The director will be David Christiani, a member of Melville Church, West Hill, Ont., where he conducts a youth choir. He is a professional bass with the Festival Singers of Canada.

Auditions for the choir will take place early in April. All those interested in applying should write to: The Presbyterian Centennial Choir, 31 Beath Street, West Hill, Ont., M1E 3J4.

## MEN

### PM PERSONALITY



W. B. (BILL) CROSS is the father of the Presbyterian Men's movement in Canada in a very real sense.

In 1955 he was named first chairman of the national committee of Presbyterian Men by the board of evangelism and social action following direction of the General Assembly to establish such a committee.

Under his leadership the committee recommended to the 1956 General Assembly that a conference be held of "representative men from all parts of the church," and that "consideration be given to the appointment of a full time secretary." These recommendations and others were adopted and in 1957 the first national conference of Presbyterian Men was held from October 25 to 27 at the Five Oaks Christian Workers Centre near Paris, Ont. The same year, through his generosity, a full-time director was appointed. Bill Cross served as national chairman until 1967, when he was appointed chairman of the administrative council.

He is a native of Toronto where as a young man he was an active member of the Young People's Society in Dufferin Street Church. It was there that he met his wife Thelma where she served as organist and



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choir leader. Later they transferred their membership to Parkdale Church where Bill was an elder, church school superintendent, president of the men's club and a youth leader.

During the depression years Bill started in the tea business in a small way and built this up to become a large supplier of tea and coffee to the restaurant and institutional trade. As the business grew, he formed the W.B. Cross Company Limited, of which he is president, and branched into other food lines. He is also chairman of the board of Cross Holdings Limited. His son David is vice-president, finance, of Eastwood Food Service Limited, which is a subsidiary company.

Throughout all of this business activity Bill has been an outstanding witness to Jesus Christ as hundreds of men across Canada will testify. He has found time to be present at national conferences from coast to coast and was the lay speaker at all the conferences in 1967.

Some years ago the Cross family moved from Toronto to Nobleton, north of the city, where they have a beautiful country home. Bill is clerk of session at St. Paul's Church, Nobleton. His wife is junior choir leader and is active in the Women's Missionary Society. She is a former president of the West Toronto Presbyterial. Their sons David and John and daughter Jean are all active in the congregation. John is attending the University of Western On-

tario, London, from which his brother David graduated, and Jean is a student at Branksome Hall.

Bill is a member of the Toronto and North York Hunt Club. He has competed in the horse show at the Royal Winter Fair

in Toronto on several occasions and does cross country riding and jumping.

The national committee of Presbyterian Men is proud to have him as their honorary chairman and are thankful for his Christian witness and wise counsel over the years.



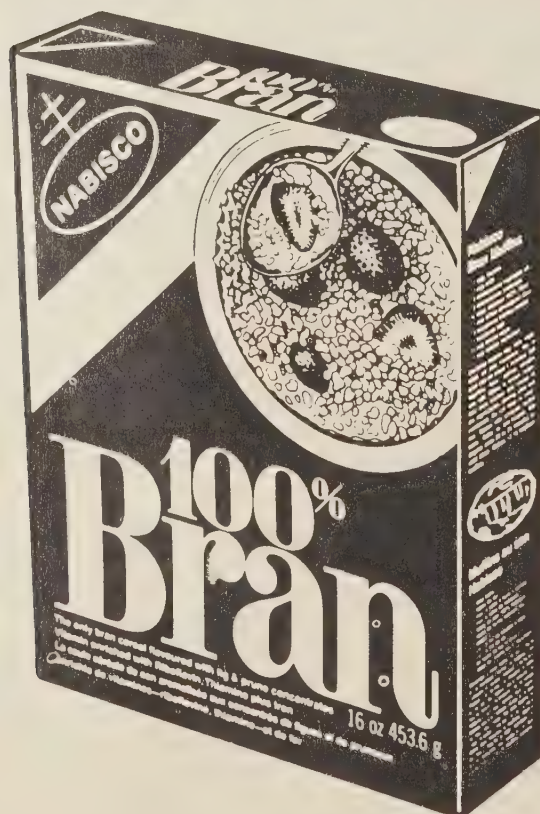
### Hamilton Council

In January 32 men participated in the regular monthly meeting of the Hamilton Council of Presbyterian Men at Knox Church, Dundas, Ont. The continuing theme for the fall and winter months, "Worship and Prayer," was carried on with the subject being "The Lord's Supper." A film entitled *In Breaking Bread* was shown. This controversial film depicted new methods of worship and the celebration of the

Lord's Supper. The group discussion that followed reflected various reactions both for and against, and contributed to an exciting time of study and sharing.

Dr. B. P. Dotsenko, a Russian nuclear scientist from Wilfred Laurier University addressed the annual prayer breakfast of the Hamilton Council, held at Aldershot Presbyterian Church. He spoke of his conversion from communism to Christianity. The soloist was Roy Birnie.

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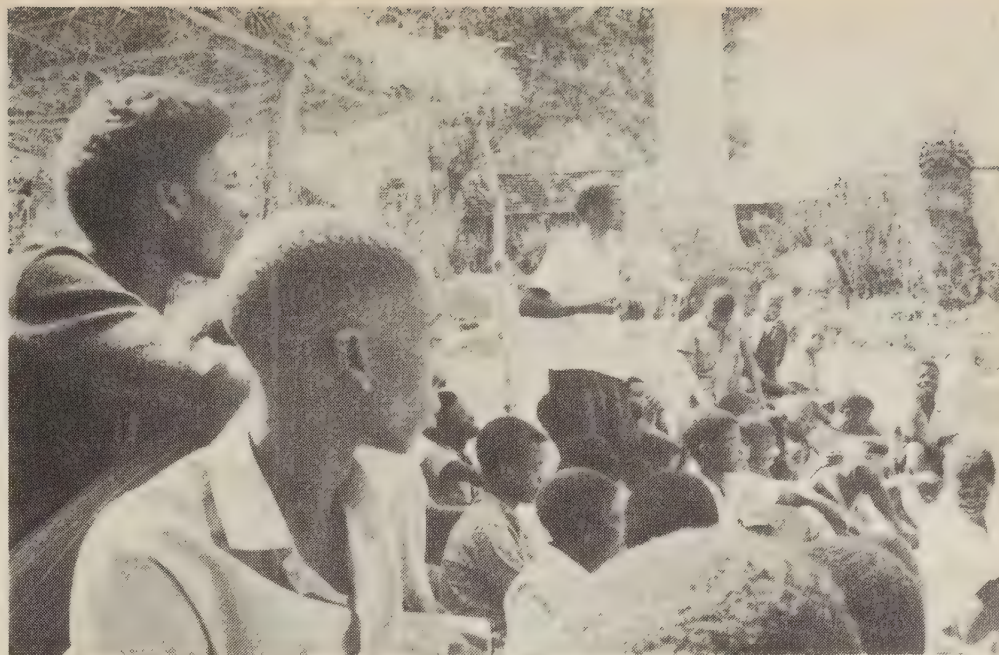
# YOUTH

## First rally in Malawi

Two seven-ton open trucks ground their way up the lower slopes of Mulanje Mountain and desposited about 100 teen-agers at Likubula House. Another 30 or 40 had come by foot or bicycle, and the first ever youth rally in the Blantyre Synod of the Church of Central Africa Presbyterian in Malawi was under way.

Planning for the rally had gone on for months: we wanted to bring at least one young person from each of our 119 congregations (the average membership of which is over 1,500 people and the church community double that figure). We hoped to challenge the participants with the loving and demanding Christ. We wanted to instill in the young people a sense of purposeful membership in a church which is usually controlled by the elderly. Young people must be stirred to heed Christ's call to service in the world.

Mount Mulanje stands 10,000 feet high behind Likubula House. The Likubula River cascades down from the rocky peaks into the green valley where Likubula House lies. The house and its surroundings are a peaceful haven in this economically



poor and densely populated country. The quiet is regularly shattered, however, by the songs and laughter of the young people who come to Likubula House, the Blantyre Synod's youth centre. Seldom has the quiet been so mightily disturbed as it was by the songs and drumming which rang from the outdoor amphitheatre for five days and by the laughter and splashes of 135 teen-agers swimming at the big pool high up in the Likubula valley. Nor has the

house, with a normal maximum of 50 people, ever seen its kitchen feed so many or its grounds so full of tents to accommodate the overflow.

But everything—and everyone — worked well. The multitude was housed and fed and transported for distances of up to 200 miles. And the program itself worked: through theme speakers, discussion groups, dancing, singing and drama the theme, "Fellow Workers With

# CONN

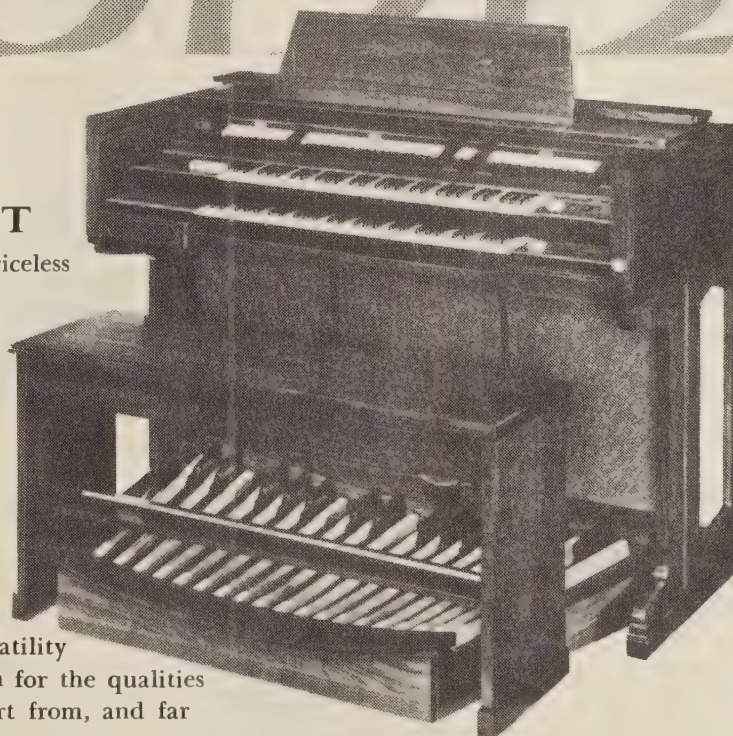
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Christ," was brought home to all. From congregations reports have come back of the enthusiasm and initiative which the young people took home. One leader commented: "At least the young people learnt and understood that the church is not for older people alone. Some even understood more of the Lord himself."

Presbyterian youth groups in Lloydminster, Alberta; First Church, Regina, Sask.; and Rocky Mountain House, Alberta, contributed the cost of transporting Malawi youth to the rally.

*/Brian Crosby*

## HYMN OF THE MONTH

### from the new Book of Praise

No. 181—O Sacred Head, Sore Wounded

THIS IS possibly the most famous hymn on the sufferings of Christ. Tradition has ascribed the work to Bernard of Clairvaux of the 12th century, but some authorities claim it is the work of Arnolf von Loewen of the 13th century.

The Latin original is found in the poem *Rhythmica Oratio* which has seven parts, showing the worshipper standing in spirit at the foot of the cross and directing words to a different portion of the body of the dying Lord—to the feet, knees, hands, side, breast, heart and face—a part being used for each of the seven days of the week.

Although written in the 12th century, it did not gain fame until five centuries later when Gerhardt recast it into its German form under the title "To the Suffering Face of Jesus Christ." This German translation was transcribed into English by Dr. Alexander of Princeton University in 1830. So this hymn has shown imperishable vitality in passing from Latin into German, then into English, and in the name of three confessions—Catholic, Lutheran and Reformed—with equal effect.

The tune is known as "Passion Chorale" and was written by Hasler, a German organist, at the end of the 16th century. Originally written as a love song "My peace of mind is shattered by the charms of a lovely maiden," it has now become universally recognized as expressing profoundly the spirit of this hymn. Bach used this chorale five times in the *St. Matthew Passion* as well as in his cantatas. ★ *Henry Rosevear*



# BOOKS

**THE NEW HARPER'S BIBLE DICTIONARY**, revised by *Madeleine S. and L. Lane Miller*.

This dictionary, first published over 20 years ago, has been brought up-to-date. It provides in 864 pages a wealth of material including 500 maps and illustrations. It takes into account the latest findings in archeology and biblical research. The article on Jerusalem, for example, extends over eight pages. Lay people as well as ministers will find this dictionary a great aid to Bible reading. (Fitzhenry and Whiteside, \$14.35)

**THE EBONY BOX**, by *Adam C. Zimmerman*

The author is a lawyer and an elder in Central Church, Hamilton, Ont. This volume is a collection of his poetry, written on a variety of themes, one of the best is on the Beatitudes. Published by Thomas Haire of Bobcaygeon, Ont., this book is available from Jewell's Book Store, Hamilton, Ont., at \$4.50.

## Paperbacks

**WHEN GOD JUDGED AND MEN DIED**, by *Arnold Sherman*. Here is an eye witness account of the Yom Kippur War complete with a section of graphic photographs. A remarkable piece of reporting, put together and published as a paperback in record time. (Bantam Books, \$1.50).

**MARCHING ORDERS**, by *William Barclay*, the famous Scottish preacher and author, who has prepared daily readings especially for youth, to cover a six month period. These relevant and brief meditations will appeal not only to young people but perhaps their parents, too. (Welch, \$1.25).

# CALENDAR

## INDUCTIONS

Hasting, Rev. C. Sheldon, Ottawa, Erskine, Ont., Jan. 24.  
Herbison, Rev. Donald J., Hamilton, Erskine, Ont., Jan. 10.  
Jack, Rev. James C. MacIan, Melbourne, St. Andrew's, Que., Jan. 20.  
MacKinnon, Rev. Angus, Glace Bay, St. Paul's, Ont., Dec. 18.  
McPhee, Rev. Howard M., Tabusintac charge, N.B., Jan. 8.  
Moore, Rev. Donald S., Smiths Falls, Westminster, Ont., Feb. 3.  
Sandford, Rev. Robert D., Manotick and Kars, Ont., Jan. 31.

## VACANCIES & INTERIM MODERATORS

### Synod of Atlantic Provinces

Charlottetown, St. Mark's, P.E.I., Rev. John R. Cameron, 35 Fitzroy St., Charlottetown.  
Grand River, Loch Lomond and Framboise, N.S., Rev. E. H. Bean, 12 Lorway Ave., Sydney B1P 4Z2.  
Kensington, New London and Keir, P.E.I., Rev. John S. McBride, Box 1614, Summerside.

Montague charge, P.E.I., Rev. Raymond L. Gillis, Belfast.  
Newcastle, Millerton and Derby, N.B., Rev. Douglas Codling, R.R. 1, Red Bank.  
North Shore, North River, Englishtown, N.S., Rev. Neil J. McLean, 3 Queen St., Sydney Mines.  
North Tryon, Breadalbane and South Granville, P.E.I., Rev. Edward S. Hales, Hunter River.  
Thorburn, Union and Sutherland's River, N.S., Rev. Robert Cruickshank, #9 Mountain Park Apts., Norma St., New Glasgow.  
Tyne Valley charge, P.E.I., Rev. John S. McBride, Box 1614, Summerside.

### Synod of Quebec and Eastern Ontario

Beauharnois and Valleyfield, Que., Rev. J. W. Milne, Box 552, Ormstown J0S 1K0.  
Hull, Cushman Memorial, and Aylmer, St. Andrew's, Que., Rev. Gerald Doran, Box 159, Richmond, Ont. K0A 2Z0.  
Lachine, St. Andrew's, Que., Rev. J. Forbes, 5011 Monk Blvd., Pierrefonds 920.  
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Scotstown, Milan and Lake Megantic, Que., Rev. D.L. Campbell, 1162 Portland Ave., Sherbrooke.

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Elora, Knox and Alma, St. Andrew's, Ont., Rev. Willis A. Young, 360 Tower St. N., Fergus, Ont. N1M 2N7.  
Erin, Burn's and Ospringe, Knox, Ont., Rev. Wayne Maddock, Box 34, Hillsburgh.  
Kirkfield, Bolsover, and Eldon Station, Ont., Rev. Wm. Fairley, Box 37, Fenelon Falls.  
Oshawa, St. Paul's, Ont., Rev. W. J. S. McClure, 506 Byron St. S., Whitby.  
Port Perry and Ashburn, Ont., Rev. George H. Moore, Box 316, Uxbridge, Ont. L0C 1K0.  
Toronto, Bonar-Parkdale, Ont., Rev. H. Russell, 270 Gerrard St. E., Toronto.  
Toronto, Coldstream, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto M6H 3K3.  
Toronto, Knox, Ont., Rev. E. J. Briard, 408 Rouge Highlands Dr., West Hill.  
Toronto, Rogers Memorial, Ont., Dr. J. H. Williams, 17 Glenview Ave., Toronto M4R 1P5.  
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Counsellors are needed for Day Camp—A Swim Program and Coffee House: Huron Feathers is at Sauble Beach and provides an opportunity for Christian fellowship, growth and leadership. Apply to Judy Young, St. Andrew's Presbyterian Church, Owen Sound, Ont.

### Synod of Hamilton and London:

Alvinston, Euphemia and Napier, Ont., Rev. Hugh L. Nugent, Box 29, Wyoming.  
Ashfield and Ripley, Ont., Rev. James R. Weir, Box 820, Kincardine, NOG 2G0  
Belmont and North Yarmouth, Ont. Rev. J. H. Marshall, 124 Stanhope Place, London.  
Hamilton, New Westminster, Ont., Dr. A. Lorne Mackay, 55 Bruce Park Drive, Hamilton.  
Innerkip-Ratho Charge, Ont., Rev. Wm. A. Henderson, 447 Hunter St., Woodstock.  
Meaford and Thornbury, Ont., Rev. Kenneth F. McKenzie, Box 418, Wiarton.  
St. Marys, Ont., Rev. Fred Neill, 177 Cobourg St., Stratford, N5A 3E9.  
St. Thomas, Alma St., North St., Ont., Rev. D. Glenn Campbell, 41 Elworthy Ave., London N6C 2M3.  
Seaforth, First, Ont., Rev. G. L. Royal, 72 Colborne St., Goderich.  
Tara and Allenford, Ont., Rev. R. D. MacDonald, Box 1239, Port Elgin.  
Teeswater and Kinlough, Ont., Rev. Robert H. Armstrong, Box 115, Wingham, NOG 2W0.  
Valetta and Blenheim, Ont., Rev. G. C. Dalzell, 60 Fifth St., Chatham.

### Synod of Manitoba and Northwestern Ontario:

Flin Flon, St. Andrew's, Man., Rev. Nicholas Vandermey, 140 Edgar Ave., Dauphin, R7N 0R6.  
Geraldton, St. Andrew's Ont., Rev. J. C. Hood, 15 Royston Court, Thunder Bay "P", Ont.  
Winnipeg, St. James, Manitoba, Rev. J. S. Mar-noch, 562 Aikins St. Winnipeg.

### Synod of Saskatchewan:

Estevan, Westminister, Stoughton, St. Andrew's Sask., Rev. C. Johnson, 718 Elm Cres., N.E., Weyburn.  
North Battleford, St. Andrew's Sask., Dr. R. A. Davidson, 436 Spadina Cr., Saskatoon S7K 3G6.  
Regina, St. Stephen's, Sask., Rev. J. J. Harrold Morris, First Presbyterian Church, Albert St., at 14th Ave., Regina.  
Saskatoon, Parkview, Sask., Dr. R. A. Davidson, 436 Spadina Crescent, Saskatoon S7K 3G6.

### Synod of Alberta:

Chauvin, Westminister and Wainwright, St. Andrew's, Alta., Rev. Dr. J. E. Bigelow, 13820-109A Ave., Edmonton T5M 2K1.  
Innisfail and Penhold, Alta., Rev. K. C. Doka, 2403-15th Ave., S.W., Calgary.  
Medicine Hat, Riverside—St. John's, Alta., team ministry, Rev. Donald C. Smith, 258 1st St. S.E., Medicine Hat, T1A 0A4.

### Synod of British Columbia:

Vancouver, Kerrisdale, B.C., Rev. D. A. Smith, 4047 W. 15th Ave., Vancouver 8.

### DEACONESS VACANCIES

Presbytery of Winnipeg requires:

1) A deaconess or woman missionary for Inner City Indian Mission in Winnipeg to work mainly with women and children.

Presbytery of Calgary, to co-ordinate (a) hospital visiting (b) women's and children's work.

Inquire: Board of World Mission, Miss M. Whale, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

## DEATHS

*BRIEF OBITUARIES of church leaders or active members will be published here only if the information is received within two weeks of the date of death.*

ANDERSON, J. A. G., elder, Central Church, Brantford, Ont., Jan. 8.

BASKIE, John Arthur, 75, elder, treasurer, and representative elder for Knox Church, Whitewood, Sask., Dec. 20.

CAREY, MRS. ING. R., former organist, St. James Church, Boularderie, in Sydney, N.S., Dec. 29.

CARKNER, MRS. MARGARET BRIGGS, 91, life member of W. M. S., Osgoode Church, Vernon, Ont., Jan. 4.

CARR, CHARLES WILLIAM, 72, member, Paterson Memorial Church, Sarnia, Ont., father of the Rev. John Carr, Skokie, Ill., Jan. 7.

DEAN, TIMOTHY PUTNAM, 60, session clerk, former church school superintendent, Sharon Church, Dean, N.S., Dec. 25.

DUNBAR, GEORGE, elder, Knox Church Waterloo, Ont., Dec. 18.

EDNEY, K. BRUCE, 37, son-in-law of Rev. C. L. Mitchell, member Ailsa Craig Church, Ont., due to auto accident, Jan. 7.

GRAHAM, HUGH J., elder for nearly 60 years, Knox Church, Ottawa, Ont., Dec. 30.

McARTER, H. A., 92, elder for 40 years, chairman of the board, 14 years, St. Paul's Church, Hartney, Man., Dec. 16.

MacDONALD, DONALD ARCHIE, 64, elder since 1951, Bethel Church, Sydney, N.S., Jan. 15.

MacDONALD, MRS. DONALD, 70, wife of a retired minister, missionary in India for 37 years, life member W. M. S., of Muirkirk, Ont., Dec. 23.

MACKAY, MRS. EOIN S., wife of Rev. Dr. Mackay of the Canadian Council of Churches, member, St. Andrew's Church, Toronto, Ont., Jan. 8.

MacKENZIE, HOWARD P., elder for over 50 years, former representative to presbytery, St. Andrew's Church, Westville, N.S., Dec. 4.

MacKINNON, D. H., 44, clerk of session, St. Andrew's Church, Whycocomagh, N. S., due to tractor accident, Dec. 20.

McLELLAN, WILLIAM LESLIE, 78, elder, St. Andrew's Church, Watford, Ont., Dec. 23.

MURRAY, MRS. PENROSE, 90, member, Victoria West Church, P.E.I., Jan. 12.

SCOTT, JOHN, 98, elder, Knox Church, Whitewood, Sask., Jan. 1.

SHEPHERD, CLARENCE R., 73, elder and former representative to presbytery, Westminster Church, Toronto, Ont., Dec. 29.

WELSH, ALEXANDER, 66, elder, Knox Church, St. Catharines, Ont., Jan. 3.

WYLIE, LOUIS ARCHIBALD, 85, long-time member of the board of management, chairman of the finance committee, St. Andrew's Church, Lethbridge, Alberta, Dec. 20.

YOUNG, JAMES N., 84, elder, St. Andrew's Church, Lunenburg, N.S., Dec. 24.

## READINGS

April 1—Matthew 20: 17-29

April 2—John 13: 1-16

April 3—John 4: 1-15

April 4—Luke 7: 36-47

April 5—Luke 10: 30-42

April 6—Romans 3: 21-31

April 7—Isaiah 53

April 8—Mark 14: 1-9

April 9—Mark 14: 17-26

April 10—Mark 14: 32-46

April 11—Mark 15: 9-21

April 12—Mark 15: 22-38

April 13—Mark 15: 39-47

April 14—Luke 24: 1-12

April 15—Luke 24: 13-21

April 16—Luke 24: 22-31

April 17—Matthew 25: 31-40

April 18—1 Cor. 1: 18-31

April 19—John 16: 12-24

April 20—2 Cor. 5: 8-21

April 21—Colossians 1: 9-20

April 22—Esther 2: 15-18

April 23—Esther 3: 8-11

April 24—Esther 4: 8-14

April 25—Esther 9: 20-22

April 26—Esther 9: 27-32

April 27—Esther 10: 1-3

April 28—Esther 1: 10-12; 3: 1-6

April 29—Psalm 135: 1-13

April 30—Psalm 135: 14-21

SEE OTHER SECTION

FOR NEWS OF GREAT

INTEREST TO OUR

READERS



SEE OTHER SECTION

FOR NEWS OF GREAT

INTEREST TO OUR

READERS

## A teen-ager in

# TAIWAN



GODDESS OF MERCY MOUNTAIN, TAMSUI, TAIWAN.

HAVE YOU EVER WONDERED what happens to the children of the missionaries who go with their parents to far-off lands?

David Geddes is a typical missionary kid, or MK, as they call themselves. He is home for his first winter in Canada since 1963-4. He was born in Taipei, the capital city of Taiwan, in 1960. All his school work until grade seven was done in the Taipei American School. Living among Chinese and going to an American school can be fun, especially when you can enjoy both American and Taiwanese holidays!

When holidays come in the spring or autumn, and the sea beaches are not open, there are many mountains to climb. David has often crossed the Tamsui river by the ferry with a couple of school pals, on their way to climb Goddess of Mercy Mountain. She gets her name because people think they can see a woman-like figure lying asleep. For the boys the mountain is an easy two hour, or less, climb; starting from the river bank it is 612 metres high, or about 2,000 feet above the sea. It's fun to take your lunch, especially something to drink, and spend the day on the top. You can see all the way from the big city of Taipei, out along the river to the ocean waves at the sea shore. The boys find the mountain most exciting when there has been a quick shower and the paths through the orange and tea groves become slippery. The day costs about five cents each, for the ferry both ways!

David usually enjoys annual family excursions, such as the one to the orange farm in March or April. Everybody loads up with sacks and boxes; then we drive to the farm or go by bus out to the hills behind Tamsui. The best oranges have been picked

and sold in the city long ago. Now the farmer's friends can go in and pick the small later oranges. David and his family can pick all they can carry. That means fresh orange juice for many breakfasts.

If you can talk to David this year he would tell you about the shopping expeditions to Taipei, where he and his pals know all the stamp shops, and where to get the best snacks in which back alley. He would love to teach you Chinese chess, with its different moves, and yet much the same. You must learn a little Chinese for each man is identified by a character only, and no special shape. And the king is a general!

The Christian summer camp is the time that David and many others really look forward to. It is called Triple C, and stands for Christ can conquer. There are many weekend camps but the ten-day summer camp at the sea shore is the most popular. It is exciting from the time that David tries to get swimming, sleeping, and play equipment into his travel bags until coming home from the camp, worn-out, but happy. The ocean is a ten minute walk through rice fields, and it is a private beach area. The Bible studies are exciting too, as the kids share their growing experiences, and help each other become better Christians. The fellowship carries over in the songs and letters, into their schools, and year round activities.

David and his friends have one problem. There are so many things to do, and the days are so short.★

*DAVID IS THE SON of Mr. and Mrs. John E. Geddes, missionaries in Taiwan now on furlough.*



# FAITH... is a FAMILY affair



For information and resources on  
Christian learning in the family setting,  
write to

**FAMILY LIFE EDUCATION,  
The Board of Congregational Life,  
50 Wynford Drive,  
Don Mills, Ont. M3C 1J7**

PRESBYTERIAN

# ***RECORD***

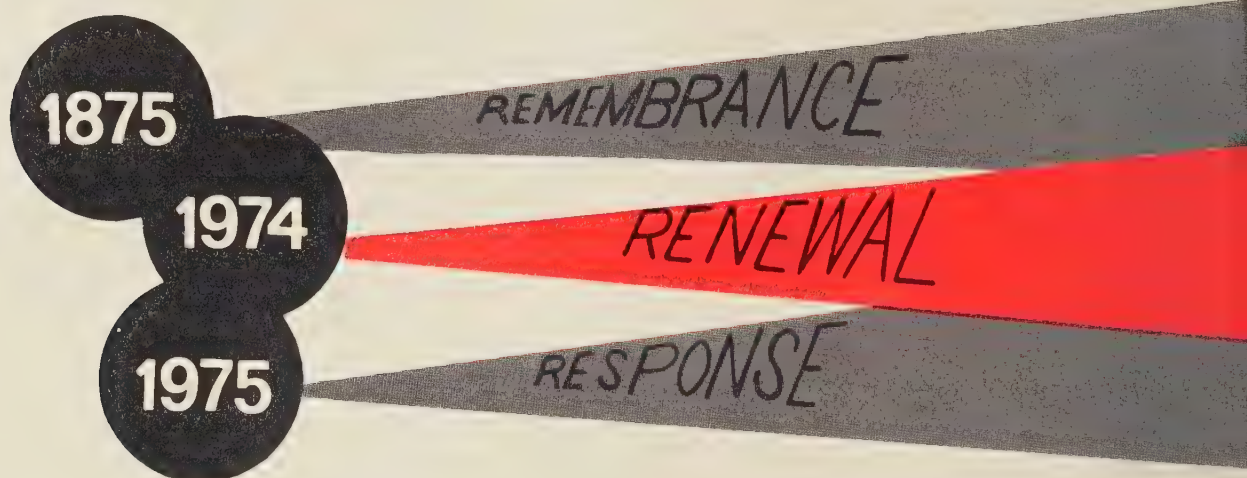
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# '74 **PM** CONFERENCES

PREPARATION FOR **CENTENNIAL** CELEBRATION



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May 24-26 — Peterborough, Ont.  
Oct. 4-6 — Banff, Alta.

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*North American Director of the Bible and Medical Missionary Fellowship. He was Chairman of our Board of Evangelism and Social Action when the PM Movement was founded. His ministry of Bible Teaching has met with wide acceptance in seven countries.*

**BRING ONE MORE IN '74**

Registration forms available from your minister or men's work representative, or write to:

THE NATIONAL COMMITTEE OF PRESBYTERIAN MEN  
50 Wynford Drive, Don Mills, Ont. M3C 1J7

A STIRRING PAINTING done some years ago by Eugene Burnard portrayed John out-running Peter when they had received word from Mary Magdalene that the body of Jesus was missing from the tomb of Joseph of Arimathea on Easter Sunday morning. She had borne that message to them on running feet herself. In Burnard's painting, even the casual observer can see the anticipation of the two disciples, their eyes straining forward that they should not lose sight even for a moment of the spot toward which they were heading, their hands before, as if reaching out and grasping that which is not yet in reach. It seems only right that the painting was purchased to hang in the Luxembourg Museum in Paris!

Helmut Thielicke in his book *The Trouble with the Church*, tells of the Nazi regime in Germany. He imagines an incident taking place in the Berlin Sportpalast, where a demonstration is put on by the German Faith Movement which was strongly anti-Christian. A Christian in the audience, unable to stand the hate tirades any longer, stands up shouting loudly, "Christ is the messiah," and draws but slight and scornful attention. Then another shouts, "Christ is the only Lord and leader and without him Hitler and all the apostles of this false faith will go to hell." The latter man was torn to pieces. Thielicke concludes his parable with the words, "Again and again at Easter services I am shocked by the casual, matter-of-course way in which the news that Christ is risen is taken. Anybody who has really grasped what that means would be rocked in his seat."

Generally speaking we lose our enthusiasms all too quickly. William Barclay tells of how Halliday Sutherland felt when he first qualified as a doctor. If in any public place there came the call, "Is there a doctor here?" he thrilled to it, proud and eager to step forward and to help. As the years went by it became more of a nuisance. The risen and resurrected Lord who appears to St. John the Divine inspired him to write in his letter to the Laodiceans (Rev. 3: 16), "So then because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth."

Jesus knew human nature well enough to proclaim that not every one who said, "Lord, Lord" would enter the Lord's kingdom (Matthew 7: 21). He knew that in every age even among those professing belief in the Father in heaven there would be many who, in what passed for worship, would lift up their hands and their voices without their hearts (Matthew 15: 8). It was not for want of something better to say that he addressed the woman from Samaria, and, speaking of worship, said, "God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4: 24).

That so little should come of our Easter Sunday morning worship! And of that which so profoundly stirred the disciples and Mary, resulted in the up-turning of the social practices and excesses of the Roman Empire, and inspired a Christian response of sacrificial service and deathless deeds in many others since! That we should take it so casually and as matter-of-fact! That is almost as incomprehensible in those who understand the significance, as the resurrection itself!

To return to the comments of Thielicke, "When that message (Easter's) dawns on us we are suddenly surrounded by life, where before we had our mortgaged past at our backs and ahead of us only a future beset with anxieties. Then life suddenly looks different and then a man will also *live* differently."

Clayton E. Williams, while at the American Church in Paris, said, "The resurrection is not for doubters. The resurrection is for loving hearts, for Easter was not intended to convince skeptics but to empower saints."

Will we continue to view the message as a testimony to the past rather than as a challenge for our future? We tend to overlook the fact that he is the risen Christ of *our* day, as well as of A.D. 30. But "He is not here. He is risen. Behold he goeth

before you!" Shall we not join with Peter and John and run to catch up?

## Prayer

Forgive us, O God, our casual acceptance of the tremendously good news of the resurrection. Forgive us that we are not more excited and enthused, that we are but barely grateful to you. Break through the massive wall of indifference that we have raised. Kindle our response and spark our lives that henceforth we may serve you with the carefree abandon of those who remember that whether they live or die they belong to the resurrected Lord. In his name we pray. Amen.★

BY D. GLENN CAMPBELL

## MEDITATION

*"So they ran both together:  
and the other disciple did outrun Peter,  
and came first to the sepulchre." (John 20: 4)*

Easter:







# An Institute for Ministry

NEXT AUTUMN WILL MARK the beginning of a new and unique training program with the opening in Montreal of a co-operative venture known as the Institute of Ministry.

Since 1971 Presbyterian students, along with those from the Anglican Church and the United Church, have taken their academic instruction in theology in what is now known as the faculty of religious studies at McGill University. The associated church colleges have provided practical training for the ministry, latterly in a joint program called the professional year. It is this aspect of training that will be incorporated in the new Institute for Ministry.

Following a student's theological course at McGill he will take a year of professional training for ministry at the institute. It will include all the regular subjects and skills that a minister

needs to master, focusing particularly upon closely supervised field education. The student will also participate in a program of continuing education along with parish ministers. He will graduate from the institute with a diploma in ministry.

The institute will be headed by a dean, who will plan, administer and co-ordinate all its programs. The participating church colleges will be represented by directors of professional education. While the institute will be ecumenical in its sponsorship the member colleges will maintain their identity and exercise autonomy in their own affairs. They will continue to recruit and counsel their own students, and will provide the required denominational courses. As the institute develops, it is hoped that courses in theology and ministry for lay persons may be offered as well.

# Our poor postal service

AT THIS TIME OF YEAR when most of us are reckoning up how much we owe the government in income tax, we are acutely conscious of the fact that the money governments hand out so freely is our money, the money that belongs to the people.

It is annoying to find that what we get in return for tax deductions is too often grudging and inefficient service. The prime example at present is the post office. Delayed deliveries, especially in the large urban centres, are irritating Canadians.

The February issue of this magazine reached some of our subscribers in the Toronto area as late as the 19th of the month, although it was mailed on schedule. The February copy of *Life and Work* took no longer to travel from Edinburgh to Toronto!

When the certified mail system was first introduced, by which the sender pays 40c in addition to the usual postage and receives an acknowledgement of delivery, we found it an im-

provement over the first class service. But we were disillusioned when we had no report on delivery to a downtown newspaper, and were advised by a post office official after two weeks of investigation that the certified mail service shouldn't be used for delivery to a large firm because of the difficulty of getting a signature!

The whole situation is ridiculous and it is time for the Canadian people to rise up in protest. What we need is not another task force or commission of inquiry, but a sense of responsibility and pride of service on the part of those who are employed by the post office and paid by the public. If you have a complaint let your post office know about it, and your Member of Parliament as well. Canadians have a right to expect more efficiency from this branch of federal government than they are getting at the present time.

# The vagaries of diplomacy

LAST OCTOBER THIS EDITOR received a letter from the South African Embassy in Ottawa which read, in part:

"The moderator of the Nederduits-Gereformeerde Kerk of South Africa and the moderator of the Hervormde Kerk of South Africa have instructed me to convey a cordial invitation to you to visit South Africa as their guest during March, 1974 . . . Your acceptance of the invitation shall be to the understanding that you will in no way be compromised. Your program hopefully would allow you to gain insight into the widest possible spectrum of South African affairs."

Other Canadian churchmen, including Rev. Dr. Malcolm A.

McCuaig of Knox Church, Ottawa and the editor of the Christian Reformed paper, were invited and made the trip. But the editor of the *United Church Observer*, Dr. A. C. Forrest, and the editor of *The Record*, both received this registered letter from the South African Embassy on February 1. It is offered without comment.

"I refer you to my letter of October 29, 1973 and should like to inform you that I have been requested to indicate to you, that due to various organizational and other problems, your visit to South Africa at this stage would unfortunately be inopportune.

"I sincerely trust that this change of plans would not cause you any inconvenience."

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## cover story

THIS EASTER drawing was done especially for The Record by Kenneth A. Preston, a student at the Ontario College of Art.

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## Forty-two years in Taiwan



A CHOIR FESTIVAL is an unusual tribute to one who is retiring, but then Miss Isabel Taylor is not the usual sort of person. For 42 years Miss Taylor has worked with Presbyterians in Taiwan and the major medium of her ministry has been music. As a friend commented, "God used Isabel Taylor to proclaim his message in a way unique to her gifts."

The fact that the sound of music, vocal and instrumental, plays a large part in the life of the Presbyterian Church in Taiwan today, can be attributed to Miss Taylor's talents and dedication. Piano lessons, choir practices, the compilation of a hymn book, these were the means through which she contributed to Christian life and worship.

Yet what Isabel Taylor achieved in music is secondary to her influence upon colleagues and students. They were all her friends and her high expectations of people created a respect that went beyond the person to the acknowledged Power at the heart of her life.

To hear the Tam Kang school choir practice was a lesson in leadership even to one who knows no word of Chinese, for Miss Taylor made each member feel a part of the whole, made all share equally in the production. Her students went out into church life and work to demonstrate her teaching, that the sound and the words must declare the glory of God.

Tam Kang Middle School in Tamsui has over 750 pupils, about 480 of them in residence. For some years Isabel Taylor has acted as dormitory matron for the girls' residence, thus touching the lives of countless Taiwanese.

Through the long period of production of a Taiwanese hymn book Miss Taylor was secretary of the General Assembly's committee on that project. The new book is one of the notable achievements of the Presbyterian Church in that land.

Last year when she announced her retirement, which became effective on the first of this month, her friends organized a choir festival in honour of Isabel Taylor. It would be hard to imagine a more fitting tribute to her work! ★



# PUNGENT and PERTINENT

## New Hymnbooks

By Jean E.  
Sonnenfeld,  
Windsor, Ont.



HOW DO YOU LIKE the new *Book of Praise*? I have to confess that though certain new tunes and their words put me off, other unknowns are a sheer delight to use in the praise of God. But what do we do about those disconcertingly unfamiliar tunes that we don't take to at the first meeting? They can be as painful as our first bifocals. Wait! Didn't we find that after a few weeks of agony we could see through those bifocals without knowing we had them on, and that we were actually seeing better than before? The new tunes could become as comfortable and enjoyable as the bifocals, and could even help us to see better what the hymn is all about.

In the Netherlands five denominations, making up 95% of Dutch Protestants, introduced a new hymnbook last May. Three years before that the churches of Oegstgeest, where I lived, had put out two mimeographed booklets containing the words and music of new or unfamiliar hymns. During the interval the Pink and Green Books—so called because of their covers, not for any liturgical or even doctrinal reason—were used along with the old hymnbook. Accordingly when congregations received their first copies of the new hymnbook, the new hymns in it were not complete strangers.

Dutch congregations, however, are no more competent than Canadian congregations when confronted by a new hymn or an old favourite set to a different tune. So churches would occasionally hold a practice for the congregation 15 minutes before the service. Why can't Canadian churches do the same? Once a month, for instance, choir, organist and choir leader or a special hymn-sing leader could assemble in their places 15 minutes early. As the congregation straggle in the hymn leader (who in this case cannot be playing the organ at the same time), backed by the choir if there is one, will teach the congregation two or three new hymns to be used that day or that

month. In one church in Holland where there was no choir and therefore no choir leader, the musical minister did the job.

If choir and/or congregation cannot be assembled before the service, part of the congregation's worship could be the learning of a new hymn to the glory and praise of God. Again, there must be someone to conduct the congregation.

Incidentally, does your church suffer from the "first two and last verses only" syndrome? You know what I mean. The minister sees the hands on the clock racing around, or else he knows that the next hymn has eight verses. So it is "first two and last verses only." If anyone happens to be paying attention to the words, he is led through an introductory idea that begins to develop in the first two stanzas, then leaps across the kernel of the thought to the concluding sentiment that in some cases is (O ungrammatical horror!) a half sentence. The worshipper may have to use the prayer, sermon introduction or benediction to read through the hymn to find out what he was singing about.

Are Canadian Presbyterians really meaningless gabblers? Hymn writers did not write "first two and last verses only" and then stuff the middle with filler. In the Netherlands where some hymns may have 19 verses (yes, even some of the new ones do!) many ministers will select only certain verses to be sung, these verses being noted on the hymn boards along with the hymn numbers. Thus a congregation may

sing verses 8, 9, 2 and 3 of the first hymn and verses 4, 5, 11 and 12 of the next hymn. The verses the congregation is singing fit together meaningfully in the context of the entire service. True, there are some people who complain that they want to sing all the verses. But then, Dutch congregations sit to sing most of their hymns.

At the Easter service I attended in the Netherlands the minister had the congregation sing a hymn in the middle of the sermon. It was the congregation's response to the message he had been bringing us.

Could our Canadian Presbyterian services break out of their usual format and try a few imaginative ways of using our new *Book of Praise*? The hymnbook is not a dark forest to get lost in, but an adventurous track through the familiar and not-so-familiar praises of God. ★

## LETTERS

### A Layman on Pensions

Your January editorial "Pensions to be Improved" reflects a satisfaction with the pension plan changes which I do not believe is shared by those who have given some thought to the plan or by the retired ministers.

While the new plan will provide a satisfactory pension eventually for those who have only recently come into the ministry and who can stay the course, it does not provide for any substantial improvement in the lot of the retired ministers or those soon to be retired.

No pension plan is perfect and the plan just introduced in our church is no



"Relax. He's just out for exorcise."



exception—there are several areas which invite criticism but I would like to draw attention to two in particular which I feel should have received more consideration by the pension board.

First, there does not appear to be any provision to substantially reduce the large difference between the level of payments under the old plan and those under the new plan. Surely it could have been possible to raise the pension benefits payable to all ministers covered by the old plan to a minimum level equal to 1% of the General Assembly's 1973 minimum stipend, for each year of service rendered to the church prior to 1974.

The gifts and bequests which the pension board applies to augment the lowest pensions are no doubt measured out with even handed justice, but were I a retired minister, I should not wish to have the size of any augmentation subject to the unregulated decisions of a group of men, no matter how well meaning and competent they may be. Too often in this type of augmentation the most favourable treatment is given to the most vocal while many quietly deserving persons are overlooked. Our pension plan should provide for a reasonable and decent minimum pension to all retired ministers, and the terms of such benefits should be clearly set forth in the plan. Having to seek augmentation to meet their minimum retirement needs is degrading to the ministers and a reproach to the Presbyterian Church.

The increases in the rate of benefits paid under the old plan over the last few years have been quite impressive, percentage-wise. The ability of the pension fund to sustain such increases, suggests that these actions have been possible due to surpluses built up over the life of the plan. If such is the case might it not be concluded that the actuarial valuations have been made on assumptions which are far too conservative? Put another way, those who have been receiving pensions under the old plan, were granted pensions lower than the actual experience warranted—these retirees have in effect, contributed to the surpluses which are providing the increases.

The second area which I feel requires the attention of the pension board relates to the manner in which pensions or annuities are purchased.

It is a well known fact that, when purchasing an annuity, substantial savings can be effected if quotations are requested from several insurance companies, and the annuity is purchased from that company quoting the rate most favourable to the purchaser at that particular time. It should be mentioned that, for a number of reasons, the same insurance company is

unable to quote the most favourable rate at all times.

I am given to understand that our pension board purchases all annuities from one and the same insurance company, without any critical examination of the cost in relation to what more favourable rates might be obtained through competitive quotations. This practice can only result in a higher cost per dollar of annuity and the pension plan should be amended so as to provide for the pension board to obtain competitive quotations prior to the purchase of an annuity. Such an amendment could result in substantial savings over the years which in turn should bring more favourable treatment to the pensioners.

—Kenneth J. Doig, Montreal, Que.

## New hymns

Some time ago, an elderly church member wrote to say she found the new *Book of Praise* cumbersome to hold. I agree. However it's the new tunes introduced that bother some of us. For example, "Be still, my soul," must be sung to Jean Sibelius' Finlandia when the tune St. Helen suited this hymn admirably. "Approach, my soul, the mercy-seat," is familiar when sung to the tune of Spohr. The new *Book of Praise* gives us the tune of St. Botolph which, to me at least, is not familiar.

"O Jesus, I have promised;" and "Forever with the Lord," have been retained but with, to me, entirely new tunes. In my opinion, it would take a congregation some time to learn them. Again, "We have heard a joyful sound"—why change the tune? "Now the day is over"—just right in its simplicity, has been omitted. We sang it to the tune Bemerton.

Elizabeth A. Patterson,  
Rocky Mountain House, Alta.

## Women's liberation

It is to be hoped that our readers have kept the December and February Record as they follow the debate on women's liberation.

It seems to me that M. Travis Lane's letter (February) was enough to make any mature Christian shy away from the ideas of that movement forever. But there was under it the moving plea from a young person:

*Please help us, adult Christians in our church.*

*We don't profess to have all the answers*

*Teach us God's word, God's truth*

*We are so easily misled . . .*

The church of Christ, our faith, and the knowledge of our salvation stand or fall with the validity of the Bible as the "rule of faith and life." Chapter 1 of the Westminster Confession bears careful re-reading. Place alongside it the vehement condemnation of the greatest of teachers among the apostles, Paul, as a "sexual neurotic," and the anger of M. Travis Lane stands exposed for what it is.

Suffice it to point out that Paul under the guidance of the Holy Spirit has lifted the Christian's marriage far above anything that was ever taught within or outside religion, when he designated a Christian marriage as a representation and witness of the relation between Christ and his church. Whereas Flora McKinley's article takes its bearings from this inspired understanding of God's family-order, M. Travis Lane's letter bespeaks an attitude of such contempt for the word of God that one is not surprised to find it shot through with theological errors as well.

One cannot protest against such corruption of Christian ethics. One can only identify it and let it vent its rage. If I were to protest anything, I would protest an editorial policy which may tickle the fancy of some but has no compassion for those who "are so easily misled."

(Rev.) Hans W. Zegerius, Dunnville, Ont.

...

Women's liberation means so many things to different people that a consensus of opinion is impossible. Thank God for variety.

My real concern is the lack of understanding of St. Paul by M. Travis Lane. But before I deal with that I must ask what it means to be "sacramentally and sexually joined" in marriage. What is meant by the sacramental aspect? This division into sacramental and sexual union is unwholesome and un-Christian. It illustrates precisely the dilemma which our Christian understanding of God's purpose in marriage should have thrown off long ago. This neurosis is not biblical. That ought to be clear from both the teaching of Genesis 2:24 and from our Lord (Matthew 19:5 etc.). The point is simply that if we are going to speak about marriage "sacramentally" that we be certain to include the sex act as part of the sacrament and not as something to be separated from it. If there is confusion in church and society about casual sexual relationships part of the reason must be because our respect for marriage has not included a parallel respect for human sexuality. On the other hand lies the reasoning that the purpose for marriage is purely sexual. If that is the only reason for marriage, why marry? Quite true. And if this is the reason Ms.



Lane distinguishes sacramental from sexual union, she can only be accused of choosing her words poorly. Unfortunately, she will be misunderstood.

In defence of St. Paul, however, we must surely take issue with the broad conclusions that are drawn. Of course, he was no women's libber. Certainly he was human and prone to error. Naturally, we must accept faith as something alive today leading us toward an understanding of man-woman and husband-wife relationships that would have been unthinkable to Paul. But by what line of reasoning do we conclude that he was a sexual neurotic? 1 Corinthians 6:9-10 are probably his strongest words about those who will not inherit God's kingdom: people who are immoral, or worship idols, or are adulterers, or homosexual perverts, or who rob, or are greedy, or are drunkards, or who slander others, or are law-breakers, (TEV). If the accusation is true that St. Paul thought of all sex as ugly and, therefore, presumably sinful, why does he not simply include all who engage in sexual relationships? This is not consistent for a man who is sexually neurotic.

If he seems to dwell too much on sex because he spells out three forms that were unacceptable, let us remember the context of the life in which Corinthian Christians lived. These people were babes in Christ who needed things spelled out for them for good reasons. An elementary knowledge of Corinth and Greece should be able to convince us that it was more likely that not Paul, but the Christians at Corinth were sexually neurotic. If Ms. Lane will only turn to a RSV of the Bible it will be discovered that Paul's remark about burning has to do with burning passion. St. Paul advises such people to marry. I am certain a sexual neurotic could never have given such advice. Where he does advise for the single state it is based on practical reasons, not moral, and not as a direction from the Lord (1 Cor. 7:25ff) where it is also specifically mentioned that marriage is not sin.

It is from the practical viewpoint that we must also understand what Paul teaches in terms of husbands and wives. There is no room for arrogance here. One must always read carefully the whole of such passages and try to understand the situations and the culture of the times. No matter what he tells wives, he tells their husbands to love them. If love is all the things he says it is in 1 Corinthians 13, why should there be a problem? Could we not clarify the whole thing by saying that all the instructions to husbands and wives should be considered mutual? Incidentally, I fail to see how love can rejoice in love if it does not submit to love. Is that not part of love's unselfishness?

If the purpose of marriage is to become one it does not mean that we can maintain absolute separate identities. Part of marriage is to help each other discover one's identity. Becoming one precludes dominance. It is sharing in love at its best. It is becoming something we could not be alone. It is being a more fulfilled human being because of this unique, rich, God-directed relationship. Of course this is an ideal. But in marriage too we press on toward the mark in order to win the prize, which is God's call through Christ Jesus to the life above. If this means a deeper appreciation of each other as persons this is good. No greater justice could have been done to man or woman than when St. Paul wrote that in Christ there is no difference between men and women (Gal. 3:28 TEV).

(Rev.) Nicholas Vandermey,  
Dauphin, Man.

It is a pity that more research was not done by M. Travis Lane to determine the conditions under which Paul wrote his first letter to the Corinthians, which undoubtedly fostered, or festered these opinions.

In 1 Corinthians, chapter 7, Paul was replying to a letter, and while the letter has not been found his reply indicates guidance had been requested.

Paul had spent 18 months building up the Christian following in Corinth but when he left, around A.D. 50, Christians were a minority group in that teeming metropolis. Corinth was a cosmopolitan city of over half a million people, dominated by the temple of Aphrodite (goddess of love). In it were thousands of temple prostitutes who at night went down to the streets, and the awaiting sailors. The by-

word for Corinth was excess and sexual licence to the extent that a word for it was spawned—"Corinthianize."

Many of the Christian converts in Corinth were from pagan backgrounds and the group as a whole was a racial and social mixture. They were badly in need of cohesion and some form of "ground rules" to help them withstand the pressures of this permissive society. So they wrote to Paul.

His reply, which may come as a surprise to some, was revolutionary in his day in that it gave to wives more equal partnership than they had known. In Corinth, Jews, Greeks and Romans rubbed shoulders with numerous other races but a brief look at marriage and fidelity for the three named will give a better understanding of the "liberal" attitude of Paul.

Theoretically, no nation ever had a higher ideal of marriage than the Jews but in actual practice a woman, in the eyes of the law had almost no rights at all. A man, for instance, could very simply divorce his wife (Deut. 24:1) with or without her will, the crux being her "uncleanness."

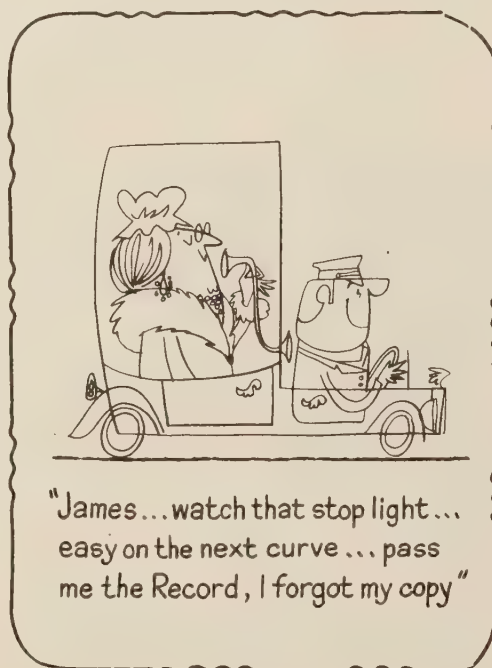
For the Greeks, relationships outside of marriage were, for men, the accepted and expected thing, but a life of seclusion was demanded of a respectable wife. In addition divorcement of a wife required no legal process whatsoever. The husband need only dismiss her before two witnesses.

Roman wives fared better, by comparison. Prostitution was frowned upon but when Rome conquered Greece militarily, Greek immorality soon infiltrated Roman society. Open promiscuity ensued and divorce became as common as marriage.

As in any large city of its day, depravity was rampant in Corinth and against this background Paul answered the letter from his Christian converts. He outlines ideal roles for husbands and wives. Similarly he gave guidance to the unmarried, (again stressing that it was from him and "not of the Lord," 7:25).

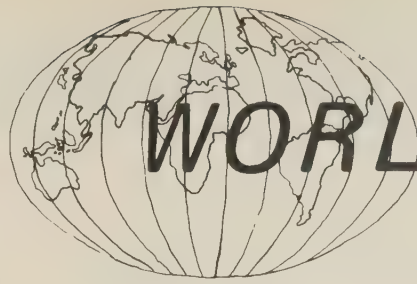
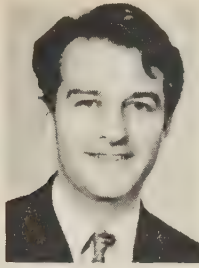
As to M. Travis Lane's statement that to St. Paul "marriage (is) only better than burning," the King James Version (7:8,9) does say "it is better to marry than to burn" but the literal translation of "burn" in this instance is "to be on fire." The Revised Standard Version probably best captures the connotation intended by Paul. It translates 7:9b "for it is better to marry than to be aflame with passion."

St. Paul has been labelled a "woman hater" and a "marriage-maligner" by many for years, but such critics seems to overlook the all-important fact that Christ's return in judgment was believed to be imminent (7:26, 29). Against this compelling thought Paul taught with



(Continued on page 32)





# WORLDVIEW

## Namibia

"WE ARE NOT MEN of violence," said Mishek Muyongo and Peter Katjavivi. They said it with all sincerity.

On the face of it, however, some Canadians found it hard to accept their statement. After all, they are top officials in the liberation movement that is trying to wrest South West Africa—which the United Nations now officially calls Namibia—out of the hands of the South African government which has controlled the territory since 1920. And they were in Toronto and Ottawa to tell people about the armed struggle which has been heating up over the last seven years.

Their argument about violence is a simple one. Their peoples have been the victims of violence by colonizers for nearly a century. First the Germans, who did their utmost to exterminate the Herero tribe which had put up resistance to the invasion. Then the South Africans, who came as liberators in World War I but stayed as settlers under the umbrella of a League of Nations mandate.

After the U. N. General Assembly voted in 1966 to terminate South Africa's mandate and to accept the territory as "henceforth a direct United Nations responsibility," violence by the rulers increased.

There was the violence of population removal: forcible shifting of black people from the capital, Windhoek, to another location. The violence of apartheid: cutting up the country into separate "tribal homelands" or Bantustans. The violence by minor authorities: public floggings ordered by Ovambo chiefs of hundreds of opponents of this first Bantustan. The violence of exploitation of the country's mineral riches, using black workers under contracts not much improved over slave labour. The violence of military fortification, including the building of a large air base close to the border with Zambia.

Both Muyongo and Katjavivi (although they didn't mention it on their visit) have been personal victims of violence.

Muyongo had been removed from his teacher's job after leading a strike for higher pay; when he helped organize the

Caprivi African National Union and led a protest march on the government buildings in Katima Mulilo in 1964, the police killed two Africans and wounded many others. He escaped into Zambia a month later, and merged his party with the bigger South West Africa Peoples Organization (SWAPO), of which he is now vice-president.

Katjavivi was a lawyer's clerk in Windhoek who crossed into Botswana in 1962 to take up a scholarship in California but was arrested by Rhodesian police. (Rhodesia at the time administered the railway through Botswana.) The police put him in a Rhodesian jail for three weeks, made him dig graves and bury the dead from a hospital, then tried to extradite him back down the railway to South Africa, handcuffed to two companions. Luckily he was rescued by a British official en route through Botswana, and ended up at a Nigerian university. Now he is SWAPO representative in London.

These were the men who came to Ottawa, protesting that they and their fellow Namibians were "not men of violence" but had been forced to fight back because Western countries had taken no action, since the 1966 vote in the U.N., to rescue their one million people from South African control.

Officials in External Affairs had to admit no effective action had been taken. In 1967 Canada refused to become a member of the UN Council for Namibia, arguing that this council (which has theoretical powers to administer the territory) would antagonize South Africa and that the better course would be for the U.N. secretary-general to open a dialogue with the men in Pretoria. Last December the Security Council finally agreed to end any such dialogue, after visits by Kurt Waldheim and a Swiss envoy produced no tangible results.

The Namibians were told that Canada during the Commonwealth Conference had recognized "the legitimacy of the struggle" of the peoples of southern Africa for self-determination, and had in 1971 accepted the World Court's advisory

opinion that South Africa's presence in Namibia was illegal—and had warned Canadian firms operating there not to expect any protection.

There are three Canadian companies with large mineral concessions in Namibia. Brilund Mines of Toronto are exploring for petroleum; Noranda Mines are prospecting for base metals; and Falconbridge has sunk \$7 million into a mine exploiting copper and silver near Windhoek. At the Falconbridge mine the black workers live 14 to a dormitory, but the company does not have to fear labour troubles much since it is highly mechanized and besides employs many coloureds from a separate Rehobotho community. For protection Falconbridge does not look to Ottawa so much as to Pretoria, for the mine is a partnership in which the South African government's Industrial Development Corporation has a 25% share.

The Namibians explained that they did not want foreign companies exploiting—and speedily exhausting—the country's minerals during a period in which they were getting no benefit. (Colin Winter, the Anglican bishop-in-exile, has called the companies "the bandits of the 20th century"). And they asked if the Canadian government could not put pressure on these companies to cease operations.

They were told that Ottawa did not interfere with the commercial policies of Canadian firms operating abroad. They were also told that the Canadian people (and therefore the government) found it hard to condone violence, from whatever side it came. But humanitarian aid (medical supplies, schoolbooks) would be all right. They left, a rather puzzled pair, wondering what side Canada was really on.

On what side, by the way, is The Presbyterian Church in Canada? I am told it holds a number of shares in Falconbridge. Perhaps someone from the Presbyterian Church is planning to attend the annual general meeting, in Sudbury in April, to ask Falconbridge some pertinent questions about Namibia.★





—Wood carving by Bruno Bramanti

# AS IT BEGAN TO DAWN

By Stanley W. Vance



IT BEGAN LIKE ANY OTHER DAY since the dawn of creation, a day that could bring joy to some and sorrow to others, a day which would be bright with hope or one in which the weary hours would be shrouded in the darkness of despair, a day when some would know the joy of being brought together while others would know the sadness of farewell, a day of gain or a day of loss, a day when peace would come or war would start. No one knew what the day would bring, but the general expectation was that it would be a day like any other day. It began as the sun rose in its morning glory spreading splendour across the land.

As it began to dawn, some women made their way with sad and heavy hearts to the sepulchre where the body of Jesus had been placed. They carried with them the oils and other things necessary for anointing the body of the dead. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."—St. Matthew 28:1.

## Behold I am alive forever

It began like any other day. It ended as no other day in history had ever ended. Something was started that day which will never be stopped. Something came into life which will never leave. Something was born which is never to die. Something was raised that never again will be lowered. Something was set free that will never again be bound.

What made it a day unlike any other day, was that on the first Easter a message came through which changed everything. The message was "I am he that liveth and was dead and behold I am alive forever and have the keys of death and hell."

As it began to dawn on the first day of the week, for the first time in history, some men and women began to breathe the bracing air of resurrection. As it began to dawn on the women what had occurred, something happened to them and they were never the same again.

As the truth began to dawn upon the disciples, something happened to them, and they were never the same again.

Think of it. After the first Easter a man could actually taunt our last enemy. "Death! Where is your sting? Grave! Where is your victory?" "Thanks be to God, who gives us the victory through our Lord Jesus Christ." Until that moment, a man would stand in a graveyard and see every tombstone as a sign on which he read, No Exit. Here was the end, the end of hope, the end of dreams, the end of struggle, the end of the course, the end of life. No Exit.

Now, since Easter, every gravestone is a sign, on which the eyes of faith read Exit, a way out, a way into a whole new dimension of life in which we shall be changed. This corruptible, this natural body given to change and decay shall put on incorruption, this mortal, this limited, vulnerable passing creature of time must put on immortality. Kierkegaard had fed his soul on the Easter hope when he could answer the question about his own death with these words, "I see my soul astride a cloud mounting heavenward and shouting, Hallelujah!"

That's it. It changes everything, doesn't it? If Christ be not risen we can be left to our doubts, we can put away serious thought about the life to come and a last judgement. If Christ be not risen we can think of ourselves and our existence in the short view. Then our only concern is three score years and ten and we can rest content in our bondage to the material. Our focus is upon this life and this world only.

"To be or not to be that is the question", and if Christ be not risen, it remains a question, the great perhaps.

"But now" says Paul, "is Christ risen." It is not something to ruminate about at your fireside in order to while away an evening hour. Either he is or he isn't, either he did or he didn't.

April, 1974

If he did then everything is changed with the dawn of that new day. I don't care about all the problems and questions about resurrection, as long as he is raised for you. If he is raised for you, he is raised, and you are confronted with a door into life whose dimensions cannot be measured, the length and the breadth, the height and the depth of the love of God which passes knowledge, and the endless resources of Christ and his measureless riches whereby he makes you rich toward God. As the truth of Easter begins to dawn for us, something stirs within, something old dies and something new is born. Our tears are never again so bitter, and death and the fear of death are never again so fearful, and life itself can never again be limp and hopeless, never again can it be without meaning or direction, never again will we be without hope.

Is Easter then only good news? Some are counting on there being no resurrection, no final accounting, no judgement seat before which we shall all appear. Some are hoping that death ends it all, and they will be left undisturbed in the grave to sleep the sleep of death, that no trumpet shall sound to awake them on some last great judgement day. They so hope for their whole life gives the lie to and is a denial of the flaming truth that you find on every page of the Bible.

"Christ risen" banishes forever that forlorn hope. All shall be raised and shall appear before the judgement seat. Not only the good but all shall be raised. Easter is not only good news, joyful news. It is also bad news, dreadful news. It was good news for those who believed and had followed. It was bad news for those who had despised and rejected Christ, those who had cried "Away with this man! Away with him! Crucify him."

Mark ends his Gospel by telling us that when the first witnesses saw what had happened and the truth of the resurrection dawned on them, they were afraid.

What were they afraid of? Death? Or were they afraid of the new life, the new dimensions, the new seriousness? For you see, resurrection nails you to yourself, you bear the burden of being you, not for three score years and ten, but for God's eternity. Resurrection means that you are you forever.

## Explore the Upper Room

Kierkegaard writes of a philosopher who was building a beautiful house of thought, furnished with the brightest ideals, the finest morality, the highest ethics. Yet in his private life he was living in a kennel alongside, with the morality of the jungle.

We have a house of faith furnished with the blessedness of a "lively hope" given to us when God raised Jesus from the dead. The cupboards are filled to overflowing with living bread, with peace and joy and the eternal things which are not seen. Yet most of the time we live as though our house were empty, the cupboards bare, as though we did not have title to a house not made with hands eternal in the heavens.

"Why do so many spend all their lives in the basement when there are so many rooms unvisited upstairs?" asks the Dane. As the truth of Easter dawns for you, you begin to explore the other rooms, especially the Upper Room where the disciples were glad when they saw the Lord. You visit it, not only in an emergency, but daily, contemplating with Paul the mystery "That eye has not seen nor ear heard, neither has it entered into the heart of man the things which God has prepared for those who love him".

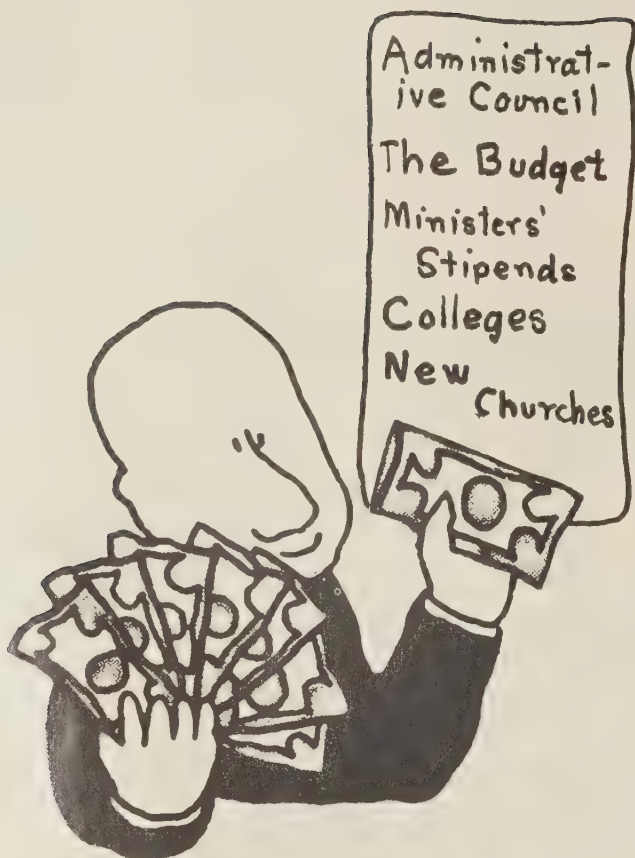
There was fear and awe and wonder; there was hearing and mishearing, understanding and misunderstanding; there was laughter, gladness and joy. That is the way it always is when the truth of Easter begins to dawn, as it begins to dawn for you.★

DR. VANCE is the minister of St. Paul's Presbyterian Church, Hamilton, Ont.



# Paying our Way

By R. R. Merifield



IN SOME RESPECTS, this title may seem presumptuous and arrogant. For no person can pay his way into the Christian church and no person, no matter how rich, no matter how generous, can ever pay for the blessings he has received as a member of the Christian community, and within the community as a member of the Presbyterian Church. It is as though we tried to pay back our parents in money for bringing us into the world, for the love and care, examples and ideals which they gave to us. We can never repay such a debt to them and in any event, the most eloquent expression of gratitude is by endeavouring to pass on to succeeding generations an undiminished quality of life.

Let us not be too discouraged by our inability to achieve a perfect Christian life. It has been wisely said that if we attain our ideals they are not high enough. If we aim high, we will undoubtedly accomplish more than by attempting merely what is relatively easy. Similarly in our congregational life, we can accomplish so much more for the entire Presbyterian family if we give our talents, mental and material, not only to a local

objective, but to the Canada-wide, even world-wide, endeavours of our church.

This is the ideal of "Paying Our Way"—by reacting responsibly and generously to the needs of the church wherever they may be. By electing dedicated representatives to every level of service and administration, and by supporting them in the decisions and actions they take on our behalf.

## Administrative Council

The Presbyterian form of government is a democratic system built on a series of administrative and judicial councils or courts starting with a session of elders elected by each congregation. Congregations through representative elders report to a local presbytery; presbyteries combine into synods, and over-all policy is determined by an annual General Assembly attended by a designated number of presbyters, actually  $\frac{1}{6}$  of ordained ministers on the roll and an equal number of laymen.

Between meetings of the General Assembly, the administration of our church is carried on by its various boards and committees. Financial affairs are largely in the hands of an administrative council. It consists of 21 appointed members (presently 10 ministers and 11 laymen), plus ex-officio members such as the treasurer and the secretaries of major church boards. There is broad representation from across Canada. The administrative council meets for two days in October and two days in April. The business of the council between meetings is delegated to an executive committee, a finance committee and a sub-executive which meets more frequently, as the need arises.

I should emphasize that the administrative council has no right to decide church policies any more than your company treasurer can govern the board of directors. The administrative council is the servant of the church. Its duty is to act as a faithful steward of the material resources of the church.

As a layman, my knowledge of church doctrine and the relative importance of various programs is quite modest indeed. The position of the finance committee might with some justification be compared to the conscientious but harassed family provider, trying to stretch his inadequate salary over family needs: food, shelter, taxes, medical and dental bills, education for his family, insurance protection, unexpected repairs to the house or family car, and old age security. With a constant pressure to upgrade living standards, when total demand exceeds income, who gets the dollar?

## A responsible body

I have attended only a few General Assemblies, but on every occasion, I have been moved by the majesty of this, the highest court of our church, an assembly that is far greater than any member or organization within the church. The parliamentary procedure is formal and complex, the command of language and skill in debate exhibited by the delegates is marvellous and it is with diffidence that a novice layman enters any controversial discussion. To an observer, it quickly becomes apparent that it is democratic and also somewhat political. The skilful timing of presentation, the rallying of support, the presentation of motions with emotional appeal are familiar techniques. As in Canadian politics it is strategic for provincial governments to blame the federal, similarly in the General Assembly, it is often good sport to blame the money-grabbing administrative council as the stumbling block to constructive projects in our church.

The administrative council is responsible for providing funds. It cannot spend what it does not have; it must be a creditable and responsible steward of funds provided by members across Canada. The administrative council is expected to add, and cry a warning when the total cost of all these programs exceeds the foreseeable givings from member congregations.

On a budget which is less than the annual cost of running the average urban high school, The Presbyterian Church in Canada is endeavouring to finance three colleges of university standing, minimum stipends for 180 ministers, pensions for our ministers and widows; acquire land sites for future congregations, make loans and grants to struggling new churches, establish new forms of ministry, continue foreign and domestic mission work, develop new media of communication—television and radio, provide sabbatical educational opportunities for our ministers, maintain a national organization of Presbyterian laymen, maintain and operate several camps and other properties bequeathed to the church . . . just to mention a few items.

Perhaps we are spreading our energies and resources too thin, perhaps we should concentrate on work we can do best. If we can't afford them all, what is the relative priority of education,

overseas foreign missions, reasonable stipends for the full-time servants of our church, reasonable security for their old age? Over 50% of our ministers are over 50 years of age. Think of the capital required to provide even a modest pension scheme for those who will retire in the next 15 years.

Givings to the budget of the General Assembly last year totalled about \$2,220,000, or \$12 per communicant member. If each member would increase his givings to raise the average to \$15 a year, the overall achievement of the church could gain enormously.

When I lived in Montreal, I was unenthusiastic inwardly about budget givings. That to me seemed like money sent to Toronto to be gobbled up by a corps of civil servants with soft jobs at headquarters. I now know that this impression was prejudiced and erroneous. The staff in the church offices at 50 Wynford Drive is modest in number, a hard-working, dedicated, capable team, most of whom could command much higher incomes in private industry.

Administration takes only a small part of the budget funds. Most of it is returned and redistributed in projects throughout the church and some presbyteries receive aid far in excess of their contributions to the budget.

For example, 180 ministers receive a minimum stipend from \$5,500 to \$7,200 depending on their years of service, because of subsidies from budget funds. \$7,200 is not a princely salary, but more than double the stipend of ten years ago. About one-quarter of our ministers receive all or part of their stipends from the funds that you and other Presbyterians give to the budget. Numerous new congregations have been made possible because of help through the board of world mission. Pensions for our ministers have been pitiful, to support the new plan we laymen must keep up our budget givings.

Unfortunately, there are congregations which, because of incapacity, or indifference, do not contribute their proportionate share, make little or no effort to pay their way, and the work of the church suffers. This is why the administrative council must compare revenue and expense and recommend cutbacks in line with the funds available.

There are pessimists within and without our church who predict that church life is on the way out, and that the Presbyterian Church in particular is about to disappear. I am no expert on church policy and my observations are those of a bookkeeper and recorder.

## Signs of progress

However, the following are a few items which I find encouraging:

We have many talented men and women in the full-time service of our church. People who could have been outstanding in other walks of life, but fortunately for us, they have dedicated their lives at considerable financial sacrifice, to our Christian endeavour. Here is an example: our current moderator of the General Assembly, Dr. Agnew Johnston, is a man of talent with great qualities of character, dedication and leadership. An inspiring pastor, preacher and community leader at Thunder Bay, he has been long-term chairman of the school board. A brilliant, energetic student, he simultaneously completed theology studies at Knox College and law studies at Osgoode Hall. Fortunately for The Presbyterian Church in Canada, he elected to serve the church.

The number of students enrolled in theological schools is increasing. The number of ordained ministers in our church is the highest since church union in 1925.

Here are some interesting facts from the Presbytery of



Montreal, comparing 1932 with 1972:

	1932	1972
Communicants	13,289	10,440
Preaching stations	19	50
Self-Sustaining Charges	21	30
Ministers on Roll	30	42
Budget givings	\$41,276	\$131,889
Total raised (all purposes)	\$317,666	\$1,002,167

Inflation, depression notwithstanding, 25% fewer communicants in Montreal gave three times as much to support the Presbyterian Church, which indicates that there is a continuing solid core of support to the ongoing efforts of the church.

In 1933 there was no Presbyterian church west of Lachine or north of Outremont. New churches since 1933 include: Eglise St. Luc, 215 members; Pierrefond, 201; St. Laurent, 329; St. Michel, 152; Town of Mount Royal, 598; Valois, 334; Baie d'Urfe, 399; Beaconsfield, 305; Chateaugay, 353; Duvernay, 82; Fabreville, 32; Ile Perrot, 103; Hungarian Church, 176.

The board of world mission has plans for 45 new congregations in Canada. It wishes to purchase 75 new land sites in anticipation of congregations in new housing areas. About five mission churches become self-supporting each year.

The success of our new hymn book is inspiring. Sales are continuing high on the third printing. Musicians and reviewers, expert in this field, have praised it as the best book of its kind available today.

Stipends of our ministers are woefully inadequate to remunerate the qualities required of them: post-graduate university training, scholarship in theology, skill in public speaking, human relations, church administration, with special talents as counsellor, guide, spiritual leader and friend. In 1962, \$3,100 was the base salary for such a paragon of talents. The administrative council is struggling to raise this minimum and now has found funds to ensure minimum stipends of up to \$7,200 including allowances. Still modest, but the direction is up.

The Presbyterian Record is recognized as one of the finest publications of its kind and its penetration to the membership at large is unusually high. It enters 89,000 Presbyterian homes 11 times yearly. It still sells for \$1.00 per year on the Every Home Plan, despite uncontrollable rising costs. This publication is a bargain at double the price.

The Presbyterian Church celebrates its centennial in 1975. An enthusiastic committee is inspiring individual congregations to take on projects at the local level.

All of these examples confirm that The Presbyterian Church in Canada is alive, and while not in perfect health, is holding its own and continuing as a constructive positive influence in society.

## Support the entire church

We owe a great deal to previous generations of Presbyterians who passed on to us a faith and a standard of conduct of priceless value, we owe it to succeeding generations to pass this gift to them undiminished. We can do this best by setting high standards for ourselves and by supporting our church to the best of our ability, not only in the local congregation, but in the wider work of the church, generously supporting the entire church at every level with our time, our talents and our money.

We can never really "Pay Our Way" but that should not stop us from trying!★

*THIS ARTICLE IS BASED ON an address given by Mr. Merifield, who is vice-president and general manager of the Victoria and Grey Trust Company, Toronto. He serves in a voluntary capacity as treasurer of The Presbyterian Church in Canada.*



BIGGAR CHOIR in Irish costumes, with Mrs. Mac at the organ.

### A centennial profile

## MRS. MAC By John Congram

IF YOU WERE to ask the Presbyterians in the town of Biggar, Saskatchewan who was the most respected and influential member of the church since 1925 they would name Mrs. Hugh McKenzie. She was organist and choir leader from shortly after the church was opened in 1928 until two years before her death in 1970.

During those 40 years Mrs. Mac—as she was known in Biggar—did much more than lead the praise at Sunday service. She led the whole community to greater appreciation for vocal and instrumental music. Not only did she teach the subject, but she organized concerts that attracted large audiences from the surrounding countryside. She helped to mould such notable musicians as Boyd MacDonald, Milton Jericka and Deltra Eamon.

Nearly everyone she taught at one time or another sang in the Presbyterian choir. In fact it became the most ecumenical body in town, including people from all denominations, Roman Catholics as well, and for a time the daughter of a local Jewish merchant was a choir member.

The quality of music produced by Mrs. Mac's choirs was always high, and on special occasions the music dominated the worship service. It was not uncommon for an order of service to contain four solos, a quartet, three choir numbers, a violin solo, and four hymns. Said one long time Presbyterian: "Once Mrs. Mac took over the choir we never had a prayer meeting without some singing and a few solos."

During the week the church became a musical centre. There were Irish concerts, Scottish concerts, and just plain concerts. Often the local band contributed selections, or a play might be presented. The admission fees, which were nominal, were used for the organ fund, Manitoba flood relief, and other worthy causes.

Biggar was not the only place to benefit from Mrs. Mac's talent and energy. Choirs and concert parties were taken on tours of other towns and villages in northwest Saskatchewan, and for those isolated there Mrs. Mac's singers provided joy and entertainment.

High tribute was paid to Mrs. McKenzie by a succession of ministers. In 1958 the Synod of Saskatchewan met in St. Andrew's Church, Biggar, and Mrs. Mac was on hand just in case they needed someone at the organ. To her surprise the late Rev. Dr. J. A. Munro, then secretary for home missions, paid tribute to Mrs. Mac, "who by her Christian character and gifts contributed in great measure to the strength of the church in Saskatchewan."

The people of Biggar would echo Amen to that!★



OUR NEW NEIGHBOURS across the street seemed almost ungodly, they lived such a self-centred existence. Mrs. Black, well groomed and appearing indolent, was perceivably catered to by her husband and son. She would sometimes glance over our way and wave when her husband opened the car door for her, but beyond that demonstration of friendliness showed little interest in her neighbours.

Their only child, a boy who appeared to be about 12 years of age, attended a private school and seemed aloof to other boys when he left home each day in his immaculate gray trousers and navy blazer. The family employed domestic help three days a week and Mrs. Black's bedroom blinds were never up until noon. It particularly irked me to see the cleaning woman hurrying into their side door when I was especially busy with the care of my home, besides having to get extra work finished for the church school.

It was obvious that the Blacks did nothing but relax on Sundays. For several years I have taught a church school class at 9.30 every Sunday morning and had to be up by 8 in order to get dressed, have our family breakfast completed and arrive in good time. When we returned from church about 12.30, the Blacks' bedroom blinds would rarely be up.

About four months after they had moved in I slipped over with a letter for them which had been pushed through our mail slot. Mrs. Black was sitting at a window enjoying the sun and called to the help to invite me in to chat. To my surprise she was friendly, seemingly anxious to have me visit with her for awhile.

"We have to live almost an isolated existence," she informed me. "I have been handicapped with a rheumatic heart; my doctor insists that our house be kept very quiet, even our telephone number must be unlisted. It is a terrible worry to my husband, what with the expense of household help and also the cost of Jordy's school. Because of my health, the doctor insisted that we send Jordy to a private school. He's only 12 years old and it's better for him to get away from this invalid atmosphere. His school has an excellent sports program from 3 to 5 every school day, so that all the noisy activity is left behind at school."

"Has he friends his own age in the neighbourhood?"

"No. Unfortunately none of the boys in his school live close by."

"Does he get to church?" Usually I think before I speak, but to my chagrin I had blurted out this question.

"My husband is so tired with heavy business demands and then coming home to extra tasks, that he is too exhausted to attend church on Sunday. But I should like Jordy to get to church, I am concerned about his spiritual growth."

"Would Jordy like to come with us on Sunday morning? I'm a church school teacher and have boys of his age in my class."

Jordy did come to church school with us the following Sunday and he stayed for the church service. We enjoyed the company of this quiet, unassuming boy from the first day he joined us, he was popular with every member of the class. Jordy soon lost his reticence and now contributes immensely to our questions and answers period. He has an awareness of others' problems and a patience with those he meets which show up the rest of us badly. Not only that, Jordy has a fine singing voice and has joined the junior choir. He will sing a solo on Easter Sunday and his parents are coming to the service.

"Jordy is a different boy since you've been taking him to church school," his mother told me one day. "He was always so shy, and now at times he seems almost extroverted. The neighbourhood children have accepted him and made him feel welcome, and are careful not to intrude on our quiet home schedule."

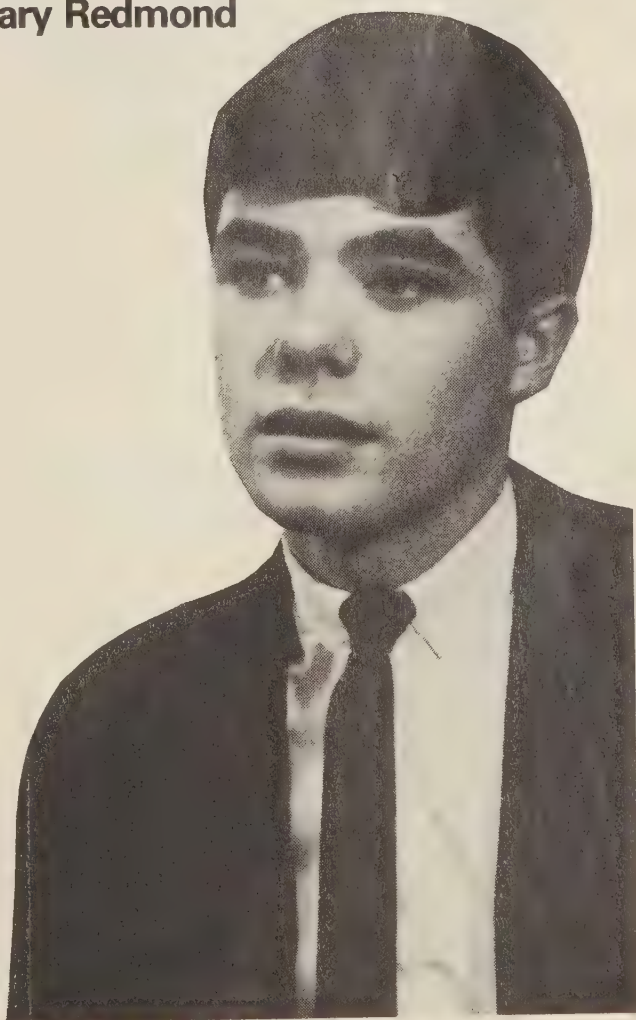
She smiled, but I saw tears in her eyes. "I can't tell you what a difference it has made to us. We can never thank you enough for taking this interest in him, when you are so busy with the church school!"

"So busy with the church school!" Her kindly meant words shocked me. How smug I had become! Because I had chosen to give a small portion of my time towards teaching a church school class, I had felt superior and in a position to judge this family of whom I knew so little. And what is the work of the church school if not the reaching out to a lonely young person who needs friendship? I was all too aware of the fact that I, as neighbours so often do, had judged this family harshly, with no true understanding of their problems.

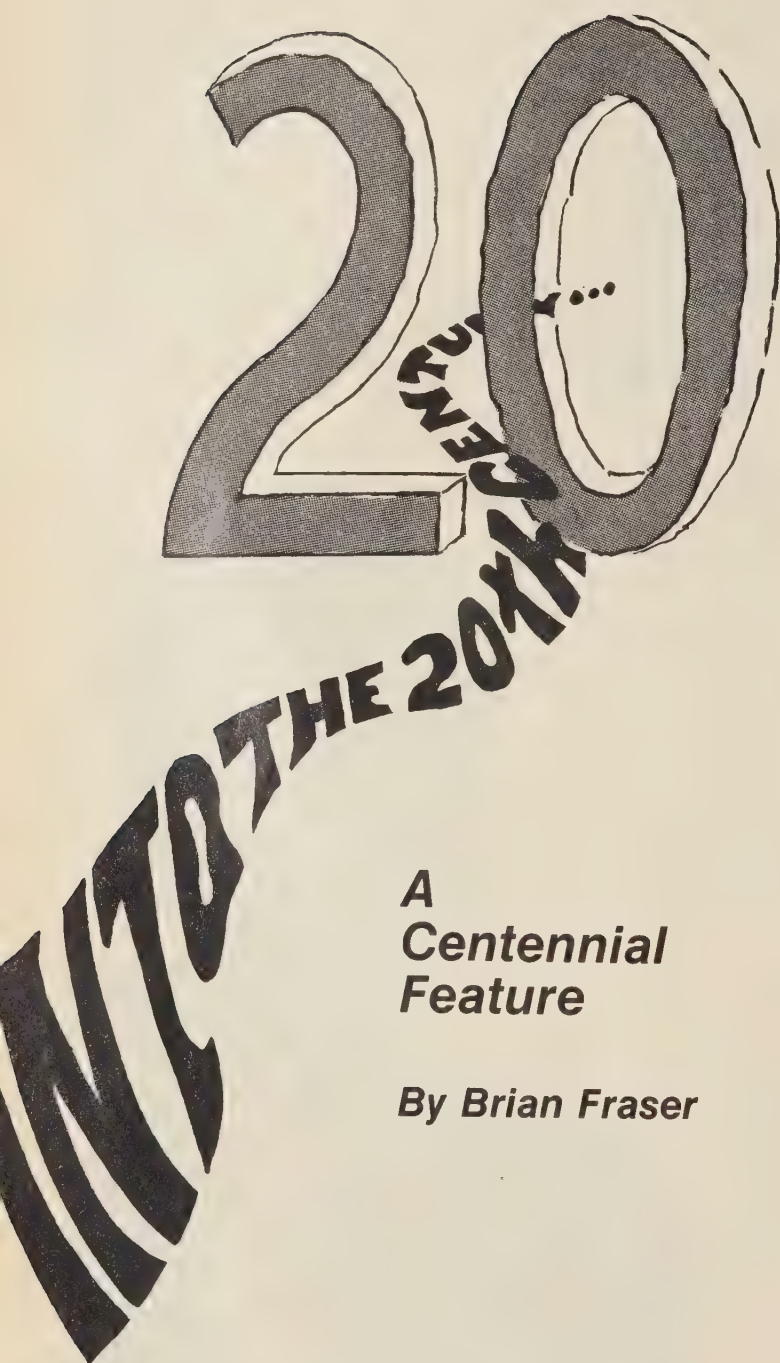
For several weeks her words haunted me! I wanted to pick up the phone and tell her how much it meant to me and to all my class members to have Jordy in our church school, but of course their number was unlisted. However, I did write Marjorie Black a little note which began "Your son Jordy has taught us all so much!" ★

## That Lazy Neighbour Family!

By Mary Redmond







## A Centennial Feature

By Brian Fraser

AS THE PRESBYTERIAN CHURCH IN CANADA approaches its centennial celebrations, it is well to remember that two things determine the life of a church at any given moment in its history—the inner dynamic of the gospel of Jesus Christ as understood by that church and the historical setting in which it finds itself. The past 20 years have been a time of confusion and questioning for all the branches of Christ's church around the world. The future has poured in upon the church at such a confusing rate that little thought has been given to the roots and tradition of Presbyterianism in Canada. Yet remembrance has always held an important place in the life of God's people. Such remembrance is not simply a mental exercise, but rather a serious attempt to ascertain the nature of God's continuing activity in the life of his people. It is important, then, that we remember some of the visions and the faith that moved and sustained the Fathers of the Kirk in Canada.

Presbyterian history in Canada has often focused on the Founding Fathers, those men who came to serve the first settlers in the many areas of our land where Presbyterianism became a vital force in the life of the community. The names of James MacGregor in the Maritimes, Daniel Eastman in the Niagara area, and John Black in the West are familiar to us. They were the men who broke the ground for Presbyterianism in Canada. But there is another group of Fathers equally deserving of remembrance. They are the men who came to positions of leadership in The Presbyterian Church in Canada well after the settlement of the eastern half of the country. They are the men who gave form and content to the church as it moved into the 20th century.

### *Emerging into nationhood*

Arthur Lower, the Manitoba historian, has likened Canada in the period between 1890-1910 to "the youth who, slowly realizing himself, begins to fear—and hope—that a dark shadow may be coming over his upper lip." Canada was emerging into mature nationhood. The Laurier government, built upon the principles of compromise and tolerance, focused the attention of the Canadian people on a harmonious and prosperous future. The growth of cities and the spread of industry brought problems as well as opportunities, but Canada was confident that she could benefit from the experience of the United States and Great Britain in facing these problems. She was the Cinderella of the Anglo-Saxon world, excited by her opportunity and confident in her ability to respond to her duty. Young, brash and on the way up—that was Canada as she entered the 20th century.

The church faced a trinity of serious problems and challenges in this young land—urbanization, industrialization, and secularization. It responded to this historical setting with the same sense of excitement and responsibility that characterized the nation as a whole. James A. MacDonald, editor of *The Westminster*, an official Presbyterian paper based in Toronto, wrote in 1900:

"God has given us in this land a great and goodly heritage. We have all the rich material endowment that goes to the making of a great nation. May we not cherish high ideals of what our country shall be? May we not cherish the hope that, in this formative period of our country's history, the teachers in our schools and colleges; the men who, in our legislative halls, are shaping our institutions; the men who, through the press, have the ear of the people every day; the men who are called to exercise the prophetic function; shall work together as a united force to permeate our people with those great, eternal principles of righteousness which alone can make a nation strong?"

The church, the home and the school were the social institu-



tions upon which the responsibility for a strong and good nation came to rest. Each had its particular role to play in the common task of nation-building. It was here that the inner dynamic of the gospel became apparent. The church was not just another social or political organization, but "a mighty spiritual force, the dynamic of all that makes for national righteousness and the triumphant antagonist of everything that brings national weakness and dishonour and shame."

The spiritual dynamic of Canadian Presbyterianism at the turn of the century was at once conservative and progressive. In the words of William Caven, principal of Knox College from 1873 until his death in 1904, the church should be "conservative of everything good that has come down to us, while it seeks by careful investigation to enlarge the boundaries of ascertained truth and to purge away errors and mistakes. Above all things, we should seek to know what is true, and to have all doctrines, institutions and modes of action brought into harmony with that truth." The new century brought with it new ideas, new movements and new conditions with which the church had to grapple. It is to the credit of the Fathers of that day that they brought to their historical setting a living gospel, responsive to the needs of the new nation and grounded in the continuing life and tradition of the historic Presbyterian Church.

A number of the men who became leaders in Canadian Presbyterianism at that time were classmates at Knox College in the mid-1880's. C. W. Gordon, John G. Shearer, James A. MacDonald and Robert Haddow all played important roles, not only in the life of the church, but also in the life of the nation. They studied under men who were known for their orthodox and conservative views in matters of theology—Principal Caven, and Professors Gregg, MacLaren and Proudfoot. But these teachers had a deep respect for the discipline of Christian scholarship and the prayerful pursuit of truth. As Principal Caven indicated above, it was a conservatism open to the correction of new truths. The new movements of thought and action that came to fruition in Canada with the coming of the new century—higher criticism, socialism, evolutionary theories of biology and society, the new sciences of psychology and sociology, and social Christianity—all gained a sympathetic hearing from these men. But the truths yielded by these new movements were placed firmly in the context of "the old evangel", with its redeeming and recovering power.

## Men of the first decade

Gordon, Haddow and MacDonald pursued further studies in Edinburgh after graduating from Knox. Gordon returned to Canada and served as a missionary among the miners and lumbermen of the Northwest Territories under the supervision of James Robertson. In 1894 he settled as minister of St. Stephen's Church, Winnipeg. Gordon was an internationally-known author under the pen name, Ralph Connor. The name was given to him by James A. MacDonald, who first persuaded him to write. When asked what pen name he wished to use, Gordon telegraphed the name, Cannor, representing the idea of Canada's north, that being the setting of his first writing. MacDonald thought this too obvious and altered the name to Connor, adding the first name, Ralph. Gordon first saw his new pen name when he read his story in *The Westminster*. He wired MacDonald that the name sounded "a bit too Irish", but that he did like it. Gordon was also a leading influence in the social gospel movement in Canada, a respected and successful labour conciliator, an active supporter of evangelism and a founder of the Presbyterian Brotherhood in Canada, part of the great

laymen's movement that swept the church in the first decade of this century.

James A. MacDonald spent much of his stay in the British Isles pursuing his interest in journalism, meeting British journalists and seeing, first hand, the social conditions and problems that occupied so much of their attention. After five years as minister of Knox Church in St. Thomas, he became the first editor of *The Westminster* in 1896. This unofficial church paper became the social conscience of Presbyterianism in Canada. By the time MacDonald left the paper to become editor of the *Toronto Globe* in 1902, he had incorporated four other Presbyterian magazines into his weekly paper which he renamed *The Presbyterian*. *The Westminster* continued as a monthly magazine.

## Forming a new society

John G. Shearer began his ministerial career in Caledonia, Ontario and moved to Erskine Church in Hamilton. In 1900 he became general secretary of the Lord's Day Alliance and in 1907 was appointed secretary of the newly-formed Presbyterian board of moral and social reform. Shearer was the organizational genius behind much of the work accomplished by the social service movement in Canada. His tireless promotion of the social application of the gospel, coupled with an aggressive evangelism, ensured that these two elements of the church's life would be kept in a healthy balance during this period.

Robert Haddow succeeded MacDonald as editor of *The Presbyterian* and *The Westminster*. He continued MacDonald's policy of informing the church on matters of moral and social import.

Knox College, however, was not the only source of leadership for the church. George Pidgeon graduated from The Presbyterian College, Montreal. His deep concern with temperance led him into an active role in the promotion of social Christianity. His power and effectiveness as a writer, speaker and preacher placed him in the vanguard of the social service movement in Canada.

From Pictou Country came Robert Falconer. Following graduate studies in Scotland, he returned to his *alma mater*, Pine Hill Divinity Hall, as professor of New Testament. In 1907 he became president of the University of Toronto, Canada's largest educational institution. From that influential position, Sir Robert Falconer offered his support and leadership to a wide variety of social service efforts, the laymen's movements and progressive steps in the field of religious education.

All these men exerted an influence that made their activities and ideas of central importance to the life of the young Canadian nation. They were steeped in the Scottish tradition of seeing all the social institutions of a nation—family, school, government and church—working co-operatively in the best interest of the physical and spiritual well-being of that nation. It was they who led the church as it came to grips with a new society, a new understanding of itself and the world in which it existed. Their ability, vision and devotion enabled The Presbyterian Church in Canada to encounter the major movements of the day with a confident sense of purpose, as the church sought to interpret and influence those movements in such a way that they might serve the cause of God's kingdom in both the individual and society★

*THIS IS THE FIRST* in a series of centennial articles by Mr. Fraser, a native of Niagara Falls, Ont., who is a student of Knox College. Last summer he did research for the centennial history of our church which is being written by Prof. John Moir.



**GUSTY AND TURBULENT** Spirit winds of change blow through Asia today, affecting not only the Christian church but nations and people. This was evident as my wife and I travelled from Japan down through Korea, Taiwan and Hong Kong to South East Asia, on a team assignment by the board of world mission in co-operation with the Association of Theological Schools in South East Asia.

Singapore, Indonesia, Thailand, Ceylon and Pakistan were included. We were involved in conferences, lay training centres, Sunday services and a variety of undertakings. One of the most interesting was a field trip with seminary students into the tribal area of northern Thailand.

Twenty-nine theological schools are in the Association, excluding Japan and India, with approximately 2,500 students preparing for the ministry. We concentrated on seven schools, located in Taiwan, Hong Kong, Singapore, Indonesia and Thailand. Their graduates are scattered all over the lands of the Pacific, and some are in North America.

In Japan we visited our missionaries. Would that it were possible to amplify on their work and dedication! While attending the leadership conference of Korean pastors and elders I was tapped on the shoulder and told that the guest speaker had been detained. Would I give the key-note address in less than half an hour from that moment? Under such circumstances an instant topic came to mind: "Mission under the Spirit!"

### *Instant mission*

The dynamic Korean Christian Church in Japan has a great opportunity these days. It must play a special role which neither the Korean Church in Korea nor the Japanese Church in Japan can do. With a strong lay movement, this church is involved in social action, particularly in the area of minority rights. The Korean Christian Centre in Osaka has great promise. Its initial goals are human rights in all relations, personal and social change, and people-for-people action.

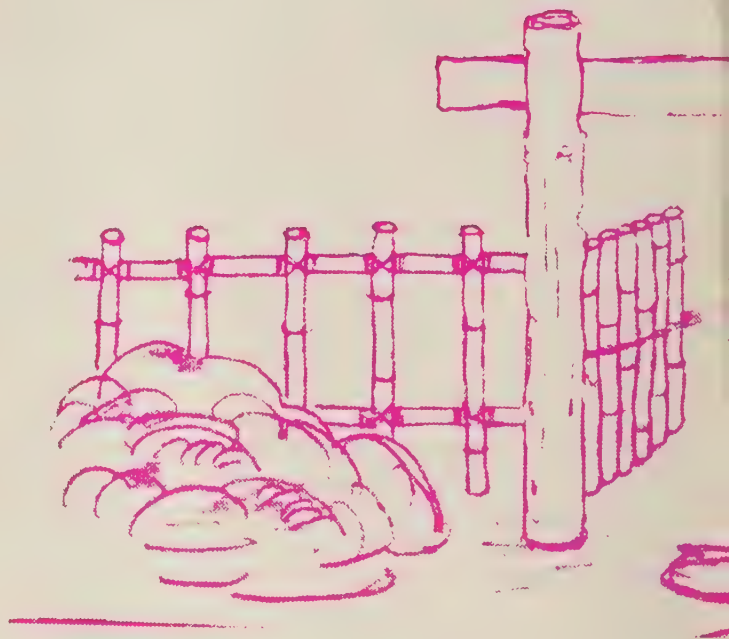
The Presbyterian Church in Taiwan, overflowing with enthusiasm, has sponsored several educational institutions, including the theological colleges in Taipei and Tainan, the Yushan Theological Institute near Hualien, the Bible School in Hsinchu, the Tam Kang and Chang Jung Schools, Tamsui Oxford College and the Nursing School of Mackay Memorial Hospital. The marvelous new Tamsui branch of the hospital and the new Tamsui Oxford College, both established at the centenary of the arrival of George Leslie Mackay in Tamsui, stand as symbols of the vision, love and service so characteristic of the people of Taiwan.

The rise of Tamsui Oxford College has been spectacular. It is on the grounds of the original Oxford College, so named because the funds for it were raised by the congregations of Mackay's native Oxford county in Ontario. It offers college level education in business administration, tourism and international trade, having in mind the needs of a changing Taiwan. Its graduates will form a strong nucleus in the business community. Facilities include a modern IBM computer centre.

These educational institutions are facing all sorts of difficulties but are set to overcome them with perseverance and faith. The theological college in Taipei is short of adequately trained personnel. Among its students are overseas Chinese, some from Thailand. The Tainan Christian Academy, at Tainan Theological College, is a well-organized centre for lay training. I was involved in a two-day seminar there with some 40 people from all walks of life.

The church in Taiwan does not hesitate to do new things. I cite three examples: the large student hostel on the grounds of Shihlin church in suburban Taipei; the new apartment type

## VENTURE INTO



churches: in new housing areas the church takes over the ground floor of an apartment, using the area of two or more suites for the sanctuary and another for the manse! Then in Taipei, one of the historic downtown congregations decided to go high-rise and on its site erected a modern structure with bank and offices on the lower floors and the two top floors given over to Christian education and worship. The result is literally a cathedral in the skies!

I found a strong sense of dedication and warmth of fellowship at the all-island pastors' conference at Ku Kuan in September. The theme of the conference was "Faithful Servant," adopted by the General Assembly in an attempt to bring together pastors and lay people in order to get all congregations involved in local mission and outreach. A program of "each one lead one" is being promoted to help Christian witness.

Three worship services are vivid in our memories. One in the chapel of the government leprosarium in Taipei, another in the skyscraper church, when a vast gathering of the congregations and choirs of Taipei came together on our last Sunday there, and the third in a new apartment church, where the congregation already overflows the available space. I was astounded after preaching the sermon when one of the members stood up, mentioned something I had said, and gave a stirring exhortation! There is more informality in the services in Taiwan than in Canada and the lay folk, men and women, often take part, almost invariably giving the offertory prayer.

Many Christians in Taiwan are powerful catalysts in society. I must say that outside rumours of the uncertainty of Taiwan's political future are not reflected in the mood and activity of the people and the government there. One notes that there is not so much of a gap between the wealthy and the poor in Taiwan as in





By Donald V. Wade

other Asian areas. We even noticed television sets in some tribal homes! Working and living standards have improved. There is an abundance of food and consumer goods. Law and order prevail.

In Hong Kong life goes on at a frantic pace. The contextual uncertainty lends dedication and drive to the people. The question facing the church there is how to see life as meaningful in any Christian sense of the term in the context of what they call "time running out." Beholding the vast housing projects where thousands of refugees dwell, the words of Jeremiah came to mind: "Build houses and dwell in them . . . multiply there . . . seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare." (Jer. 29:5-7)

Although we were based at Chung Chi College in the new Chinese University of Hong Kong, the highlight of our stay occurred in connection with the 60th anniversary of the Lutheran Theological Seminary which was formerly located near Hankow, China. I was honoured to be involved in the celebrations in offering a series of lectures on *The Prophetic Role of Theology in the Life of the Church*. The exciting and all-important fact about the event was that all 17 Bible schools and seminaries in Hong Kong co-operated with the Lutheran Seminary in sponsoring, not only the lectures, but also a seminar for some 35 staff members of these institutions, representing many denominations and shades of theology. It was the first time ever for all staffs and students to come together, and was indeed an ecumenical breakthrough.

In Indonesia the Djakarta Theological College, under the auspices of the National Council of Churches, has high standards and is a key institution in the graduate program in theology

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in South East Asia. Trinity Theological College, Singapore has a spectacular chapel in the shape of the Chinese character for the human with a cross at the centre. It is interesting that a graduate of the seminary in Taipei, Martin Wang, is professor of Old Testament in Singapore.

Chiang Mai in northern Thailand is the main base for Christian work in that land. While there we were guests of the Thailand Theological Seminary. We visited numerous mission projects, including a vast leprosy rehabilitation centre, colleges and hospitals. The spirit of the mission, which includes many overseas volunteers, was like something out of the pages of the New Testament. The church in northern Thailand is grateful to the Women's Inter-Church Council of Canada for a small gift of money which was used for flood relief.

There is a healthy ecumenicity in the Asian colleges and a return to a biblical understanding of the ministry as something entrusted to all the people. There are references to indigenous theology, theology in context, third-world theology, theologies of liberation, revolution, and justice. There is talk of an identity crisis facing Asian Christianity and of the need for a technology with a human face in Asia.

One still hears the complaint, sometimes from missionaries, though not of The Presbyterian Church in Canada, that the churches in Asia are the by-products of colonialism and merely the ideological superstructures of the exploiting peoples. My comment on this is two-fold: I recall scores of grateful human beings whose lives have been completely changed by the gospel and who are courageously engaged in the actual struggle for a more fully human life; moreover, anyone who makes such a comment reveals more of his or her own ineptitude in facing reality than the early missionaries, who did what they could in the context of the given realities of their time.

Authentic contextualization of theology must always be prophetic, wary of uncritical accommodation and serious about history, knowing that history is only real when one participates in the life of the crucified Christ.

One wonders about theologies of justice and liberation in Asia. Unless they are undergirded with a commitment to reconciliation and peace, they could become divisive and lead, perhaps, to new forms of tyranny. The time is opportune for Asian theology to grasp the point that both oppression and liberation must be illumined from within the perspective of the total gospel. It is salutary to ponder the words of a Christian theologian in the Bible Society in Colombo, Ceylon, the Rev. C. Fernando. He speaks of a theology and a *demonology* of revolution. If sin is everywhere, and of the essence of human nature, then it is easy to mistake a demonology for a theology.

## Global awareness

Indigenous theology? Take the ancient art of acupuncture, now going global after thousands of years of indigenous existence in China. Can we legitimately speak of Christianity or anything else in indigenous terms in these days of instant electronic awareness and space surveillance by satellites? How can you indigenize in a situation characterized by radical discontinuity? This is the age of global awareness. Vast forces, mass mediated, originating elsewhere, mould the lives of people on the local scene. If indigenization means anything today it is this, to root the gospel everywhere on the face of an earth which is rapidly being changed by forces which are pretty much the same wherever you go. ★

PROFESSOR WADE is chairman of the combined departments of religious studies in the University of Toronto.



## Human rights in Chile

As the last of some 5,000 foreign refugees wait to leave Chile, attention turns to human rights issues inside Chile. Since the military coup last September, thousands of people have been imprisoned and more than 200,000 in Santiago alone have been thrown out of work for political and economic reasons.

According to teams sent to Chile by the World Council of Churches, human rights are being flouted and the country is undergoing a severe crisis. In addition, there have been allegations of the widespread use of torture against alleged political opponents of the junta.

The World Council of Churches is appealing for \$1,200,000 in 1974. An initial instalment of \$600,000 will support the work of the churches' committee for peace in Chile, which has been established by the Protestant, Roman Catholic and Orthodox churches in the country.

In keeping with the Christian imperative to respond to human need, the committee is helping families being victimized, making legal defence available to those under arrest and caring for those thrown out of work.

Part of the current WCC appeal will also be used to aid ecumenical committees in other Latin American countries which are supporting Chilean and non-Chilean refugees still seeking permanent places of residence. An estimated 4,500 people are in transit in Argentina, Peru, Costa Rica, Columbia, Honduras, Ecuador and Panama.

Some 39 countries have so far given asylum to refugees. Reports from the church-based national committee for refugees in Chile indicate about 600 refugees are still in church centres awaiting final documents. Since the start of the operation, more than 4,442 have been registered through the church reception centres, under the protection of the UN. Another 1,000 are reported to have left through various embassies and a very large number have made their own arrangements.

## Arrested in Jakarta

A prominent Christian lawyer, Mr. Yap Thiam Hien, was among more than 750 people taken into custody in the wave of political arrests following the visit to Indonesia of the Japanese prime minister. Mr. Yap, chairman of a group that has concerned itself with the fate of political prisoners, was arrested on January 21.

Inquiries have so far failed to reveal the whereabouts of Mr. Yap, or is it known whether specific charges have been made against him. Informed sources believe he

is being held under the blanket offence of "insubordination."

Mr. Yap, who is a well-known figure in Jakarta, is a vice-chairman of the commission on inter-church aid, refugee and world service of the World Council of Churches and chairman of the fund for reconstruction and reconciliation in Indochina. He is also a member of the international commission of jurists. Now he joins an estimated 55,000 political prisoners in Indonesia, many of whom have been held for more than seven years without trial under severe conditions.

## Erskine's centennial

"Christ for Every Century" is the theme of Erskine Church in Ottawa, as that congregation celebrates its centennial. Eight services are being held throughout the year, on the last Sunday of the month, from January to May, and September to November.

Erskine Church originated in a Church of Scotland mission founded in a suburb of Ottawa, Rochesterville, in 1874. The first building was destroyed in the great fire of 1900, and the present building sanctuary was erected five years later.

A former minister, Rev. Dr. Robert Good, was the preacher at the official anniversary service on February 24. The present minister is the Rev. C. Sheldon Hastings, who was called to Erskine from the U.S.A.

## Removed from ministry

The special commission of the General Assembly, dealing with frictions in First Church, New Westminster, B.C. since June of 1971, completed its work on February 19, 1974. It removed Mr. Calvin H. Chambers from the Presbyterian ministry and ordered the presbytery to take his name off its roll.

In November, 1971 an attempt at reconciliation failed, and the commission dissolved the pastoral tie, but left Mr. Chambers' name on the appendix to the roll. Mr. Chambers engaged in religious work not under the supervision of the presbytery, and this became a source of complaint to the commission.

The commission served Mr. Chambers with a libel for divisiveness, schism and contumacy. Mr. Chambers elected immediate trial, admitted the charge and asked the mercy of the commission. The commission's formal statement in answer was a preamble, tracing the history of the troubles, and verdict.

The commission stated that "Mr. Chambers, perhaps unknown to himself, had changed from the traditional Presbyterian minister who in the Lord submits his conscience to that of his peers, to that of a minister whose work is in a sphere uncontrolled by a presbytery or its equivalent, a change in keeping with his present attitudes and doctrines of the nature and power of the ministry."

The commission also stated it will be lawful for him to exercise ministerial func-



AT A CENTENNIAL service in Erskine Church, Ottawa, are shown, from the right: His Excellency the Governor-General H.R.H. Princess Anne, her husband, Capt. Mark Phillips, and Mrs. Jules Leger, wife of the Governor-General.



tions only if a worthy Christian body receives him into its ministry. It also indicated that he is not "a minister at large" and with the fulfilment of the proper conditions the way of restoration into the Presbyterian ministry is always open. He is not deprived of his ordination. The commission considered the charges too serious to justify suspension.

The commission, while taking full note of the charismatic movement, did not treat its presence as a ground for the severance of the pastoral tie in November of 1971, nor for the verdict and sentence of February, 1974.

Mr. Chambers has entered no appeal, but was given ten days in which to file a protest as to his reasons of conscience, which the commission will likely answer for its records.

With no appeal, the forthcoming General Assembly can only receive the commission's report and will be asked to seal the documents and keep them, to be opened only on the order of another Assembly for cause.

## Family Music Camp

The Presbytery of Montreal is sponsoring another family music camp this summer at Golden Lake, Ont., from Aug. 25 to Sept. 2. It is planned to introduce the new songbook *Praise Ways* being prepared and published by the General Assembly's committee on the supplement to the *Book of Praise*. Besides folk music, leadership will be given in traditional, instrumental, and in choral work. Brochures will be available later, but early inquiries may be sent to the registrar, Mrs. D. W. Hogg, 432 Beaconsfield Blvd., Beaconsfield, Que.

## Fund to combat racism

The special fund to combat racism of the World Council of Churches is distributing the largest amount since the beginning of the program, \$450,000, to 29 organizations on all six continents. Approval of the grants was voted by the WCC's executive committee at its semi-annual meeting.

The record sum was made possible by contributions from churches and individuals supplemented by donations from the governments of the Netherlands, Sweden and Norway. Prior to 1974, the special fund had disbursed a total of \$600,000, more than 60% of which went to the liberation movements in Southern Africa for their medical, educational and social service activities.

The largest single grant (\$100,000) goes to PAIGC, the African Independence Party of Guinea and Cape Verde Islands. Since Guinea-Bissau declared its independence from Portugal on September 24, 1973, it has been recognized by the or-

# Answers to Questions most frequently asked about Christian Children's Fund!



**For 36 years Christian Children's Fund has been reaching out to meet the urgent needs of helpless, destitute, abandoned children around the world. Every day requests are received from social workers, government and mission agencies to admit these kiddies to our more than 800 Homes and school projects. You, too, can help these needy children to a new beginning in life.**

**Q. May I choose the child I wish to help?** A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

**Q. What does it cost to sponsor a child?** A. Only \$12 per month. (Your gifts are tax deductible.)

**Q. Will I receive a photograph of my child?** A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

**Q. May I write to my child?** A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

**Q. How long has CCF been helping children?** A. Since 1938.

**Q. What help does the child receive from my support?** A. In countries of great poverty, such as India, your gifts often provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

**Q. Are all the children in orphanages?** A. No, some live with wid-

owed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

**Q. May I visit my child?** A. Yes. Our Homes around the world are delighted to have sponsors visit them. Please inform the superintendent in advance of your scheduled arrival.

**Q. What type of projects does CCF support overseas?** A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

**Q. Who owns and operates CCF?** A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF cooperates with both church and government agencies, but is completely independent.

**Q. Why the "Christian" in Christian Children's Fund?** A. Because we are staffed by Christian people committed to the task of giving children an opportunity to grow up in an atmosphere of Christian love and training. Some areas of greatest need are: India, Philippines, Taiwan, Pakistan, Africa, Mexico, Guatemala, South America. (Or let us select a child for you from our emergency list.)

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ganization of African Unity (OAU) and some 70 countries. PAIGC is working for the democratization and emancipation of the African population and the achievement of economic progress for the new nation.

Other sizeable grants were voted for the Mozambique Institute of Frelimo (\$60,000) and SWAPO, the South West Africa People's Organization (\$30,000).

Frelimo, which claims control of three out of the nine provinces in Mozambique, requested money to conduct teaching seminars to improve the educational level and methods used in its primary schools. The recent outbreak of cholera in Portuguese-occupied Mozambique has spurred Frelimo medical teams to step up vaccination programs for fear the disease will spread. Funds are also sought for a rehabilitation centre where disabled people can be taught carpentry, metal work and tailoring.

SWAPO is seeking to expand the activities of the Namibian Health and Education Centre it has established in Zambia to care for women, children and old men driven from Northern Namibia by the increasingly repressive measures of the South African regime.

In Canada \$5,000 will go to the National Indian Brotherhood. This year for the first time considerable emphasis was put on European and U.S. organizations which are campaigning for the withdrawal of investments in Southern Africa.

The WCC Executive Committee approved grants in three categories: (1) Organizations of racially oppressed people working for liberation in Southern Africa, (2) Organizations of minority people, including Blacks and Chicanos in the U.S. and Indians in Colombia, Canada and USA, and (3) Support groups in predominantly white, affluent nations whose political involvement precludes help from other sources.

The executive committee of the WCC expressed concern at the "increasingly repressive measures" being taken against dissenting voices in South Africa and Namibia (South West Africa). The 25-member executive committee reaffirmed WCC support for those who are bearing "courageous witness" to the Christian vision of justice and reconciliation.

## Koreans imprisoned

William P. Thompson of New York City, president of the World Alliance of Reformed Churches and its general secretary, Edmond Perret of Geneva, Switzerland, have called on the president and government of South Korea to release clergymen, students, human rights leaders and other imprisoned under a recently promulgated emergency decree and to return their country to a true "Korean style of democracy."

In a strongly worded statement, the two international church leaders expressed "shock and dismay" at the increasing restrictions on human rights and civil and religious liberties in the Republic of Korea. They noted that the World Alliance had followed developments for more than a year as it affects citizens, including members of the two Presbyterian churches in Korea which are members of the Alliance.

The statement calls attention to the news that prison sentences of from ten to 15 years have been meted out to six ministers and evangelists for expressing their belief that Korean citizens should be free to discuss the recently "imposed" constitution, criticism of which is forbidden under a presidential emergency decree promulgated on January 8, 1974.

Similar sentences have been imposed on seven medical students at the church-related Yonsie University, on a well-known human rights leader and two opposition political leaders, the statement points

out. More than 100 students, a goodly number of writers and more than a dozen ministers have been taken into custody and interrogated. In a number of cases, Mr. Thompson said, "questioning has been excessively long and brutality has been used."

In view of these developments, Mr. Thompson said, "Christians from around the world call upon President Chung Hee Park and the leaders of the government of the Republic of Korea to commute the sentences of those imprisoned under the Emergency Decree, to release those under detention awaiting prosecution and to take constructive steps to unite all citizens under a true Korean style of democracy."

## Saturday services

Church of Scotland congregations on the continent of Europe are having to improvise special arrangements to cope with the effects of the fuel shortage, especially in countries where there is a ban on Sunday driving.

Although in some parts of Europe, such as West Germany, the Sunday driving ban is said to have led to higher church attendances where local parishes are compact, it has seriously affected expatriate congregations and minority groups.

In Brussels, for example, the Church of Scotland congregation has had to give up Sunday services altogether. Members are drawn from a wide suburban area around Brussels and their kirk in the Chaussee de Vleurgat is some distance from the city centre.

To meet the emergency the Brussels congregation—which includes many Americans as well as Scots and others from the Common Market and N.A.T.O. headquarters—is worshipping at 5 p.m. on Saturday afternoons.

By worshipping on Saturdays the Brussels Kirk also hopes to maintain the vigour of its Sunday School and Christian education program during the oil crisis. The minister, the Rev. Alistair Macleod, says that from 60 to 70 young people are involved in this.

## Togetherness in India

Representatives of Protestant, Roman Catholic and Orthodox seminaries, colleges and faculties in India have approved the formation of a joint association of all Christian theological institutions. A meeting chaired by Dr. Russell Chandran, leader of United Theological College in Bangalore, said such an association might be a first step towards a national theological university.

An ad hoc committee was constituted to draw up plans for the association and secure approval from higher ecclesiastical authorities.

---

## New Life

*Spring,  
on tiptoe,  
as the sun's soft rays  
timidly peek through  
weighted black clouds,  
turning bare branches  
touched with rain,  
into sparkling jewels.*

*New life,  
as the old earth awakens  
and sends forth foliage  
in tinted tones  
of delicate green.*

*And he  
whom the earth gave  
in limitless offering  
to race of man  
offers them also  
awakening.  
A coming to life,  
and joyous peace.  
Deep satisfaction.  
Love secure.*

*So that  
in growth upspringing  
the creature man  
may share  
in God's new being.  
And live his life  
upon God's earth  
in joy unending.*

—Valerie M. Dunn

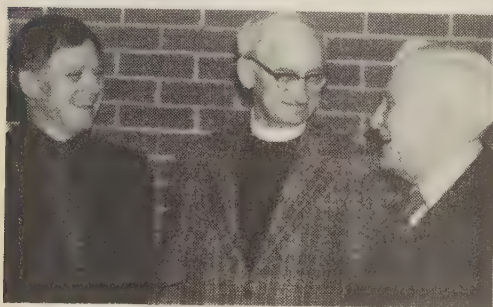


## Bursaries for students

To commemorate the centennial of The Presbyterian Church in Canada the congregation of St. Andrew's Church, Welland, Ont., decided at its annual meeting to set up a bursary fund. It will aid needy special course students attending either Knox College or The Presbyterian College.

It will provide \$1,000 a year for this purpose, and certain conditions must be met, including a visit of one of the students each year to the congregation.

It will be known as the St. Andrew's Centennial Student Bursary Fund, and originates from a generous bequest to the congregation from the Fortner Trust.



ON A VISIT to Presbyterian institutions in Metro Toronto, the moderator of General Assembly, Dr. A. H. Johnston, centre, is shown at Fernie House, a therapeutic group home for boys. At left is the director, Bill Leslie, at right board chairman George Fernie.

## \$1.5 million for Africa

The World Council of Churches has announced an appeal to member churches and their related agencies for \$1.5 million to be used in programs of assistance for drought victims in Africa. The Rev. Graeme Jackson, acting director of the commission on inter-church aid, refugee and world service, said the disaster has spread right across the Sahelian belt "from the Atlantic to the Red Sea."

The new appeal covers 1974 needs in the drought-affected countries and replaces an earlier call for funds sent out last September for emergency programs and long-term projects in the Sahelian zone. More than \$1 million received in response to that appeal has been used in the Sahel and Ethiopia. But now reports from Sudan, Kenya, Algeria, Pogo, Dahomey, Nigeria and Cameroun, indicate the disaster belt is in fact much wider.

Church programs have started to feed people in the famine-ravaged areas of Ethiopia and to arrange for the adoption of children left orphaned as a result of the disaster. In Sudan, plans are being made for an emergency feeding program in Bahr el Ghazal Province, and in Kenya the National Christian Council will provide assis-

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For complete information write:

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tance in the northern part of that country and Masai land.

## YOUTH

### Tongue in cheek

A Presbyterian minister in California reported to *Monday Morning*, a magazine for ministers, that the following notice of an annual congregational meeting appeared in the bulletin of a *former* church:

"The traditional meeting of the usual group will gather in the same place at the accustomed time when we will discuss the annual events and our normal business if this all proves to be convenient and the way we have always done things."

### African Famine Relief

Funds totalling \$75,700 have been forwarded since last fall for emergency famine relief in Upper Volta, Niger and Ethiopia by Christian Children's Fund of Canada. 75% is designated for emergency food and medical supplies and the remainder for well-drilling and irrigation.

Frank Whilsmith, national director for CCFund, states that these are special grants over and above the regular child-sponsorship allocations and were forwarded without deduction. Handling and administration costs are absorbed in the regular sponsorship program (at present more than 170,000 children in 56 countries).



YOUTH AT EDMONTON Presbytery rally at supper in Dayspring Church.

### Education project

Forty-two young people spent the weekend at Dayspring Church, Edmonton, Alberta, in February at the annual presbytery rally for youth in Grades 7 and 8.

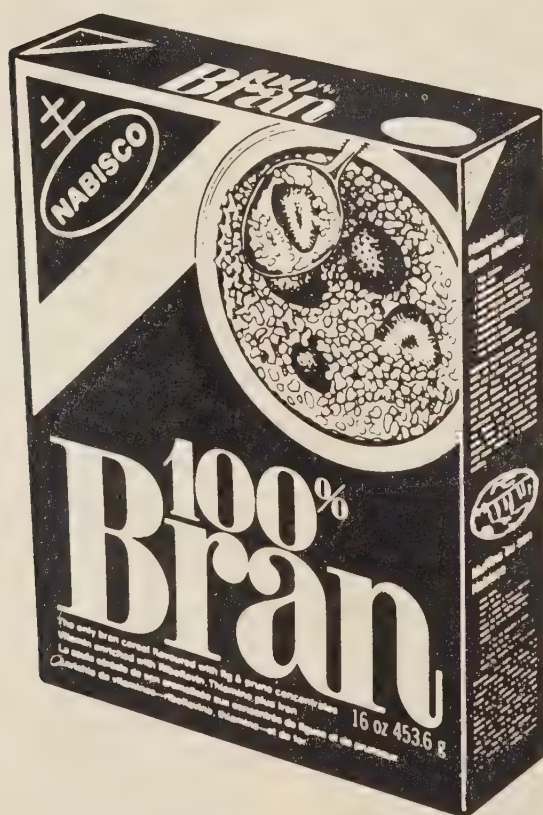
The unit of study covered was on the

Covenant, and was enriched by a visit to a synagogue service, a Passover meal at the church, and a Communion service.

The young people slept in the church hall in sleeping bags, and ate their meals in the church lounge.

The leader was the Rev. David Paterson of Lloydminster. The Rev. Noel Gordon and Al Davis made the local arrangements, assisted by a number of volunteers.

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# SEE/HEAR

## Let the Bible Live

Why do so many congregations act as if the minister is the only one who can read? Why do those who read scripture read it as if it were dull, dismal, dreary? Why are we afraid to use more than one voice in a reading? Why don't we read from more than one location in the church building? Why don't we read with music as a background? Why don't we use music and drama to illustrate scripture readings?

Some people object that this would disturb someone. Well, why not? A worship service is not to be the equivalent of sleeping-in in the morning. We should expect to be awakened by good news that calls us to new values. If the Bible is not read with clarity and conviction, if it is not read in such a way that it grabs the imagination, it should not be read at all.

One of the worst responses to the oral reading of scripture is for everyone in a congregation to be reading on his own. Either the congregation should read the passage individually and silently or people should leave their Bibles at home and listen to what is being proclaimed. Pew Bibles are a mistake unless they are only used for responsive or unison readings.

How do we break the habits of many years? Practical examples of how to pres-

ent most of the verses from the four Gospels and Acts in a variety of ways are available in *Let the Bible Live* by Peter White, published in paperback by Galliard. The book is cross-referenced for scripture, readings, prayer and music.

Give one to your minister and suggest he share it with the session or worship committee. (Ministers should ignore this possibility and promptly order their own. Better to have two than none at all).

## Worship Guidelines

Most of the new books written about worship are either practical here-is-how-you-do-it-now-get-going books devoid of theory or so highly theoretical they lack appeal to those who are most interested in liturgical renewal. A happy exception is Michael Taylor's *Variations on A Theme*, published by Galliard. Historical and theological reflection are presented with up to the minute illustrations. Taylor attempts to write "for everyday Christians who want to reform the liturgy."

A strong case for joyful Communion is made. The possibilities and limitations, history and influences of church buildings are considered. The significant differences between Western and Eastern rites are discussed. Congregational participation in worship or what Taylor calls "all-join-in" is presented as normative for worship.

Taylor suggests that wide range of ex-

periences (multi-media worship) moves us back to the pre-reformation or pre-Gutenberg time, but warns that the Christian life — as the Reformation shows — also needs words or cognitive elements. Interesting and wise words about relevance and irrelevance conclude the book.

## Photographs & Posters

Recently I bought a couple of delightful books for gifts. Both were poster-books — books that could be kept together in their spiral bindings or divided into posters.

*Celebrate the Seasons* is a collection of beautiful photographs matched with pertinent quotations. *Yesterday, Today, Tomorrow* is a collection of contemporary paintings and is also matched with succinct quotations. The poster-books are \$4.95 each and are part of a larger series published by St. Mary's College Press.

## Love is the word

A new record from Galliard (#GAL 4023) bearing this title includes four quite singable hymns, "Power of the Sea," "Love Is the Word," "Take the Bread" and "Body of Christ." Sheet music is also available from Galliard for all selections. The artist is Ken Okines with Charisma. A delightful album well worth checking out.

—L. E. Siverns

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The Chairman, Dean Search Committee,  
3473 University Street, Montreal, H3A 2A8.

## PERSONALS

The moderator of the 99th General Assembly, *Rev. Dr. Agnew H. Johnston*, was in Fort Erie, Ont., on Feb. 24 for the dedication of the new St. Andrew's-Knox Church. The previous building was destroyed by fire.

The *Rev. Homer W. McAvoy* of St. Andrew's Church, Aurora, Ont., will receive a Ph.D. degree from New College, Edinburgh on July 11, having completed the required course in Old Testament studies.

*Mrs. Zernie Metcalf* was honoured by the Ladies Aid of St. Andrew's Church, Innisfail, Alta., in recognition of more than 26 years as treasurer.

The *Rev. W.J. McKeown*, minister of Drummond Hill Church, Niagara Falls, Ont., for 23 years, has been named minister emeritus by that congregation.

The *Rev. Wilfred A. MacLeod* resigned from the pastorate of St. John Church, Hamilton, Ont., in February. He is residing in Hamilton.

The L.W. Anderson lectures were given at the Presbyterian College, Montreal, in February by *Prof. George S. Hendry* of Princeton Theological Seminary on the theme "Theology of Nature."

The *Rev. H. Glen Davis* has been invited to participate in a Japan Congress on Evangelism in June. It will meet in Kyoto, and the 1,300 delegates have been chosen by the Japan Evangelical Association.



## Celebrate with music!

This competition to promote the celebration of our centennial year is now well under way. Entries are being received from all parts of Canada. Remember, deadline for entries is April 30, 1974. For further details or entry forms, write the *Rev. Terry Samuel*, 271 Centre St., Thornhill, Ont.

## Centennial tours

Amongst those hosting the centennial bus tours of eastern and western Canada will be *Rev. Dr. D.T. Evans*, *Rev. Dr. John A. Johnston*, *Rev. Fred Rennie* and *Rev. Dr. Donald C. MacDonald*.

Sponsored by the centennial committee and the committee on history of The Presbyterian Church in Canada, the tours will use tape cassettes to relate local church history.

It has been confirmed that the tour of Western Canada will include a ferry sailing of 20 hours from Kelcey on northern Vancouver Island to Prince Rupert.

Full details were given on page 23 of the March Record.



**Q** What is a task force?

**A** This phrase, to my mind, is simply some "in" talk of our days. A task force is a committee. We no longer, in many quarters, speak of janitors, but of custodians; not of garbage-men, but of sanitary experts; not of dog-catchers, but of canine control officers; not of secretaries, but of consultants; not of managers, but executive-directors; and of vice-presidents in charge of something or other. I suppose that to say one is a member of a task force contributes to one's sense of importance. We seem to be reflecting the bureaucratic tendencies of our times, a dangerous development in Canadian Presbyterianism. Our eagerness at times to adopt current terminology is pathetic. However, if the job is decently done I am not going to squawk too loudly about the label worn by the person doing the job.

**Q** Why does not our church discreetly publish a list of the eminent people who are of The Presbyterian Church in Canada?

**A** Modesty, m'am, little more than modesty.

**Q** What are the powers and duties of the board of trustees in a congregation?

**A** See Section 149 of the Book of Forms. There is no such thing as a board of trustees, although many congregations call them that. They are just individuals who may, for convenience, have a chairman, secretary and treasurer. They are invariably people of seniority, prestige and eminence in the congregation, but they are not a super-body with powers of veto. They have no authority—repeat, no authority—except that which is given them by the congregation. They are the silent, signing hands of the congregation.

There are sundry involvements concerning property in our provinces, and in certain deeds the phrase, board of trustees, appears. I have given above the basic facts. All questions concerning trustees should be directed to the clerks of

Assembly who receive many letters on this subject. In some cases, where civil law is involved, reference is made to our counsel general.

**Q** In the story of Mary and Martha, and Martha's being "cumbered about much serving," what is the "one thing needful" to which Jesus referred in St. Luke 10:42?

**A** In one of my Bible classes, when this story was studied, one of the girls broke out with, "I don't care what the Bible says. I think it was real mean of Mary not to help Martha." I suspect her honest remarks are secretly shared by thousands of women.

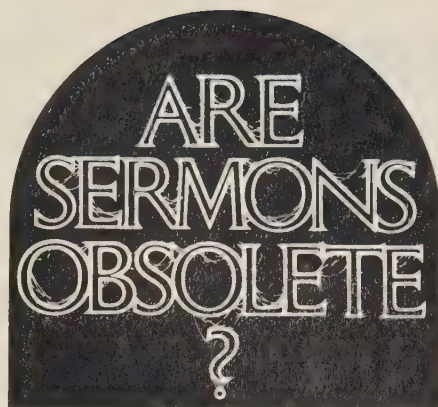
The "one thing needful" refers to the meal. Jesus didn't want a banquet; he didn't want a fuss made, but it was made and Martha drove herself to frustration. She just wouldn't serve a simple meal to such a guest.

The Marthas of the church are legion, and the men, who don't wish their hostesses to fuss unduly, are also legion—but the Marthas always win. I have unfailingly remarked to the hostess who is providing the meal when I am an anniversary preacher, or whatever the occasion may be, "Now, don't fuss about dinner." But she always does. I'd settle at any time for some crusty bread, some cheddar cheese, and a cup of tea. However, the dinner is always a grand one, and I remember my mother's dictum, "If you wish to praise the cook, just pass along your plate for a second helping." Of course, I always compliment the cook.

When it comes to entertaining a visiting preacher, or getting ready for a congregational supper, Presbyterian women are fabulous cooks. They would rate four stars in any gourmet's directory of fine eating. We men are beneficiaries thereof and know it is useless to murmur a rebuke.

But it is a sad thought that so many in the world do not have the one thing needful.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



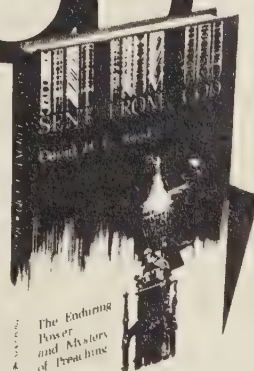
David H. C.

Read recognizes the need to re-establish preaching as the central part of church activity. Writing for clergy and laity who would like an inside view of preaching and an idea of what to expect from the sermon, Dr. Read reawakens confidence in and enthusiasm for preaching in the church today. He helps the reader recognize that a sermon—even a poor sermon—might be the means of glimpsing the realm of the Spirit for which man hungers.

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## More from the Laity by Sheila Cochran, Milverton, Ont.

I HAVE OFTEN been asked what I thought about *The Record*. My answer is rather mixed. It is a means of educating each person in every one of our congregations about the mission of the church throughout the world. It tells something of what is going on both at home and overseas. The articles are informative and thought-provoking. They can be used in study groups and in worship services, or for more informal discussion. Such use can help us all to become more aware of the implications of Christ's command to be his witnesses.

The fast pace of our world frequently leaves little time for keeping in touch with friends throughout the church at home and overseas. For me, *The Record* serves the purpose of being our church family's newsletter. Of course there are those who say that they have never seen a picture of anyone they know. Yet, we will never get to know our church family if we keep looking at the four walls of our own little building! To become so ingrown would be to lose whatever measure of missionary zeal we already have. *The Record* helps me to know others in our church: what they are doing and how God is working in and through them. *The Record* is indeed educational.

Thank God that *The Record* can even show the world that we Presbyterians *can* laugh at ourselves! *The Record* is also informative. There is room for im-

provement. It *could* be better if we lay people would take more pride in this, our church magazine, and contribute to it! No one said that ordained preachers have all the wisdom or zeal for Christ and his church! We could also stand a bit more freedom to disagree. Surely we are not all "tarred with the same brush"!



## Thanks for The Record by Duncan MacVicar, Saint John, N.B.

TO ALL of us, both young and old, men and women, now and then comes the real struggle of life. It is not for bread or clothing or riches, but for ideals, for truth, for purity. Each month into this higher struggle comes a magazine, *The Presbyterian Record*. For years which I can't begin to number, *The Record* has been in our home.

In its pages one finds a variety of subjects, the inspiring stories of men and women from Africa to Canada, from India to China. *The Record* takes one to different parts of the world and brings to us news, local and far away. Then there are its personals, its Church Cameos, its letters, its comments on the whole church, on Christian mission in the world. *The Record* is one of the best magazines printed today, it carries on a real ministry of outreach and nurture within the framework of the gospel. You'll be making a mistake if you lay it aside without reading it. To all who labour to compile and produce this magazine I say with a grateful heart, thank you.

human life.

We express and experience our beliefs, although often not very obviously, through the actions and events of life, in our work, our recreational pursuits, our political activism, and even our friendships.

### *Fulfillment through Christ*

Worship is not merely a relatively passive occurrence, but a questioning, challenging, dedication, and a delightful celebration of Christ. Worship is the central factor which blends and merges together our responses to the first three challenges into a greater covenant with God. This is the adventure and business that we have joined as partners.

### *The sharing of food*

We must respect and understand the feelings and concerns that many people have about church money, worship services, and Communion. However, our Lord Jesus Christ, who rejects the misconception of love as a relatively passive emotion and who loves those of all beliefs, demands action from us, and those we might offend will agree that we must follow him. We advocate ecumenicity and the brotherhood of mankind with speeches and with what often seem like half-hearted actions.

Have we the courage to share our money, our Eucharist, and ourselves, with other Christians, children, agnostics, and atheists, without questioning and challenging them? Without faith and trust in humanity there can be very little belief in God and Jesus Christ.

### *Growing in sunlight*

There is talk of "renewal" of the faith, which means re-creation, restoration, but also transformation and changing. One of the crucial elements of Christianity is the growing, the developing towards the future by dealing with the immediate concerns and issues of the day.

The churches, even more than Christians, need renewal. They must open their doors, go out into the sunlight, and live.

### *Reformation*

Our churches are in constant crisis of one kind or another which can be resolved through radical changes in our attitudes and approaches towards our faith. The whole concept of corporate Christianity has come under attack not only from those who reject religion, but also those who want a more individual faith, and those who are dissatisfied with the present set-up. Amid the rising evils of our times, and the sorted confusion of social ferment and change, the churches have become quite strange institutions.

There should be more vigorous, personal, intimate worship services, and firm social action, based upon the problems and concerns of our Christians. The greatest challenge that faces the contemporary church is its people. ★

### A youth viewpoint:

## The challenge to Christians today

By Douglas Moore

### *Belief in the existence and nature of God*

■ Questions and challenges are so basic in Christianity that much uncertainty can be expected. Most of our activities, our work, our friendships, do not seem to be an expression or reflection of our beliefs in any special way. This is why we all must at some time face the temptation to try to prove or define the existence and nature of God.

We need the insight to perceive and realize God's presence and involvement in all elements of society and our daily lives. By the very nature of Christianity, the

question of God is one which we are forced to answer ourselves, and then we must do something about it.

### *Wisdom, understanding and knowledge*

Proverbs 24:3-4 tells us that, "By wisdom a house is built, by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches." The house within which we must live is our faith.

There is no yardstick for our Christianity, only the guidance of the Bible and the experience of a multitude of people.

### *Beliefs expressed through the actions and events of life*

The spirit of Christ is found in people, both their togetherness and their solitude, in the sadness and emptiness, and in the love and the full creative potential of



## THE HOLY LAND

*I visited the Holy Land,  
For me a life-long dream,  
The places history records  
All these my eyes have seen.  
I saw the place where Christ was born  
The town of Bethlehem,  
I saw the walled-in city  
And the new Jerusalem.*

*I saw the river Jordan  
Where John baptized our Lord,  
Gethesemane where Jesus prayed  
And Peter drew his sword.  
I saw the place where Jesus stood  
In Pilate's Judgment Hall  
I saw the Mosque of Omar  
And the famous Wailing Wall.*

*I saw the narrow winding street  
Via Dolorosa road,  
Where Jesus carried his own cross  
And fell beneath its load.  
I saw the place Golgotha  
With its forboding gloom  
And near the very base of it  
I saw the Garden Tomb.*

*I saw the grave of Lazarus  
In quaint old Bethany,  
The city of Tiberias  
On the shores of Galilee.  
I saw the Mount of Olives  
Where Jesus bade farewell,  
I drank the pure sweet water  
That came from Jacob's Well.*

*It seems I've lived two thousand years  
Back in the dark dim past,  
I never shall forget those scenes  
As long as memory lasts.  
And now it all seems like a dream  
And hard to understand,  
Why I at last was privileged  
To see the Holy Land.*

— FRANK WILBEE,  
White Rock, B.C.

### BUDGET RECEIPTS

Receipts from congregations for the General Assembly's budget amounted to \$98,687 on February 28, as compared to \$96,370 at the same date last year.

For mission work the W.M.S. (W.D.) contributed \$57,000, and the W.M.S. (E.D.) forwarded \$8,000 in that period.

### OUR DEADLINE

*Letters and other material must reach The Record before the first of the month preceding the date of publication.*

April, 1974

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AT A MINI-CONFERENCE sponsored by the Hamilton Council of Presbyterian Men, the Rev. Alex McCombie gave three addresses on "Freedom in the Spirit."



#### PM PERSONALITY

Hugh Allan McPherson, newly elected president of the Niagara Presbytery men's work committee, is our PM personality this month. Born in Fort William, Ontario, now known as Thunder Bay, he moved to Thor-

old where he acquired his education. Hugh is employed in the accounting section of the Ontario Paper Company in Thorold. He is now in his 46th year of service, which includes four years overseas in World War II with the Royal Canadian Corps of Signals, where he served in four theatres of war, Italy, Africa, France and Holland—a fine record.

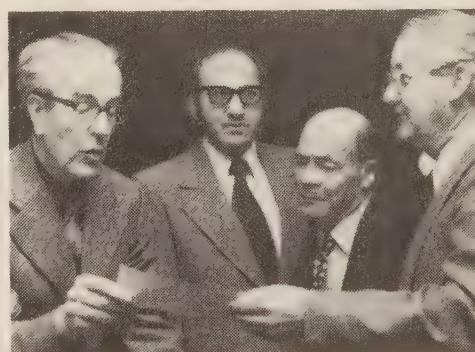
Hugh and his wife, Marjorie, have two sons, David, 20, and Ross, 19. He is a member of St. Andrew's, Thorold, where he is an elder and has served in the past 25 years as church school superintendent. In addition to being an active member of his congregation and the PM movement, he is a member of the Canadian Legion and is involved in minor sports. In all of his involvement he still finds time for recreation such as golf, bowling and gardening.

### Niagara rally

The general secretary of the board of congregational life, Rev. W. L. Young, will be the speaker at the spring rally of Niagara Presbytery on May 1 in the Hungarian Church, Welland, Ont.



AT THE OTTAWA Presbytery men's work meeting, from left, Warren Perkins, Gordon Young, Merton Glenn and Rev. William Knox.



THE RETIRING DIRECTOR of Presbyterian Men, Roy Hamilton (left), is shown at a workshop in Glengarry Presbytery with his successor, Gordon Young, the secretary of the Glengarry PM council, Arthur Phillips, and Rev. Wallace MacKinnon of Ingleside.

#### PRIME PEOPLE, by Ivan Bernard Robson

Here is a book of poems that will grasp the imagination of any person even remotely interested in the uniqueness of the Canadian Indian. It is a serious effort to portray the work, the heart and spirit of our native people.

Ivan Bernard Robson is well known to many Presbyterians because of his work with Canada's "prime people," especially in the Kenora area. Having lived and worked long with the Indian and having come to understand his ways, he is in a preferred position to share with us the knowledge he has gained. Written in a unique poetic style, his vehicle purveys a rhythm through which one can almost sense as a background the drumbeat and the song of the native dance. The idiom at first may prove distracting but a closer acquaintance with the substance permits the wholeness of each thought to emerge. Each "reading", as the author calls them, is aptly illustrated by Robson, who is also an artist. His little book (61 pages), because of its relevance to the social problems of our day, deserves to be read and re-read until we grasp the entire significance of each chapter. (A Lyceum Book, Carlton Press, \$3.50)

Malcolm S. McLean

#### THE LIVING BIBLE, Holman Illustrated Edition

Beautiful little full-colour drawings, 550 of them, plus 53 small maps and charts, illuminate this lovely edition of *The Living Bible*. The drawings are scattered through the text, in close proximity to the verses to which they refer. And the type is large and easily read. The perfect gift for young and old, especially useful to a church school teacher or group leader. (Welch, \$12.95)

#### THE GILBERT AND SULLIVAN COMPANION,

by Leslie Ayre

Do you enjoy the delightful Gilbert and Sullivan operas, and would like to know more about them? Then this is the book for you. A miscellany of questions are answered, including some of Gilbert's puzzling allusions, and facts such as the theatre in which HMS Pinafore was first performed. The material is arranged alphabetically, including plot summaries and some full texts of the main portions. This book is probably most useful to the beginner, the G and S buff of many years standing may find it a little basic. If you are looking for complete texts of the operas you won't find them here. The best source of these is a MacMillan



Company of Canada paperback called *The Savoy Operas* which includes every word of all productions. (Dodd, Mead, \$15)

## GUIDE BOOK FOR THE NEW CHRISTIAN, *Pete Funk*

This is the kind of book you could put into the hands of a new Christian or a candidate for confirmation. Although the authors tend to see things in rather old-fashioned black and white terms they also introduce the reader to subjects usually not discussed in books for new Christians. There are sections on "Love, Marriage and Sex" (note the order), "Divine Healing," "Living in Community" and a chapter briefly describing and evaluating the books the authors feel are most helpful in six categories—prayer and meditation; mysticism and spiritual guidance; healing; theology; history; biography and novels. In the books they suggest and in what they say, the authors show commendable respect for the best from every shade of theological thought. The well-balanced book is worth getting for yourself as well as for young Christians! (Fitzhenry and Whiteside, \$5.20)

*Zander Dunn*

## For Children

**STEPKA AND THE MAGIC FIRE**, by *Dorothy Van Woerkom*

This beautifully illustrated book is a Russian Easter legend retold, a different sort of book for children. The art is by Dhimitri Zonia, who was so caught up by the story that he illustrated a book for the first time. (Concordia, \$3.95)

**THE TRULY REMARKABLE DAY**, by *Carol Greene*

The transformation from caterpillar to butterfly changed the whole world for Aggie, and the two children whom she visited. A story for young ones, delightfully illustrated in colour by Gordon Willman. (Concordia, \$3.95)

## DEATHS

*BRIEF OBITUARIES of church leaders or active members will be published here only if the information is received within two weeks of the date of death.*

Black, Mrs. Charlotte, 87, member of Willing Workers, of Old St. Andrew's, Colborne, Ont., Jan. 18.

Brown, George, elder and educationist, Knox Crescent and Kensington Church, Montreal, Que., Jan. 15.

Crichton, Robert A., 70, former international consultant and trade mission leader for the Ontario government, elder, Morningside Church, Toronto, Feb. 14.

Crosier, Harold, 58, elder, St. John Church, Hamilton, Ont., Feb. 4.

Crumb, Lola Gertrude, 65, historian and former church secretary, South Gate Church, Hamilton,

Ont., Feb. 7.

Cunningham, George B., senior elder, father of Rev. George Cunningham, Mrs. (Rev.) Grant Muir, and the late Rev. Tom Cunningham, Orillia Church, Ont., Feb. 23.

Dow, Mrs. K.R., life member W.M.S., Osgoode Church, Vernon, Ont., Feb. 12.

Elliott, William, 83, elder, South Gate Church, Hamilton, Ont., Feb. 21.

Goodman, Thomas, 91, elder and former session clerk, Kydd Memorial Church, Montreal, Que., Feb. 6.

Jamieson, Alex. J., 80, former elder of Ephraim Scott Church, Montreal, later a member of Westminster Church, Smiths Falls, Ont., Jan. 2.

Miller, Mrs. James Black, 95, widow of a Presbyterian minister with whom she served in China, and after 1918 in Western Canada, life

member, W.M.S., member, St. Columba Church, Belleville, Ont., Jan. 12.

Moore, Mrs. Jennie, St. Andrew's Church, Victoria, B.C., Jan. 11.

Nichol, Ernest, elder and Record secretary, Chalmers Church, Toronto, Jan. 23.

Patison, John, 88, member Knox Crescent and Kensington Church, Montreal, Que., Feb. 3.

Pullin, Mrs. Andrew R., life member of W.M.S., Sheffield Church, Ont., Jan. 27.

Scott, Mrs. Herbert, 91, wife of Rev. H.J. Scott, member of West St. Andrew's Church, St. Catharines, Ont., Jan. 21.

Scott, John, 97, elder, publisher and editor *Whitehead Herald* for 55 years, Knox Church, Whitewood, Sask., Jan. 1.

Waller, Miss Harriet A., 100, senior member of St. Andrew's Church, Kingston, Ont., Jan. 24.

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STEPHEN BOONE, former pupil of Mrs. Roy Donaldson, presents a Bible to mark her retirement after many years as church school teacher in St. Paul's Church, Hawkesbury, Ont. At left is another teacher, Mrs. David Wilding, and at right an elder, S. G. Perry.



MRS. W. SCOTT FIFE, for 20 years a Sunday school teacher in St. Andrew's Church, Hastings, Ont., is shown receiving a certificate of appreciation and a book, presented by Glenn Cooper, student minister.

## CAMEOS

In *St. Andrew's Church, Lunenburg, N.S.*, a bronze plaque was unveiled in memory of the late Senator John James Kinley. It was presented by his grandchildren, Janet, Paula, Peter, Edward and Shona. Senator Kinley served Lunenburg over a long lifetime as mayor, member of the Legislative Assembly, and member of Parliament. He was a trustee of St. Andrew's Church.

A plaque and a duplicating machine were dedicated by Rev. T. J. Kinney in *St. Paul's Church, Port Hope, Ont.*, in memory of Mr. and Mrs. John M. Scott. Mr. Scott was an elder and representative to presbytery.

### Anniversaries

100th—Erskine, Ottawa, Ont., Feb. 24, (Rev. C. Sheldon Hastings).

47th—Knox, Campbellton, N.B., Feb. 17, (Rev. Murray Graham).

## LETTERS (Cont'd from page 8)

urgency and sought to spare those who were unmarried from the emotional ties of family life... Should professing Christians continue then to attack on a superficial level, or should Paul's letters be reread in depth with unreserved love—the love asked of us by Jesus and practiced by Paul, to his death?

*Mrs. Evelyn Ball, Ottawa, Ont.*

## Dr. Thomas Chalmers

I want to thank Dr. Smith for his thought-provoking article, "Should Today's Christians be Prophets?". He has made his point, that Christians ought to—the question which remains is "How to begin?" Quite correctly, his article stressed the centrality of the call to righteousness and holiness in the prophets' preaching. Let us recognize then, that Israel's prophets would not have dared to open their mouths in rebuke had not they themselves been godly men. Dare we speak in rebuke today without setting our own houses in order—without first sweeping our own doorsteps? And when we recognize this problem, we must resolve it rather than using our personal inconsistency and sin as an excuse for silence...

Dr. Smith is on less solid ground, however, when he attempts to portray Dr. Thomas Chalmers, the Scottish worthy, as a prime target for the scorn of Karl Marx. The context from which Dr. Smith has excerpted *this morsel*, "we leave to others the passions and politics of this world" (*New College—A Centenary History*, Oliver and Boyd, 1946, p. 3) is a paragraph where Dr. Chalmers has just been speaking of what will be *included* in the curriculum. He says "in time, the lessons of general science may or may not be delivered." Well then, what will be central at New College? Chalmers says, "from the very outset there will be the lessons of that higher wisdom which is often hid from the wise and prudent and revealed unto babes." Will we fault Dr. Chalmers for his concern that the meat and drink of New College will be biblical revelations? His subsequent desire to "leave to others passions and politics," though I admit ripe for misunderstanding, is actually an affirmation that dynamic biblical Christianity will be the particular obsession of New College, *even though* other disciplines were quite worthy of study (Chalmers himself was a renowned mathematician).

That Chalmers was not so set on heaven

as to be no good to this world is amply substantiated by his biographers. How many readers of *The Record* will know that Chalmers, an outspoken Tory, debated publicly in favour of Roman Catholic emancipation, lobbied for the repeal of the notorious Corn Laws which were contributing to the starvation of the poor, and was active in schemes to help the disadvantaged to emigrate to other more promising parts of the Empire? How many readers know that under Chalmers' guidance, the Tron district of Glasgow had an efficient and rehabilitating method of poor-relief that was the envy of all Scotland? Chalmers might well take a poke at the "politics of this world"! The government, though responsible for church construction, had built only 62 churches in the 18th century while Scotland's population had more than doubled! When the government failed to respond, Chalmers acted by raising 250,000 pounds for the construction of 220 new churches. Was not Chalmers an activist in championing the responsibility of Christ's church solely to its supreme head and not to government, with power vested in the communicant members rather than wealthy patrons?...

Prophets needed today? Hear Chalmers! "There are times which call for the intrepidity of an old prophet; and whether dealing with the high or low, it should be alike fearlessly and alike freely with both. The poor, on the one hand must be told they do very ill; but not without telling the rich, on the other, that they have done much worse!"

Another example that Chalmers will have to be found to exemplify the 19th century church's loss of her divine anger.

*Ken J. Stewart, Vancouver, B.C.*

## Need for renewal

The meditation by D. Glenn Campbell in the February *Record* was meaningful and deserves more comment. "Ye shall receive more power after that the Holy Spirit is come upon you," Acts 1:8.

Perhaps we in the church do not realize the real magnitude and depths of this power which descends on those who are "chosen of the Lord." If we have never wrestled with the Spirit, or stood before the Lord and honestly said—take me, use me—then we are really in no position to even sense this power.

The real issue is I feel—how deep does our church membership go? And right there is the root of the so-called energy crisis. In Mark 4: 35-41 Jesus directed his energy first to the cause of the problem and then to the result. He stilled the storm and then reassured the disciples. Their



faith was weak because they believed not in him but of him. So must we also go back to the cause of the problem in the church today.

It's easy to attend church regularly, support it financially and even to work faithfully in the various organizations, but to miss the gospel message. Church work can and does fulfill many of the human desires which would otherwise find an outlet in the various community organizations, with the difference being that the work is being done "to the glory of God." Real Christian service has to go way beyond this, for in Christ's service we are doing these things because God has called us to do them, and not because of the personal sense of satisfaction which we gain by doing them. The sense of satisfaction will follow in the knowing that we do his will. In other words, the service is done through the grace of God and not just to his glory...

It's the easiest thing in the world to leave a service of worship on Sunday morning and think no more about what has been said, sung, or done. Those outside the church see us as hypocrites, and how right they often are. The really sad part is that we within the church often cannot see our real fault which is our lack of personal grounding in Jesus Christ...

As we step into our centennial year may there be a real sense of renewal and rededication in our church that we may go forward with a genuine sense of purpose to do that which he would have us do. The church of Christ and the people of Christ cannot possibly know the power of Christ until they are in him and not merely of him.

Mrs. Margaret Beale, Brockville, Ont.

## Christians beware!

The charismatic movement can no longer be ignored, for it leaves its devastating mark. I have read many books which this movement pushes. All contain half truths, very dangerous, worse than an outright lie. How sad and grievous to Jesus Christ our Lord and Saviour, to see people brought to Christ, then instructed in man's way how to pray. These poor dears do not know that when the heart's door is open satan can slip in. This is what he does and takes the place prepared by Jesus Christ, he can do this because this movement practises hypnotism both by group and individuals. When our minds are blind and our ears deaf, satan can lead in this dark time in our lives.

I would like to warn anyone, who like myself could be drawn unsuspectingly into this movement. Personally I could not communicate and was never in the speaking in tongues group. Why? because I could not follow the leader.

Jesus Christ has led me over 50 years and to the scriptures I went. Re-reading all that he says, assuring me there is no other way, John 14:6.

I still hurt to see people transferring their love to a leader rather than to Jesus Christ. I believe the charismatic movement to be more dangerous than the Jehovah Witnesses. They come to your door, while the charismatic pushers get into the pulpits. Young men do not understand they are being drawn by the serpent, the devil. Beware of the wolf in sheep's clothing. Beware of the books that blind people. Search the scriptures, for in them you have eternal life...

Mrs. Dorothy E. Ward, Saskatoon, Sask.

## HYMN OF THE MONTH

### from the new Book of Praise

No. 544—High o'er the lonely hills

TIME TO put a little spring into our hymn-singing, and surely this hymn written by Jan Struther has the fresh breath of April in every verse.

The *raison d'être* for this poem is of unusual interest. To enable the editors of *Songs of Praise* to include Thomas H. Ingham's fine hymn tune, Dawn, in their hymnal, they asked Jan Struther to write Advent words which could be sung to it. One can scarcely imagine a happier marriage of lyrics and tune. The triple rhyming

"Gray wakes to green again;  
Beauty is seen again,  
Gold and serene again..."

adds new interest to this serene melody. The result is a beautiful hymn of quiet faith and radiant hope.

Although it was written for the Advent season we have included it in the morning section, where it will no doubt have frequent and effective usage.

Jan Struther, best known as the author of *Mrs. Miniver*, has written many hymns of fresh contemporary thought. Her other contribution to our *Book of Praise* is "Lord of all hopefulness," No. 420.

Lilian Forsyth

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# CALENDAR

## INDUCTIONS

Brown, Rev. Paul, Scotsburn charge, N.S., Jan. 31.  
Jones, Rev. Evan H., Hamilton, St. Andrew's, Ont., March 6.

## RECOGNITION

Rodger, Rev. Thomas A., Regina, St. Stephen's, Sask., Feb. 3.

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Oshawa, St. Paul's, Ont., Rev. W. J. S. McClure, 506 Byron St. S., Whitby.

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Toronto, Rogers Memorial, Ont., Dr. J. H. Williams, 17 Glenview Ave., Toronto M4R 1P5.

Toronto, Victoria-Royce, Ont., Rev. M. E. Burch, 38 Eastbourne Cr., Toronto M8V 1W8.

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## CONTRIBUTORS

*Letters for publication must be signed and should be limited to 200 words if possible.*

*Longer comments, up to 800 words, will be considered for the Pungent and Pertinent section of The Record and should be accompanied by a photo of the author.*

# READINGS

May 1 — Mark 10: 46-52  
May 2 — Mark 11: 1-11  
May 3 — Mark 11: 15-19  
May 4 — Mark 11: 27-33  
May 5 — Deuteronomy 5: 6-21  
May 6 — Deuteronomy 6: 16-25  
May 7 — Deuteronomy 8: 1-10  
May 8 — Deuteronomy 15: 1-11  
May 9 — Deuteronomy 8: 11-20  
May 10 — Deuteronomy 8: 7-14  
May 11 — Deuteronomy 5: 12-22  
May 12 — Ephesians 6: 1-10  
May 13 — Acts 1: 1-11  
May 14 — Luke 21: 25-33  
May 15 — John 20: 11-18  
May 16 — Mark 16: 1-8  
May 17 — Matthew 28: 1-10  
May 18 — John 21: 1-8  
May 19 — John 21: 9-16  
May 20 — John 21: 15-19  
May 21 — John 20: 24-31  
May 22 — Acts 1: 10-14  
May 23 — Luke 24: 13-31  
May 24 — Psalm 1  
May 25 — Psalm 121  
May 26 — Psalm 19  
May 27 — Psalm 42  
May 28 — Psalm 104: 1-13  
May 29 — Psalm 104: 14-23  
May 30 — Psalm 104: 24-35  
May 31 — Psalm 8



# The JOY

## that is Easter!



THE BRIGHT SPRING sun sent streamers of light through the arched windows of the big church. Familiar songs and hymns of Easter came from the great organ, as the organist practiced for the special services to be held the next day. At the chancel end of the long aisle a man and a boy moved busily to arrange the many potted plants across the front of the church.

"Is there one more pot of red tulips?" Mr. Philips called to Allen.

"Just a minute and I'll see if I can find one," Allen answered his father. "No,—yes, there is one! It's hiding behind all those lilies, but I think I can reach it!" He made his way carefully among the plants on the floor and without damaging a blossom, picked up the pot of red tulips and carried it to his father.

"That's wonderful," said Mr. Philips. "I just needed that one to finish the corner there by the organ. Let's walk up the aisle a way and see how it looks!"

Satisfied with the arrangement so far, Allen and his father began to sort the lilies for tall ones and short ones to mass around the pulpit.

"Here's a whole box of blue and white hyacinths!" exclaimed Allen as he discovered them at one side. "Where are we going to put those?"

"Are there enough to place them along the edge of the choir stalls?" asked his father.

Allen made a rapid count. "I think there are 25. That ought to be enough," he added, as he observed the area his father had suggested.

"We could even use a few of those white tulips with them if we need to," said his father, moving the tallest lilies into a central position before the pulpit.

"This is the best part of Easter," said Allen, helping to move another pot of lilies into place.

"Arranging the plants and making the church look just right for Easter?" his father asked.

"Yes," replied Allen. "Of course I like singing the special songs with the choir on Easter, but the best part of it all is doing this with you!"

"Then this is part of the joy of Easter, isn't it?" said his father. "Perhaps the flowers will help other people to feel greater joy at Easter too. Somehow they seem to be an important part of it."

"Dad?" asked Allen as he sat on one of the low steps of the chancel and watched his father complete the arrangement of the lilies.

"Yes," replied his father.

"Sometimes I wonder what Easter is really all about. Of course there are bunnies and baskets and eggs, and I know they aren't the important part of Easter. But I'm not quite sure why there is so much rejoicing at Easter. Everyone is happy at Christmas of course because of Jesus' birth. But why is there joy at his death? What is Easter really?"

His father came to sit beside him. "Would you understand if I said that Easter is really more than a day? It is something which happened to the close friends of Jesus, long ago. It is something which happens to people today. In the Bible there are at least four stories which describe the experience of Easter, one in each gospel."

"How do we know which one is true?" asked Allen.

"They are all stories explaining what happened to these people who had been with Jesus. After the events of Friday they had been frightened, discouraged and sad. Something changed them into fearless, courageous, joyous people. At first they wanted to run away; later they were ready to say that they were followers of Jesus and eager to spend the rest of their lives telling others about him. Although they knew their leader had been taken from them, they began to realize that in some way he was with them still. To discover that was of course a joyful experience. This was and is the experience of Easter and so we celebrate Easter as a day of joy. We are glad at Easter not because Jesus died, but because, as the anthems and hymns of Easter proclaim, 'He lives!' We rejoice as people have ever since those early followers of Jesus, because the spirit of Jesus has lived on and on. There was something about Jesus—his spirit, his love—that never died!" ★ —Source unknown.



# When *Faith* Is Important

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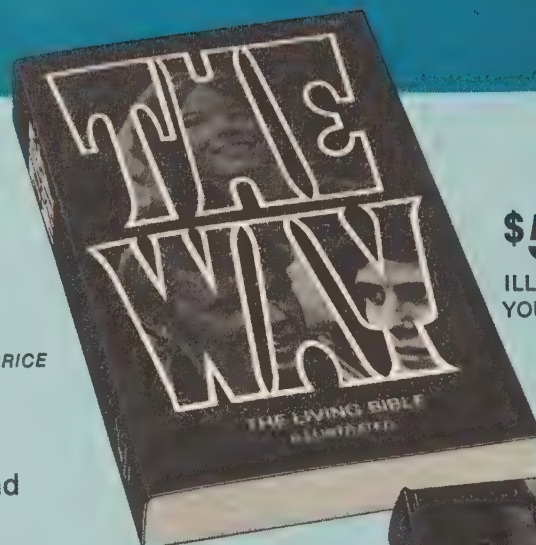
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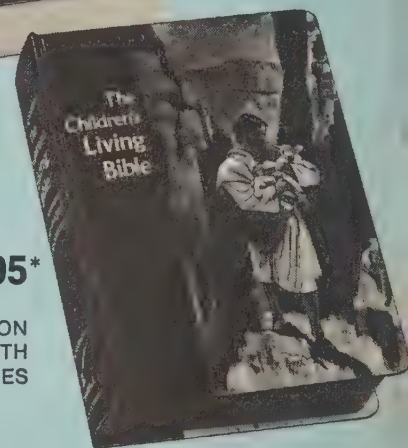
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PRESBYTERIAN

# RECORD

MAY, 1974



John Calvin, social revolutionary  
On Family Sunday, don't leave us out!  
Midweek church school can be fun!



# Midweek church school can be FUN!

by Jessie M. Horne

WITH THE help of Lydia Sutanto, a Ewart College student from Indonesia, Lara tries blow painting to express her feelings of sorrow and joy at the death and resurrection of Jesus.



A HUSH FELL upon a small group of people waiting in the auditorium of Glenview Church in Toronto. Various items of equipment for teaching filled the room—paints, mural paper, brushes, materials for dioramas, costumes for dramas, a record player and film projector, words to music neatly printed on the boards, teaching pictures, lemonade and cookies—all in readiness for the first session of Glenview's afternoon church school—GLEN-A.C.S.

The silence in the room was broken by the inevitable question we were all secretly asking ourselves—"Do you think anybody will come?" These words were hardly uttered when in through the double doors tumbled a motley crew of excited youngsters who immediately wanted to know—"What are we going to do?" and, "What's going to happen today?" We were to hear these same questions every session for each of the fall and spring terms!

Recently, while attending a grade 7 and 8 church school class

in Glenview, one of the pupils announced that her "little" brother and sister were bored in church school. "On Sundays they have to dress up and there's not time to do everything." When questioned if they were equally bored during Wednesday's GLEN-A.C.S., she said: "Oh, that's not church school—that's fun!"

Young children have literally raced into Glenview's auditorium on Wednesday afternoons because they can be themselves and they feel right at home whether they belong to Glenview or the surrounding community. Because most children head for food when they arrive home from school—this needed nourishment after a hard day in the classroom is readily available in Glenview's Groceteria. Then, all that pent-up steam which desperately needs to be released literally explodes during a variety of games which are accompanied by a great deal of enthusiastic excitement.

Our GLEN-A.C.S. young people generally range in age from

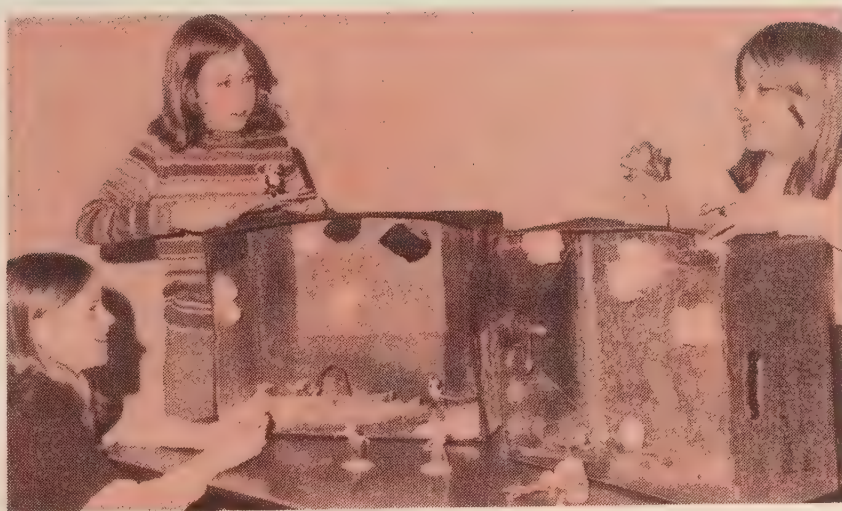
THE PRESBYTERIAN RECORD





AT  
EPIPHANY  
the Wise Men  
come to  
worship the  
Christ child.

THE CHILDREN  
paint murals  
for each  
season of the  
church year.



FINISHING  
touches are put  
on dioramas  
showing Jesus  
and his  
disciples.

five years to 11 years and there have been at least 35 youngsters with a staff of seven assistants. The spring term which just ended adapted a summer unit from grades 3 and 4 of the Christian faith and action design for Christian education. This unit dealt with the Christian year.

During class sessions, youngsters and assistants sat on the floor (one doesn't have to be "too careful" in school clothes!) and, by means of related filmstrips, teaching pictures, stories and songs, we discussed the Christian year in relationship to what the children already knew about other occasions during the year (especially their own birthdays, which of course are always special events!) Following this, we divided into two groups to work at related creative activities and that seemed to be the focal point for most of the children. A variety of activities took place—banners, dioramas, Palestinian tabletop scenes, dramas, stick puppets, murals, blow painting and box movies, etc.

GLEN-A.C.S. has filled a great need for many people.  
May, 1974

Families are often away together on some weekends and an afternoon church school during the week gives children an opportunity to attend. Also, we have had three youngsters with learning disabilities during our sessions and within a very short time these young people were readily accepted by the children and became very much a part of the total group.

A church school following a day in school can present some minor headaches because these children are quite naturally excited and enthusiastic and this can often create discipline problems. However, one readily forgets these small disturbances when many a youngster upon learning that the sessions are finished for a particular term asks, "When can we come again?" Happily, we have been able to tell them that another GLEN-A.C.S. will begin in the middle of May!

We hope you are planning yours soon in your church because afternoon church school really can be fun! ★

MISS HORNE is the director of Christian education at Glenview Church.





# The bush still burns

ENTHUSIASM FOR celebrating the centennial of our church is growing, and should be given impetus by the special features which will mark the meeting of the 100th General Assembly.

Remembrance, Renewal and Response is the slogan of the centennial. There should be no trouble with Remembrance, because there is an abundance of historical material in preparation. We must have an appreciation of the past in order to determine the direction that the church should take in the future.

Renewal may be interpreted in many ways, but basically it implies establishing a personal relationship with God through Christ. The church as a body will be renewed and stimulated as its members seek through Bible study and prayer to gain a deeper understanding of what we profess to believe. Presbyterianism has always laid emphasis upon the kind of preaching and teaching that enlightens as well as inspires. Renewal

should bring a fresh challenge to Christian witness to each of us.

Response is faith in action. In the case of The Presbyterian Church in Canada renewed commitment by the entire membership will enable us to do the things that need to be done, now and in the future. Not merely in terms of dollars, but in deeper individual concern, wider congregational outreach, and stronger national program.

The Burning Bush, burning yet not being consumed, is the symbol of our church. It is a reminder that God stands ready to guide us, as he did with Moses and the children of Israel. But he expects us, as he expected them, to recognize him and give ourselves in his service. The flame is the manifestation of God's presence, the church is the channel through which we may respond to God's call.

# Aid to victims of injustice

THE GOVERNMENT of Canada has now joined the churches and other governments in extending humanitarian aid to victims of racial injustice in southern Africa.

Writing on this theme in the *Toronto Globe and Mail* of March 29, the secretary for research and planning of our board of world mission, Rev. Dr. E. H. Johnson, said in part:

Canadians can take satisfaction in knowing that through their churches and voluntary relief agencies, and through the government, they are playing some part in meeting basic needs of refugees from political, economic and racial oppression in Africa, and in supporting the vital liberation movements by which these people hope to attain basic human rights.

Too little is known by the Canadian public of the extent of suffering and dislocation in Africa caused by the tyranny of regimes which withhold from vast black majorities political rights, economic rewards and social equality.

Recent estimates indicate more than a million Africans live as exiles from their own countries. They have fled from Portuguese oppression in Angola to Zaire, from white dominance in Rhodesia to Zambia, from Portuguese rule in Mozambique to Tanzania and Malawi, from South Africa and from Namibia (formerly South West Africa) to many countries, and from Guinea-Bissau, another small Portuguese territory, to Guinea.

For ten years and more many of these refugees have lived outside their own countries in temporary encampments, main-

tained by their own efforts, by the generosity of the countries to which they fled, and by international help from church and other relief agencies. Meanwhile children need schooling, young people need high school, vocational training and more advanced education, all need basic public health and medical care.

A survey of the use of aid grants in one African country indicates the kind of help being given. It includes living allowances in cash, allowances for rent, provision for clothing and blankets and sundry equipment for detained refugees, supplementary meals for detained refugees in prison, medical expenses, educational help, refugee travel and documentation and evacuation of refugees to other countries, legal expense...

Through the World Council of Churches more than \$450,000 will be given in 1974 to 29 of the liberation movements. These grants, which average less than \$20,000 per movement, are made explicitly for non-military purposes. They are used for medical, educational, social and legal assistance to the victims of oppression. Further, the WCC has said the grants do not imply unqualified endorsement of every tactic used by a recipient group.

However, it must be stated strongly that grants do represent unqualified support for the long-term goals toward which liberation movements are working, i.e. freedom from racial injustice and the right to self-determination. They are positive action toward basic human rights for all the people of Africa.★



# 100th General Assembly

IT IS FITTING that St. Andrew's Church in Kitchener, Ont. should play host to the 100th General Assembly, which opens Sunday evening, June 2. Not because of its size, although St. Andrew's does have the largest membership (2,891 communicants) in our denomination. But because of its role as a lively, outgoing congregation situated at the core of a fast-growing metropolis.

The ministry of St. Andrew's, through a variety of programs within the church, reaches all ages from the cradle roll to the golden years of retirement. The prime emphasis is upon Christian education, which provides the incentive for outreach and service.

St. Andrew's extends its ministry into the city and the area around, not only through regular use of radio and television, but by opening its doors and providing facilities for community use. Concern for the wider mission of the church is indicated by two items in the congregation's budget for 1974, \$25,000 for the General Assembly's budget and \$8,000 as a partial contribution to the National Development Fund.

The 250 commissioners to General Assembly will find St. Andrew's ready to receive them. For months volunteers have worked on billeting, public relations, entertainment, planning meals and making the building spic and span. Even a first aid station will be provided!

Those who arrive early enough to share in opening worship on June 2 will find the singing led by Bobby Gimby, the pied piper who became famous during Canada's centenary in 1967. That service will be telecast.

At 2 p.m. on Sunday a centennial parade will pass through the streets of Kitchener. At 4 p.m. in St. Andrew's Church, a major portion of the *Elijah* will be sung by the St. Andrew's choir joined with the local Philharmonic choir.

Prior to the evening worship which opens the General Assembly, a hymn sing will be led by a presbytery choir of 150 voices. The opening will be taped for television.

Much of this activity has been sparked by Rev. Dr. Finlay G. Stewart, minister of St. Andrew's for more than 35 years. In 1956 he was elected moderator of the General Assembly, and he has served the church-at-large in many capacities since.

Sharing in the leadership is the Rev. Grant R. MacDonald, associate minister and designated successor to Dr. Stewart.

May, 1974

PRESBYTERIAN

RECORD

MAY, 1974  
VOL. XCVIII No. 5

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## cover story

THIS PORTRAYAL of John Calvin is from a woodcut by Henry Meylan, a Swiss layman who uses drawings to illustrate sermons for a Reformed congregation of deaf people.

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# PUNGENT and PERTINENT

## Reverse culture shock

By Mary Garvin,  
Taipei, Taiwan

THE NEW ARRIVAL in a foreign country must adjust to an unaccustomed culture. So must the missionary who returns on furlough. Five years have made him a foreigner in his own country. What are some of the differences in the Canadian church which required adjustment from me?

Dress is far more informal than it is in Taiwan. It was quite a pleasant shock to see young people attending worship in bright colours, casual clothing, tennis shoes, long hair and beards—and few fancy hats (which meant I didn't have to buy one!)

Worship forms in a number of congregations seemed less formal. Even the new liturgies from the Anglican-United Church service book have an informal spontaneity about them. I had a sense that God is more approachable for Canadians these days.

Christians along with most other people in Canada today have more money. Attitudes have changed and givings are up. At the same time, people have leisure and this affects church life. For example, in some areas, people away at their summer homes have almost shut down summer worship and study programs. In Taiwan we don't have a prolonged holiday season. Summer in Canada required quite a bit of readjustment.

Lower moral standards, easily accepted by the majority, seem to have subtly corroded our communities. Because the people of God are part of the community they, too, are affected. I think this frightens the Canadian church, and in its fear it attempts to protect itself by struggling to maintain the traditional. We want to hang on to "the good old days and the good old ways" which imply a morality that is more acceptable to Christian people. In a day when Christians are bewildered and frequently literally frightened into mental institutions by the rapidity with which their worlds are changing, the church is all too often still measuring its success by numbers, organizations and the theological standards of its church school curriculum. It is still struggling to maintain traditional

forms of worship, traditional faith language, traditional hymnology, traditional forms of communicating the gospel, and a traditional pedestal for the teaching elders.

The characteristic belief of the 60's was that education would solve all our problems. Now, in the 70's, we know it won't. But much of the church is still in the 60's believing that we can "educate" or "involve" people into the kingdom of God.

Across Canada, however, we saw many exciting signs of life and change in the church. Many congregations are alive and well by New Testament standards. They dare to proclaim a changeless Christ who declares his lordship over a changing universe as it was yesterday, is today, and will be tomorrow. This enables Christians to experience victory in our changing worlds, not by holding on to yesterday's traditions, but by holding on to the Lord of eternity.

This was the factor which required the greatest adjustment on my part. In Taiwan, being a Christian is a decisive issue. To say "I am a Christian" means that after study, thought and an encounter with Christ, a man or woman has decided to be his person. This decision may cost him his friends and his social status; in-

deed, even his family may disown him. He is a Christian because he chooses to follow Jesus Christ, chooses to be associated with his people, chooses the Christian belief as over against the Buddhist, or some other. His is a radical, life-changing choice.

In Canada, a person is more likely to say "I hope I am a Christian," or "I try to be a Christian" or "I am a Presbyterian," or "I joined the church when I was a teenager." Being a Christian, for the average church member, implies that he tries to maintain some kind of moral stand. So, the hearer's inference is "He thinks he's better than I am," or "I'm just as good as he is," or "Hey! This guy is a religious nut!"

The second radical attitude connected with the gospel in Taiwan is that a Christian is called to witness consciously to the power of Jesus Christ to make men whole. He is under obligation to proclaim to other men and women that Jesus Christ is the answer to the world's needs on the personal, social, national and global levels of community. In Canada, it seemed to me that many Christians consider this kind of witness to be presumptuous, or preachy, or in poor taste, and the result of the holier-than-thou attitude. Sharing the good news of Jesus Christ is occasionally described as "shoving religion down people's throats." There are of course less tactful ways of sharing Christ and perhaps too many have used them. But by and large, even tactful witnessing to the power of Christ by laymen is all too lacking in the church.

However, in spite of a slight case of reverse culture shock our overall reaction



"He's talking about daddy."



to the church in Canada was one of excitement. There is a fresh wind of expectancy and creativity blowing among Christ's people. We found ourselves reluctant to leave, afraid, I suppose, that we might miss something during the next three years. ★

—From "The Rice Bowl," *The Canadian Presbyterian Mission, Taiwan.*

## Feel at home in church

By Rhoda Elizabeth Playfair,  
Burnaby, B.C.

YOU'VE HEARD it said and so have I (we surely weren't the ones that said it?) "They just weren't friendly in that church—I never felt at home . . ."

I've often wondered why. What makes the difference? Is there any difference? Recently I found out, at a Sunday morning service I attended as a stranger.

I went to church alone. The steps that led up to the door were strange, the narthex unfamiliar. No usher greeted me by name, no friend slid down the pew so I could sit beside—and yet . . . and yet I felt at home! No matter where the choir sat, what the carpet colour, when the offering and announcements. Of no importance that the voices of the children were not voices that I knew or that the pews were filled with unfamiliar faces. This was my Father's house! How could I be a stranger?

To understand this is to be enveloped in an overwhelming warmth: to see around you strangers who but for the inhibitions that raise barriers between you would be surely hailed as brothers; to pray beside somebody in a pew who needs and feels your prayer, though not a word has passed between; to sing a hymn that you and those with whom you sing have sung at other times in other places, anchored in the past but focused on the future. The tie that binds! I'd sung that phrase so often. Felt its warmth and energy, but always in "my church." Why had I been so long in understanding that every church is mine?

Cruden's *Concordance* gives one definition of the church as "the body of Christians in general," and St. Paul says plainly, "you are all one in Christ Jesus."

What did he mean? Are we not individuals? Do we not sit apart, unloving, please-don't-touch? Our oneness is not physical. What then? Our oneness, Paul points out, is of the Spirit. But haven't we heard those words since our youth? Heard them and pushed them carelessly aside because . . . well, just because. Things

were—well—different for the early Christians.

Weren't they?

Suppose they weren't? Suppose what Paul was taking about had nothing to do with being a first century Christian in Palestine or a 20th century Christian in North America. Suppose what Paul meant was the Spirit within a fisherman on the Sea of Galilee and the Spirit within a top executive of a huge plastics firm was one and the same thing? Part of a living whole in no way dependent on then and now. Time and space. Past or future. "You are all one in Christ Jesus." Suppose *that's* what he meant. Literally. The idea, as the hip young would put it, blows the mind!

But if it were so, if we understood it, wouldn't we walk tall? A church, all churches with four walls and windows of stained or see-through glass, would be a spiritual home that we would enter, not as strangers, but as heirs. And no one, brushing past us in the narthex, bowed beside us in the pew, or seated lonely in a corner would be separate because . . . There is that oneness in the Spirit . . . There is potential for that oneness . . . There is a seeking, knocking, asking for that oneness, though the plea be inarticulate. For what else, if we're honest, have we come?

There is a bright new song that's being sung at celebrations and retreats by young and old (the Spirit knows no generation gap) that asks a simple, "Do you know my Lord and Master? Are you one of his disciples?" and climaxes in joy: "Then come and join the new creation! Sing glory, Jesus Christ!"

There are a lot of songs like that—old hymns, new hymns, old spirituals, new wine songs—bursting with good news. How many of us, hearing them, have not had ears to hear?

How many view the new creation wistfully, outsiders looking in, approaching God's house burdened with I-never-feel-at-home, when we should enter joyously, as rightful heirs, and with those of like mind sing glory, Jesus Christ! ★

## LETTERS

### Passing the buck

The past year has seen considerable reorganization of the committee and board structure at church offices. Most of us have been watching this bureaucratic footwork with interest. What the final result will be only time will tell. The most important part of the new structure so far is no doubt the board of congregational life,

with Bert Young at the helm.

What are we witnessing? Are we seeing the final gasp of our part of the dying institutional church? Is it merely the old story of new wine in old skins? Or are we witnessing a fresh approach to many of the church's oldest problems?

No one can really answer these questions completely. One thing is certain: there have been certain excesses of behaviour in the past life of our ecclesiastical bureaucracy. The pages of *The Record* over the past 20 years ring with the charges of the verbosity and the irrelevancy of the utterances of the various boards and committees. As a minister I have found this particularly true—especially after the first few years of my ministry. But in recent years I have found something else to be equally true! At least half of the guidance and information which contributed to whatever success I have had as a minister has come from our church offices!

I cannot help but wonder if a goodly portion of the criticism thrown at our staff comes from the failure of many of our ministers and laity to be responsible for their part of the challenge facing the church. I suggest far too many have been "passing the buck" to church offices expecting instant and miraculous solutions in return. The resulting failure so to do often brings charges in return that these people aren't earning their keep . . .

The first of the three basic assumptions behind the appointment of the new board of congregational life states: "Responsibility for local program and policy belongs to the congregation." A negative response to the failure of a committee to solve problems which weren't theirs in the first place—is only a first rate cop-out! Too many are guilty of this sin! There is little justification for a negative attitude in the life of a Christian, minister or otherwise—but this reason surely must be the weakest.

Let's stop "passing the buck" of negativism and show more of the joy and sense of responsibility of the faith that lies within us.

(Rev.) Donald S. Moore,  
Smiths Falls, Ont.

### A friendly church

A few months ago a young couple who were active in our congregation moved to another city. In correspondence I learned that they have been in regular attendance at a Reformed Church and I received the following explanation:

"Shortly after arriving in . . . we decided to look for a Presbyterian or Reformed Church to attend, and the only real reason we have been attending the . . . Reformed Church is that we felt there was little point in looking further after going there once, and not because we

(Continued on page 27)





## Spring Fever

*"Then what must we do," they asked him,  
"if we are to work as God would have us  
work?" (John 6: 28, N.E.B.)*

IT IS SO DIFFICULT for a Christian to be lazy with an easy conscience! On every hand are golden rules to spur us on to ever greater activity. The puritan work ethic and John Calvin are blamed for such ambitious undertakings. We have been told that it will be necessary to learn to shuck off many of these old ideas that once gave birth to our modern industrial society along with the crassest forms of materialism. It is not uncommon today to hold up for ridicule Sunday school children of a generation ago, lightly singing,

*"Work for the night is coming;  
Work through the sunny noon;  
Fill the bright hours with labour;  
Rest comes sure and soon."*

We are advised that in view of the size of the available working force, coupled with the industrial technology we have been perfecting, physical labour must be curtailed; we must learn to live with a shorter work week and a shorter working day. We must learn to use constructively an increasing amount of leisure time.

All of which sounds like the most beautiful music to one who at this season when others complain of passing attacks of spring fever begins to fear that his own sickness has become chronic. "Will you bring the lemonade a little closer, please?"

Trouble lies in trying to reconcile such an attitude, however modern and accepted it may be, with the Hebraic-Christian faith we have ostensibly received and try to transmit. In a day when all references to Christianity are systematically being removed from school texts, few children may ever read passages that once were included in English readers. One such passage is relevant here, the words from the Book of Proverbs that begin (6: 6), "Go to the ant, thou sluggard; consider her ways and be wise." The appellation of sluggard alone, as applied to ourselves, ought to be enough to rouse us from our drowsiness.

The protest of some that this is merely a typical example of Old Testament thinking, encouraging hard work in a day when that seemed society's only salvation, does not square with the words of Jesus who said, "I must work the works of my Father while it is day." Argue as we will, we will not persuade many that those words were peculiar to a certain time or age or Person.

Some of us must deplore the annual state of doldrums that

afflicts many segments of the church following Easter. Having built up a pitch of emotional highs through the period of Lent, culminating in Holy Week, Good Friday and Easter Sunday, we are satisfied with activities no more strenuous than demolishing the treasure of Easter candy our household has acquired. So we completely miss the point of the resurrection that now no post-mortem is necessary nor any autopsy possible. Easter calls us not backward to some quiet time of contemplation but forward to a meeting with him who has gone before us and still leads us on.

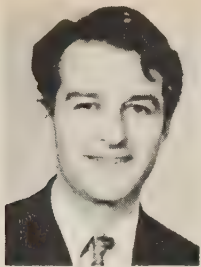
Fever is not an altogether inadequate word for what should infect Christian people at this time of year, even though the spring fever of which we frequently complain is not the best way of describing inspired feelings. It was a fever, indeed, which had worked its way into the minds and hearts of the apostles, a fever that would not let them rest, even when they had already succeeded in turning a large part of the world as they knew it "upside down." And it was this fever in their veins that spurred on persons such as Paul in the New Testament and others such as William Carey since.

John the Baptist told his listeners (Matt. 3: 11), "He shall baptize you with the Holy Spirit and with fire," and Jesus only confirmed that in subsequent teaching. William Barclay points out that as a great and kindly man was described as one who lit fires in cold rooms, when Jesus comes into a man's life, he kindles his heart with the warmth of love towards God and his fellow men. "Christianity is always the religion of the kindled heart." Rocking chair, hammock and shade tree—excuse us; we've got a fever in our bones!

## Prayer

We confess, O God and Father of Jesus Christ, that we are as weary as the disciples Jesus bid keep watch with him in the garden and pray. Bring us more fully alive, we pray, to the world around us, its need of You, and its need for committed people to be witnesses in season and out of season. Help us that we never tire in such well-doing. We ask it in the Name of Jesus. Amen. ★ BY D. GLENN CAMPBELL





# WORLDVIEW

## Guyana

WE MOAN A LITTLE, and the Americans really grumble; but the people who have been thumpingly hit by the rise in oil prices are the people of most of the poorer countries. In 1972 the oil import bill for all the less developed countries came to \$3.7 billion. This year they will have to pay at least \$15 billion.

Those aren't my figures. The Hon. Mitchell Sharp produced them in mid-March when he was discussing the CIDA foreign aid budget with MPs on the standing committee on external affairs. He didn't mince words. "An overall increase in the flow of development aid is urgently needed," he said.

### Inflation in Guyana

I find it almost impossible to think in billions, and expect others do too. So it may be better to look at what the price rise has meant to a single country. Let's not take India—that would be overwhelming. Let's take one much smaller: Guyana, a country of only about 800,000 people.

Back in May, 1973 government ministers were making bouncy speeches. "A Great Future Together" is the title of a popular version of the current development plan, and it is still being given out to visitors. But the budget speech of December (which you buy for 75 cents) is a more sombre document. In it the finance minister, Frank Hope, says Guyana has "had to cope with phenomenal price rises for wheat, corn, machine parts and fuel, dairy products, and in fact practically all items of manufactured and semi-manufactured goods."

Soon afterwards, the government announced a ban on a long list of imports, from potatoes and whisky to carpets. I went to a supermarket in Georgetown to stock up before going on a trip into the interior, and found that even such an ordinary item as corned beef was banned.

The calculation was that Guyana might save \$6 million on its import bill from banning these items. On the other hand, it would have to pay an extra \$50 million because of the oil crisis: it needs the fuel,

not just for automobiles, but for the bauxite industry and for the pumping stations that save the coastlands—its sugar estates, rice fields and string of villages all below sea level—from being inundated.

Of course, there are gloomy faces around, especially among motorists who are paying treble what they used to pay for gasoline. But what was heartening, during a ten-day stay in Guyana, was to find so many people beginning to see a positive side to their crisis.

For two years or more the government of Prime Minister Forbes Burnham has preached and pushed its FCH campaign: feeding, clothing, housing. A target of 1976 was set for self-sufficiency in food production, and a second printing was done of a *Grow More Food* booklet, full of hints on how to control the sweet potato weevil and how to breed tilapia. "To the land, comrades!"

The message seems to be getting across.

I sat on Pat Cameron's phone-in program on Radio Demerara one morning while she discussed with callers new recipes they had thought up to take the place of imported foods. Most of them turned out to be not new, but newly remembered: that is, traditional dishes which Georgetown people had given up preparing because it was easier to pick up something at the store. Like using pumpkin or tannia leaves for soup, or making a breadnut curry.

Elsie Croal, the curator of the Botanical Gardens, told how West Africans who came to the gardens make use of abbey palms for oil, and suggested native Guyanese might follow their example. And a senior lecturer in biology at the university, Dr. Omawale, has just published a book (enticingly illustrated) of *Guyana's Edible Plants*, some 200 of them. To judge from just two I tasted, soursop and star apple, nobody in Guyana should worry about being short of local fruits and vegetables that are excellent eating.

Fish, too. The shrimp trawlers have dominated the commercial fisheries until

now, and virtually all the shrimp catch goes for export. The trawlers on their six-week voyages catch a great deal of other fish, but tip it all overboard since they make their profits from shrimp.

Now the government is requiring all trawlers to land the whole of their last day's catch, and the other fish are taken off to a new plant where they are smoked or salted for the local market. It's only a small operation so far, about 2,000 lbs. of fish a week; but there are plans for expansion.

The World Bank has provided \$2 million to stimulate livestock production. Cattle co-operatives have been talked about for a long time, up among the Amerindians in the Rupununi savannah country. But now with the stimulus of some of this money to fence pastures and improve the breeding herd, plans looked as if they were moving at last. The village captains listened carefully, asked detailed questions, and seemed to agree when Philip Duncan, the Amerindian cabinet minister, came home to Aishalton from the coast to push the scheme for a co-operative.

### Self-sufficiency the aim

No doubt, some of these schemes will fall by the wayside. Just as the self-help road to the interior, the 120-mile stretch from Mawdia to Annai which Burnham and hundreds of other volunteers from the coast sweated to clear in 1971, has become overgrown again before it could be graded.

But there seems a spirit in Guyana to overcome these difficulties, if not first time, then at a second try. Certainly they will welcome more assistance from Canada and other countries, and Mr. Sharp's words will please them. Yet, at the same time, many leading Guyanese have faced the crisis imposed on them to a great extent by world inflation and soaring oil prices, and have decided the time is ripe to make the country as self-sufficient as possible. Will they miss their chance? As the Guyanese proverb warns, "Mango yella, can't come back green." ★



JEAN CALVIN 1509-1564



Bois original.

Henry Meylan.

By Allan L. Farris

JOHN CALVIN IS THE VICTIM of many caricatures. Both friend and foe have contributed to that distortion. Usually he has been pictured as the humourless, dogmatic tyrant of Geneva who when he was not teaching a rigid loveless doctrine of predestination busied himself depriving his flock of all the pleasures of life. The history texts have not been kind to Calvin and only in recent years has the true stature of the man begun to emerge and the wide ranging and radical nature of his thought become apparent. The radical nature of his thought is most obvious in social and political outlook which derives logically and clearly from his theological understanding.

Man, according to Calvin, was created by God for fellowship with himself; to respond thankfully, joyfully and lovingly to the One in whom all his good consists. He was created in God's image and given thereby the capacity to enter into a personal relationship with his beneficent Father. In consequence of his bearing the image of God he was also enabled to enter into personal relationship with his neighbour who also bears the image of God.

This triangular relationship unfortunately was distorted, disrupted and almost destroyed by the fall. The love which is the essential element of the image of God instead of going out towards God and the neighbour curves back upon itself and becomes self love. The essence of sin is self love in which God and the neighbour are deprived of the honour due them by creation.

The image of God is restored, refurbished, or better, rendered operative by the spirit of regeneration. Those who know Christ and in consequence have entered into a relationship of love with him are, by that same knowledge entered upon a new relation-

# SOCIAL

ship with their neighbours. Our neighbour because he (or she) also bears the image of God, must not be neglected. Even moral turpitude does not relieve us of this responsibility.

"Whatever man you meet who needs your aid, you have no reason to refuse to help him. Say, 'He is a stranger' but the Lord has given him a mark that ought to be familiar to you . . . Say, 'He is contemptible and worthless,' but the Lord shows him to one to whom He has deigned to give the beauty of His image. Say that you owe nothing for any service of his, but God, as it were, has put him in His own place in order that you may recognize toward him the many and great benefits with which God has bound you to Himself. Say that he does not deserve even your least effort for his sake; but the image of God which recommends Him to you, is worthy of your giving yourself and all your possessions.'" *Institutes* III, vii; 6)

Here is the origin of Calvin's radical social ethic. Our neighbour bears the image of God; to use him, abuse him, or misuse him is to do violence to the person of God who images himself in every human soul, the fall notwithstanding. We are, Calvin argues, responsible for each other and because of our common humanity grounded in the image of God, we are particularly responsible for the weak and indigent who have suffered in any way through the vicissitudes of life. The church for Calvin was a kind of "pilot project" of a restored and renewed community. That is why it was so important for the Christian church to engage in serious social service and be in the vanguard for the realization of social justice.

"We must recognize that God has wanted to make us like members of a body. When we regard each other in this way, each will then conclude: I see my neighbour who has need of me and if I were in such extremity, I would wish to be helped: I must therefore do just that." (Sermon on I Tim. 6: 17-19)

This powerful teaching had radical implication for preaching. In spite of his grand conception of a transformed and restored humanity, Calvin was nevertheless a realist. He knew that creeds and deeds were often at variance and practice and principle frequently far apart in the Christian community. His preaching then was geared to bring them into alignment. Seated in his congregation at Geneva were professional Christians who were not above exploiting their neighbours; living within Geneva officially committed to the gospel were persons whose pursuit of wealth was without compassion; whose desire for gain made them ride rough shod over the rights of individuals, and whose greed made them impervious to the rights of the poor and defenceless. Calvin did not spare them or gloss over their ugly covetousness.

## Rules for the rich

Wealth to Calvin's mind possessed peculiar dangers and involved serious responsibilities. "Let us then that have riches . . . consider that their abundance was not intended to be laid out in intemperance or excess, but in relieving the necessities of the brethren." (Comm. II Cor. 8:15) Those who sought monopoly control of staple items he publicly lambasted, for example, who stored up wheat in anticipation of shortages which would permit them to raise prices. "These people," he thundered, "entomb the grace of God, as if they warred against His bounty and against the paternal love which He displays



# REVOLUTIONARY

towards everyone.” (Sermon 96 on Deut. 15: 16-23) On another occasion he called wheat cornering operators, “murderers, savage beasts, biting and eating up the poor, sucking up their blood.” (Comm. Matt. 3: 9-16) Another concern on which Calvin expressed himself was the charging of interest. Lending for risk capital was permitted provided one charged no more than 5% interest, but one must charge no interest when lending to the poor, indeed, it would be better in the face of the distress of the poor to give them the necessary money outright. Moreover, one must not neglect the responsibilities of charity in order to have money to lend to the business entrepreneur. Furthermore, what society permitted legally by way of lending rates if unjust was prohibited to the Christian.

## Applying Calvin's ethic

The outworking of Calvin's understanding of responsibility for one's neighbour brought about a most exciting welfare program in Geneva. In the *Ecclesiastical Ordinances* of 1541 Calvin planned for four orders of ministry in the church, pastors, teachers, elders and deacons. The office of deacon was to have solicitude for the poor and to minister to their needs. The main institution through which the deacons expressed their vocation was The General Hospital. Some deacons acted as administrators; others as orderlies. The several departments of the hospital corresponded to the various needs of the community. Separate departments existed for the sick, for the aged, for those unable to work, for widows, for orphaned and illegitimate children, and a special department for those who suffered from the plague. In addition there was a kind of outpatients department or mobile nursing unit. The hospital also provided the services of a physician and a surgeon. Under the administration of the diaconate were two refugee organizations to receive and rehabilitate those who had fled religious persecution in France and Northern Italy.

The Christian faith according to Calvin was meant to invade every avenue of life. Man's money, property and work, were all meant to be used not to deprive the neighbour but to serve him. Work, for example, through Calvin attained a new dignity. It was no longer to be considered a curse occasioned by sin: it was rather a means of serving God and one's neighbour. The society that would not permit a man to work was depriving him of a basic human right. Through work a man provided for himself and his family. To deprive a man of the opportunity to work was tantamount to “slitting his throat.” Further, work was a significant means of ministering to one's neighbours' needs. One's skills and labour contributed to the total requirements of the community. Work could be an expression of one's new life in Christ. The economic life and the religious life were for Calvin inextricably bound together.

If man's work, however, is to find the true and proper meaning then he must relate himself consciously and personally to God's work. In order to do this he must dispose himself to encounter God's work and to determine its pattern and goals. He must engage in Sunday worship and in that situation let God renew his life, shape and inform his ethics and redefine his goals in life. “The Lord,” writes Calvin, “has not simply commanded men to set aside every seventh day as though he took pleasure in idlers. What pleases God is the fact that being freed

from all other business, we now apply our minds to recognize and acknowledge the Creator of the world.” (Comm. Gen. 2: 3)

Civil government, Calvin believed, was a further expression of the divine beneficence and an instrument to be operated in the service of one's neighbour. Political action was intended by God to limit the activities of those who would exploit the poor, take advantage of the gullible and profit from others' misfortune. “A just and well regulated government will be distinguished for maintaining the rights of the poor and afflicted . . . It is rare that rich men resort to magistrates for help, except when they happen to fall out among themselves.” (Institutes IV; xx; 13)

Governments in the second place were to regulate business and industry so that there might be an equitable distribution of this world's goods. The Geneva government, often under Calvin's prodding and sometimes with his assistance, set up new industries to help absorb the greatly increased work force occasioned by the influx of refugees. Government officials had the right to tax the people for “public necessity” but they did not have the right to squander the tax revenue or exact more than a fair wage for themselves.

Civil government, thirdly, had a responsibility to help promote the good of the church and provide her with the freedom to carry on her work under mandate to the word of God. “Holy kings are greatly praised in scripture because they restored the worship of God when it was corrupted or destroyed, or took care of religion that under them it might flourish pure and unblemished.” (Institutes IV; xx; 31) Churches in turn were required to pray for the state and through a gospel informed citizenry participate in the affairs of the state and support every enactment in accordance with God's will.

## Overthrow the tyrant

But what must the Christian do in the face of an unjust, repressive or tyrannical state? Calvin counselled prayer and patience. God was undoubtedly punishing his people and they should dispose themselves to learn the lessons of providence. Indeed, according to Calvin, tyranny was to be preferred to anarchy because in tyranny there was at least a modicum of order. Although Calvin's counsel had the appearance of undue appeasement yet he did leave the door open to more active rebellion. There was in every state a second line of authority, normally subject to the first line of authority. If this first line of authority became tyrannical and demanded a form of obedience inimical to God's will then the second line of authority could take appropriate action, overthrow the tyrant and become the legitimate power of the State. John Knox, Theodore Beza and Christopher Goodman drew the logical conclusions from Calvin's teaching and were responsible for revolutionary political thinking and acting in Scotland, France and England and other peoples associated with those nations.

A Calvinist, if true to Calvin, will be a social reformer, a compassionate advocate of justice for all, and an implacable foe of tyranny, no matter what form it may take.★

*THIS ARTICLE is a shortened version of a paper delivered to the Theological Committee of the North American Area, World Alliance of Reformed Churches, last January. Dr. Farris teaches at Knox College, Toronto.*



# Don't leave US OUT!

By Valerie M. Dunn



ON THE SECOND SUNDAY in May, most of us will be in church attending a Christian Family Day service. If it is like most of those I have shared in, it will include a youth or children's choir, and a rather sentimental sermon praising motherhood and family life. And although the custom is dying out we may see a sprinkling of persons wearing flowers—red if one's mother is living, white if she is not.

If you are part of a warm, loving family relationship, and especially a parent, you are likely to go home filled with feelings of peace, thankfulness and quiet happiness.

But what about some of the others who share a pew with us? How do they feel about the service?

Martha is a single parent, struggling to support three small children on a welfare cheque, since her husband left her.

Mary, single, lives alone. She longs to marry. But as the years fly by she realizes she is unlikely ever to find a man with whom she can share her life.

John belongs to the youth group. On Sunday mornings he comes alone, his family doesn't attend church. He was asked to sing in the choir for Christian Family Sunday.

Joanne, a young married woman, desperately wants to bear a child. She feels that her very womanhood is denied unless she does so. But she remains barren.

Frank lost his mother a few months ago. She lived with him and he was her sole support. He feels ashamed, almost unmanly, to admit how deeply he misses her.

Marion's husband does not attend church. So Sunday after Sunday, she sits alone in her pew.

Freda is an 18-year-old common law wife. Her deepest desire is to marry, to live together with her lover in full approval of church and society.

Jim is a widower. His wife died of cancer last year. They did everything together, including church-going, and he feels lost and alone without her.

How many heart-aches does the sentimental emphasis on motherhood and family life arouse in these people? Do they go home with a warm, happy feeling? Or does the service merely reinforce their feelings of loss, worthlessness, unfulfilment and loneliness?

Don't the needs of these fellow Christians reveal that the Christian Family service needs re-vamping?

## The congregation as family

The Rev. John Robson, minister of Queen Street East Presbyterian Church in Toronto's inner city, thinks that even the term "Christian family" is an implied reproach to 50% of those in our congregations. Instead, the emphasis should be on the image of the church congregation as a family in Christ.

"What we have to build up is the congregation as a family, where we can explore together the problems of relationships. The church should be one place where everyone, no matter what his life situation, can find a true family."

The service should not glorify motherhood or the family unit, but try to say more specifically that the congregation can be a family for all of us. And instead of just involving children or youth, we can ask single people, older folk and others to take part.

Mr. Robson thinks that providing a cup of tea after services gives visibility to the church family in all the variety of their relationships, and can even be an informal sort of Communion.



One staff member of the board of congregational life, who was formerly a missionary in Japan, attributes the rapid growth of overseas churches to the idea that the congregation is the Christian family.

The Rev. Donald Powell, associate secretary, support services, says, "Churches overseas are such attractive communities that people are drawn into them, and thus converts are made. No one worries about whether you are married, single, childless or old. Everyone works together. And people grow in grace and in knowledge as a part of the congregational family."

Beyond the problems created by the traditional Christian Family Day service is the pattern of activities by age or marital status.

Mr. Robson has found couples' clubs can be exclusive. Besides leaving single people out, what happens, he asks, when a member becomes separated or divorced? "The person is encouraged to attend but usually feels uncomfortable and soon drifts away."

Even when such groups are called adult fellowships a single person can feel out of place. Often groups meet in members' homes. But singles usually have small apartments and can't offer hospitality to a large number. Personally, as a single woman attending adult fellowship groups, I was amused to find that sometimes if I talked over long to a husband, his wife was likely to be honouring me with black looks!

Yet there is a place for specialized groups. Men, women, couples, youth, children need opportunities to get together and discuss common concerns. And there is room for groups based on interests such as art, music, literature, a social concern, even vocations. But alongside these kinds of activities there must be group fellowship which can involve everyone, as the church family.

## Ministering to the singles

Some congregations are experimenting with ways of meeting the needs of the increasing numbers who are not part of a traditional family.

*A.D.* magazine, a U.S. church publication, tells about a congregation which is ministering to the unmarried, separated and widowed.

University Presbyterian Church, Seattle, Washington, has a weekly group of 150 young singles, a second group of 60 older singles, 100 widows that meet monthly, and another 200 who form part of its Divorce Life Line.

"The Divorce Life Line people meet once a month in a large group and then weekly in smaller 'growth groups' of 10 to 12 to discuss everything from the nitty-gritty of legalities to the basics of working their way from anger, guilt, and fear toward faith. Each group forms a protective circle of acceptance for people who have suffered from the subtle discrimination against the nonmarried," reports *A.D.*

Mrs. Bea Decker, founder of the widows' group, says that "Unwillingness to accept the new circumstances imposed upon one's life can only result in deep-seated resentments, anger, and fear which will continue to drain one's potential." She says that their major emotional problems are "feelings of isolation and of being condemned."

I have also heard of Canadian churches which operate noon-hour luncheon-discussion groups for business people, singles' clubs, and supper groups for business women.

Perhaps this year we can make a start by planning a Christian Family Sunday service that will *not* exclude half of the congregation. And go on from there to find new ways of bringing the congregation together as a Christian family, and meeting the specialized needs of those not part of a traditional family unit.★

May, 1974



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## Anniversary hymn

*To you our God and Father we sing our song of praise  
For this our land of beauty, our thankful voices raise.  
The vision of your people,  
Their toil and faithfulness  
Had lifted here the church of Christ to comfort and to bless.*

*To you our God and Father we sing our song of praise,  
The church has stood unfailing and guided all our ways.  
For all the men and women  
Who serve you in this place  
We give you thanks that they make known the offer of your  
grace.*

*To you our God and Father we sing our song of praise,  
For youth and little children our grateful thanks we raise.  
Give us the strength and wisdom  
To follow in your way  
And build the church of Jesus Christ in this our present day.*

*To you our God and Father we sing our song of praise.  
O grant your Holy Spirit to lead us all our days.  
With love and dedication,  
We give our hearts anew,  
And to the church of Christ our King we promise to be true.*

THE WORDS of this hymn were written by Mrs. Molly Doka of Calgary. It was sung at the 60th anniversary of Grace Presbyterian Church in that city, to the tune St. Theodulph, which is No. 240 in the new *Book of Praise*.







THE HOME is beautifully situated.

# Armagh's role in a CHANGING SOCIETY



Mrs. Forbes Watson has retired after 18 years as house mother.

By Mary P. Farmery

"BLINKERS" WAS THE NAME given to a charming 100 year old cottage standing high above a cove, St. Margaret's Bay, Nova Scotia. No doubt its late owner, (Dr. Edith Read of Branksome Hall, Toronto) chose "Blinkers" in order to indicate her need of shutting out confusion and of seeing clearly so as to gain perspective on her busy life as a school principal.

Blinkers, on the other hand, may limit one's capacity to see. And when it comes to our understanding of the scriptures, blinkers we do not need.

When, for example, we come across those early accounts of sexual aberrations, we may either view them with objective detachment, or, we may, and indeed often do, put on blinkers. The truth is that wherever mankind exists, in whatever culture, be it ancient or modern, humanity has often foundered upon the hazards posed by sexuality.

The story of Dinah has its counterpart today, does it not? Seduction, intrigue and murder are ever with us. The double standard Judah plied is nothing unique. As adults, it serves no



useful purpose to put on blinkers when it comes to viewing what is all too prevalent in society. Our Lord showed that it is possible to uplift the outcast without becoming infected with the moral malady. He himself ate with publicans and sinners. Any fulfilling of the divine commission therefore, must not neglect the means for mollifying this aspect of social and moral blight.

Armagh stands as the expression of Presbyterian concern for that unfortunate member of the community, the girl pregnant out of wedlock. Since its establishment in 1957, nearly 1,800 have been in residence from periods of two to eight months.

## Rehabilitation is the aim

The majority of those who come to the home in Clarkson, Ont., are young women still in their formative years. Far from being hardened, promiscuous or intractable, they are girls capable of being rehabilitated into mainstream society.

Immediate needs are those that obviously concern pregnancy, but underlying are needs which are even more basic. The actual situation of crisis (pregnancy) is itself only symptomatic of other problems. Half of the girls who enter Armagh are products of broken homes, common-law unions, and have never known security. Again, merging selfhood can be easily turned off by parents who are either too indulgent or too rigid.

Elsie's father is a good example of the latter. In a letter to Armagh, he recently gave vent to this feeling, stating that Elsie would no longer be welcome at his home. Armagh's director immediately replied that it was more in keeping with fatherhood to show compassion, tolerance and love to his 18-year-old than to close the family door on her! The truth is that Elsie is starved for affection. At the slightest show of kindness, she responds with such gratitude as to make this point indubitably clear.

Another teen-ager suffers from over-indulgence. Parents have given her everything she wanted but have deprived Judy of that which she needed most, namely, wise guidelines. At the time of Judy's confinement, these parents were off at the cottage and could not be reached, leaving their 15-year-old daughter to the care and attention of her 17-year-old brother.

Over-indulgence may also be a classroom defect. Where permissiveness is the in thing, many teachers find it difficult to accept the rigours of appearing unpopular with their students. Lacking the ethical values with which to handle scientific facts of life, no wonder that teen-age experimentation takes place among the classroom crowd, which leads eventually to pregnancy and related problems.

At Armagh, girls are accepted as individuals with problems, but individuals nonetheless; persons in their own right. Day by day the residents see a well-regulated, happy kind of home life.

Rising above the sordid, on the part of some there comes a conviction that this is where it's at—here is what they have been looking for. Not all residents respond, of course. After many months of receiving help, one girl added a bit of sardonic humour when the question was put to her, "Why don't you and S. get married—he's got a steady job and you've decided on adopting out the baby?" To which she replied: "We're not ready." Ready or not, both of them were dead set on living together and had brought one child into the world! In cases like these, it's largely a matter of commitment. Unfortunately, others in today's society share their philosophy.

The major problem facing Armagh is not to yield to temptation towards permissiveness. Our problems lie in another direction. A few years ago, prior to the advent of the pill and readily available abortion, when Armagh had operated at capacity (22 girls in residence) the income from both government subsidy and the girls themselves was, obviously, greater than it is today. Now, with slightly more than half occupancy (at present 14 are

in residence) we receive proportionately less government subsidy and at the same time find that, since average age of residents is lower, that girls themselves are unable to augment the cost of their stay at Armagh. Yet home maintenance keeps going up.

What Armagh needs more than anything else is a total increase in the grants which the home is allotted yearly. This would include an increase in the subsidy granted by the government. Steps towards this latter have already been taken.

During the year 1973 care was given to 65 girls whose resident days totalled 3,596. They came from British Columbia in the west and Nova Scotia in the east, the majority being from Ontario. Their average age was 17 years.

One girl took elementary school classes, 32 were at the high school level, and seven took other studies. Girls are offered the opportunity for education so that they may re-enter society more adequately equipped to take their place, having truly found themselves.

A major change took place in September when medical facilities were transferred from the Toronto Western Hospital to Mississauga Hospital. Now the girls no longer need travel 20 miles through hazardous traffic for routine doctor's appointments and later delivery of their infants.

## The girls make the choice

Living in a changing society requires the adoption of new ideas and techniques. Girls' needs today, within the 14-21 year age group, demand an awareness on the part of Armagh's board and staff of the fact that girls who now choose to come to us do so in face of readily available abortion. They are young women who have chosen the hazards of pregnancy rather than a hasty termination of their dilemma. This is a telling fact, for it says in effect that girls in our care do have the faculty for making choices, for accepting responsibility, and for rehabilitating themselves after undergoing a severe test, both emotional and physical. (Most elect to give up the babies for adoption.) Let us then beware of ever writing them off as undesirables.

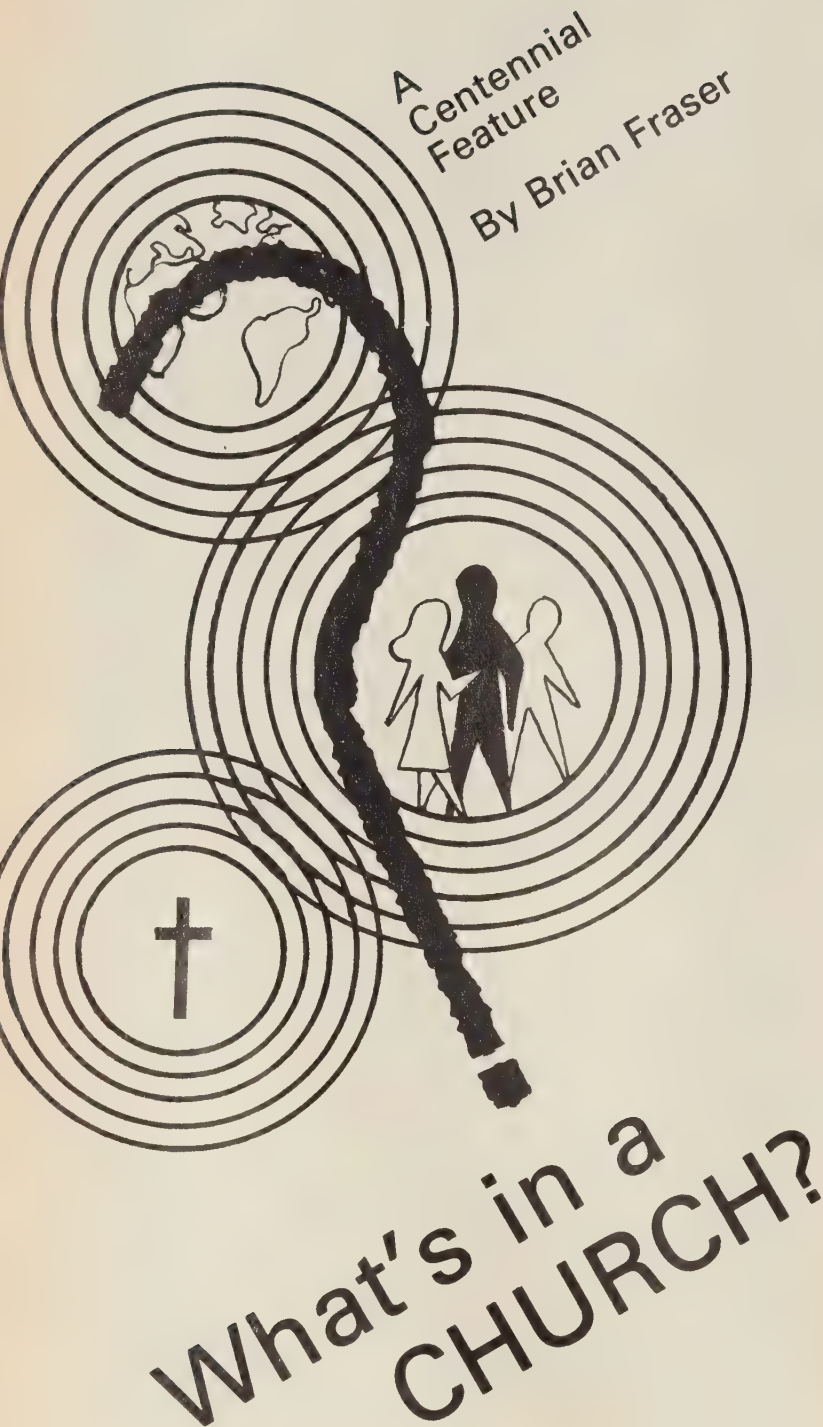
Along with all other such homes, Armagh feels the effect of society's changing mores. Girls do not flock to the shelter of such places as they once did. Sister institutions have had to either close or else drastically reduce staff. Their methods of operating have altered to suit today's less rigid demands where social behaviour is concerned. For example, one such home simply lets girls themselves do the preparing of meals on weekends; another, elsewhere in Ontario, makes no demands at all at conformity except in matters of personal hygiene and physical fitness. One then asks: "What influence is being exerted towards Christian principles?" in these homes. How can the atmosphere lend itself to conditioning towards that disciplinary measure which goes hand in hand with the hearing of the Christian gospel?

For Armagh the choice continues to be a placing of priorities in favour of a supervised program despite the stringency of rising costs of food, salaries and home upkeep. But again, this does not mean to infer that Armagh is out of step with the times: for it is possible to run a happy institution where certain relaxation of rigid rules is allowed, and at the same time steer clear of the kind of extremes which permit an "anything goes" philosophy.

The truth is that teen-agers always do function best when strong, wise guidelines are consistently put into effect by level headed experienced workers whose chief assets are compassion and understanding.★

*THE AUTHOR has been the director of Armagh since her graduation from Knox College last May.*





THE BEGINNING OF the 20th century confronted the church with new conditions and ideas that forced her to ask some basic questions about herself. New movements in thought were reshaping man's understanding of his world, his society and his God.

Perhaps the most influential intellectual movement of the period was Social Darwinism, which pictured society in developmental rather than static terms. There was an observable movement towards greater perfection in the affairs of men. No longer could society be seen in terms of rigid class structure. No longer was it necessary to accept the wrongs and evils that people had suffered in the past.

More dramatic in their impact on the lives of large numbers of Canadians were the great forces of industrialism and urbanization which were reshaping the physical conditions of thousands of Canadians. Large scale immigration had introduced into Canada a diverse cultural element that, in the minds of most, posed a serious threat to the future of the nation unless steps were taken to ensure their Anglicization.

## The need for the church

The answers that the church arrived at in the face of these challenges to her identity were formulated largely in functional terms. There were two complementary poles to the church's self-understanding. The first pole was represented by the evangelistic and missionary thrust represented by the challenge of men such as John R. Mott to bring the world to Christ in one generation. The second pole was the concerted effort to "Christianize civilization" by means of moral and social reform. The church was the "power house from which there must flow out amongst men the elements that bear heat and light and energy for warming the world out of its cold, for lighting its darkness and for driving it on to God."

In 1912, the Rev. R.G. MacBeth prepared a series of lectures for the Presbyterian summer school on the history and progress of the work of The Presbyterian Church in Canada. The first of the lectures, which were later published by the home mission board under the title, *Our Task in Canada*, concerned the value and use of the church. He supported the claim that no community could afford to dispense with the church for seven reasons: (1) The existence of the church in a community made business and human life safer because of its moral influence. (2) Especially in a new country, the church, which kept alive the ideas of God, was the background of law and order and the foe of anarchy, which was the product of atheism. (3) The church affirmed, in face of the idea that material bigness is the same thing as greatness, the reality and greatness of the unseen. (4) The church had custody of the word of God and kept that book as a current factor in human life, ensuring that it would mould the future of Canada. (5) The church was needed to maintain the Sabbath day as a day of rest and worship. (6) The church made provision for a better society for those tempted with evil and wrong doing, as well as being a preventative force in keeping people from evil. (7) The church provided a field for investment for men and women of means large and small, investments that would bring them dividends even after they were dead. But above all, and in a category by itself, was the religious *raison d'être* of the church. It was a place of salvation where men chose the company of those who were called to be saints rather than the company of the sinning. MacBeth concluded in words that rang with the dual challenge of mission and service: "So every community needs its church to keep alive the



sense of God, to teach the reality of the unseen, to exalt character, to perpetuate the things that make nations great; and we are false not only to our Lord's commission but to all we believe to be for the betterment of society, unless we strive through the church to be witnesses for Christ in Jerusalem (our own community), and Judea (our own country), and in Samaria (amongst people we do not naturally like), and unto the uttermost parts of the earth."

With such a view of the necessity of the church for the well-being of the nation, it followed that the church considered the work of church extension of primary importance. Coupled with the drive to keep up with the rapidly expanding population of the new country in the west and the cities was a sincere attempt to tailor the buildings erected to the social as well as religious needs of communities in which new churches were planted. The model of the institutional church was promoted by those responsible for church extension. The institutional church sought to meet a wide variety of human needs, physical, intellectual and spiritual, and thus minister to the whole man in his social setting. Athletic facilities, sewing and meeting rooms, nurseries and play rooms, kitchens and libraries became common features in many of the churches built during this period, particularly those in the burgeoning cities.

The city was likened to a great octopus, "Throwing out its tentacles in all directions and drawing to itself all directions and drawing to itself all sorts and conditions of men." The concentration of population in the cities made them crucial centres of the church's battle against the forces of evil. One feature of the problem of the city was the great temptation for large wealthy churches to sell their downtown property and follow their affluent members to the spacious suburbs.

Knox Church, Toronto, was a classic case. The proposal to move from the Queen Street site, now occupied by Simpsons, to Spadina Avenue was debated for several years. The actual move in 1905 was made only after a firm commitment to continue work among the poorer downtown sections. The congregation of St. Andrew's, Toronto, was actually split over this question, with part of the congregation remaining in the downtown district on King St. and another group relocating at the corner of Jarvis and College.

## Lay movements formed

To meet the variety of problems and challenges posed by city life, a body of influential laymen and clergy formed the Toronto Presbyterian Union. Their underlying aim was to ensure that strong congregations would help the new and the weak. They sought to co-ordinate church extension so that these efforts would not be sporadic but rather systematic. The money, counsel and brains of the stronger churches were placed at the service of those with "inadequate equipment of men and money . . . seeking to hold the hard places and to keep the life of the city free from the debasing influences that swarm in the wake of neglect."

Toronto at this time was growing at a rate of ten to 15 thousand per year, but between 1899 and 1904 only one new Presbyterian church had been started. Within three years of its founding in 1903, the Toronto Presbyterian Union had begun extension work in over 30 locations in Toronto and its growing suburbs.

But the work of the church involved more than money and buildings. At this point the great laymen's movements of the first decade of the 20th century came to play a crucial role in the

vision and work of the Presbyterian Church. Both the Presbyterian Brotherhood and the Laymen's Missionary Movement in Canada were inspired by branches of these organizations in the United States.

The Laymen's Missionary Movement sought to raise money and personnel for the rapidly expanding missionary efforts of Protestant churches around the world. The Presbyterian Brotherhood, brought to Canada by C.W. Gordon and J.A. MacDonald in 1907, was aimed at recruiting "the manhood of the church for definite practical work in the extension of the kingdom." It took as its motto a phrase made popular by the English journalist, W.T. Stead, in his book, *If Christ Came to Chicago*: "The union of all who love in the service of all who suffer." The Brotherhood was considered to be a spirit more than an organization, capable of adapting itself to the needs and challenges of the particular community in which a branch arose.

The Presbyterian Brotherhood worked in close co-operation with the board of moral and social reform, also established in 1907. From the beginning, that board saw the work of evangelism as an essential part of its task. R.G. MacBeth, a minister in Paris, Ontario, and well-known author, indicated the relationship between evangelism and social service in the life of the church in a letter to *The Presbyterian* in 1909:

"The church must furnish the momentum and the passion for righteousness, and the minister is still a watchman on the walls to warn the people against the evils that destroy a nation. The church is on the right road when it conducts an evangelistic campaign and then sends her awakened members out to their duty as citizens. The true ideal is that the church should always be in a condition of revival, always awake and her members always alert as citizens lest evil should swamp the church and ruin the state."

## The nature of the church

Three elements, then, were basic to the vision of the church at the turn of the century as she encountered the problems and possibilities of a reshaped society. First, she recognized the importance of being a presence in time and space in the form of buildings which served as centres for both the gathering of people of God in worship, and the reaching out of God's people in service to the surrounding community. Secondly, she recognized the importance of confronting her men and women with the hard, practical challenges of the service demanded by the Lord whom she served. This challenge to and mobilizing of manpower at all levels of the church gave life to the physical presence of the church in the community. Finally, the confident sense of mission and purpose that provided the thrust giving direction and strength to The Presbyterian Church in Canada made the church the leaven of the nation.

In 1907, Robert Haddow summed up the nature of the church in these words:

"Its place is that of the central dynamic. It has been planted among men as the divinely authorized witness for all that is strong and enduring and true. It deals with the eternal verities. Taking its stand upon divine authority it is called to promulgate the principles which underlie every part of our complex life. It is called to be the great vitalizing and energizing force in all that makes for the uplift of humanity and for the cleansing of the sewers that poison life."★

*THE AUTHOR is a student at Knox College. This is the second in a series of centennial articles.*



**HELP WANTED:** *Dance manager for St. Aidan's birthday party. To organize dance lessons (Charleston, Waltz, Cha Cha, etc.) for a one hour cultural exchange program. Salary paid in fun, new friendships, much laughter. NO SOURPUSES NEED APPLY.*

AN AD VERY LIKE this appeared in our church bulletin in late September. It brought no applications from our dance-shy congregation, but it did help set the tone of our anniversary celebrations.

We were commemorating our congregation's 100th birthday. Special services and events were scheduled for the centennial year. A pioneer luncheon would welcome back old timers. The choir would sing Mendelssohn's *St. Paul*. A centennial theme and costumes would highlight the bazaar.

But what could we do about the actual birthday of our church?

Back in February a puzzled little group met to discuss the problem. We wanted something that people would attend for fun, not out of a sense of duty. We should aim for a relaxed, unpretentious, family atmosphere. Our program should be varied, up-to-date, fast-moving and include something of interest to every age group. Most important—it should be quickly and easily put together.

### Involve many people

The resulting proposal was a Walk-Around, Come-and-See Multi-Media look at our church and its people. The entire first floor of our community services building would be utilized, as well as the lounge and basement hall—a total of eight rooms. Each would have its own captain, responsible for his helpers and activity. One co-ordinator would find personnel, assign tasks and act as information centre and troubleshooter.

To build wider interest and lighten the work load, we would involve a lot of people. Most would do only one small job—perhaps as little as three hours of work.

The program, a jig-saw puzzle of jobs, would fall into place at the last minute on The Day. For success, the plan would rely on the willingness of each person to do his part.

By the end of June, key personnel were recruited. Photo enthusiasts collected historical pictures for a feature display, emphasizing the local old-timers and their way of life. A magic lantern show was put together, a contemporary church movie ordered, and colour slides of church activities gathered.

A music hall program included three 20 minute turns—a pair of young banjo players, a barbershop quartette, and an old-fashioned hymn-sing. Former ministers sent taped messages for small sit-down audiences. And a former member offered movies of the building of the new church.

Each room captain received a typed sheet naming his helpers, listing their duties and stating his basic responsibilities. Beyond that, he was on his own.

Refreshments were simple—birthday cake, tea and coffee, with orange drink for the youngsters. Our emphasis was on "little work equals most fun" and we decided to pare the kitchen crew to a bare minimum of six by using paper cups and a serve-yourself system.

On the afternoon of The Day our refreshment convener arrived with the cakes. She was unnerved to find the church empty, dim and silent. There was none of the usual bustle of preparation. The hall decorations were up, but the tables were bare, the chairs awry.

"I was horrified!" she remembers. "There was just *nothing*. I was sure the whole thing would be an absolute flop!"

# The (Almost) INSTA Anniversa



GUITAR and banjo music entertains the early arrivals.

But by 5 p.m. the lower hall was neat with white cloths and tablecentres. A tiny work crew set up a library display.

At 6:45 the refreshment convener returned. Again she opened up the deserted church and was only faintly encouraged to find some preparations had been done.

Moments later the church sprang to life.

Cars spilled out costumed families. Projectors and screens





WINNING costume  
of moire and lace.

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J



VISITING over coffee.

**By Jean MacKenzie**

were unloaded. Room captains appeared to supervise their set-ups. Oil lamps, tables, armchairs were carried in and arranged by colourful performers. The first arrivals appeared and ushers were stationed at the doors with programs for the adults and party balloons for the children.

Promptly at 7:30 the shows began.

"I haven't got any audience," protested one operator ner-

vously.

"Start up!" said our co-ordinator firmly. "They'll come as soon as something's going on."

The magic lantern flickered, the movie loudspeaker blared and the shirtsleeved banjo players sang out bravely to their almost empty room. New arrivals, drawn by the rollicking music, lights and hubbub, pressed through the doors. Suddenly the birthday party was in full swing!

## Fun for young and old

At 8:45 we moved to the basement where costumes were paraded and prizes given. Small fry were agog to find out which child had proposed the winning name for our library bookworm mascot.

Our birthday cake was ceremoniously cut by our oldest member, aged 95 and winner in the "Most Authentic Costume" category.

Then the floor was cleared for a Virginia Reel. Families with young children began to drift away, leaving teen-agers and their elders to join in a multi-generational dance party.

Polkas and schottisches alternated with simple squares and waltzes. Parents demonstrated the Lambeth Walk and the youngsters responded by leading everyone in a breathless Zorba.

At 11 PM the party reluctantly broke up. "That's it, everybody. School day tomorrow!"

"Aw, gee! We haven't done the Charleston yet."

"Let's do this again! I never thought it would be so much fun."

As the last reveller trailed homeward, our co-ordinator flopped into a chair and kicked off her shoes.

"Whaddya know?" she crowed wearily. "It worked!"

"It was great! What a crowd."

"Well over 200. I know 'cause we ran out of paper cups."

"Mind you, we boobed here and there," said our co-ordinator reflectively. "We should have had some activity for the junior boys. They ran around too much. They needed some physical thing—a coconut shy or a unicycle contest."

"And communications could have been improved. People didn't believe us when we said 7:30 sharp. So they didn't get here in time to see as much as they could have."

"Maybe we should have had just one meeting. To let each person know what the others were doing. I think some folks worried because it seemed *so* loosely organized."

"One thing I liked specially. Doing it this way allowed people to add their own ideas. Did you notice in the magic lantern show, Jim wasn't using a screen to show his slides? He had a sheet pinned up on the wall—real old time style."

"And did you see the churn and that gorgeous quilt in the picture room?"

Our co-ordinator eased her burning feet back into her shoes. "Well," she said, "We seem to have done what we set out to do. It was fun, easy, and it certainly didn't cost much. Not perfect, but very creditable."

We gathered up our equipment and moved toward the stairs. As the last light flicked off, the youngest member surveyed the darkened hall with satisfaction.

"I liked it," he murmured, "because there weren't *any* speeches."★

*ST. AIDAN'S CHURCH (now United) was one of the earliest Presbyterian congregations in Victoria, B.C. Mrs. MacKenzie is a Canadian writer whose first book for children, STORM ISLAND (Macmillan), won first prize in the Centennial Commission's literary competition in 1967. The photos are by her husband.*



## New laws in S. Africa

The two new security laws passed by the South African Parliament in February "remove all doubt that South Africa is a police state," according to the board of management of the Christian Institute of Southern Africa.

The so-called Affected Organizations Act and the Riotous Assemblies Amendment Act are "a further step in the process of totalitarianism," the board said in a statement issued at its regular half-yearly meeting.

"We view with abhorrence the yet further invasions of the citizen's privacy and of his right of association envisaged in the proposed amendment to the Riotous

Assemblies Act," the board said. "The removal of customary and traditional safeguards against abuse of police violence bodes ill for our society."

The Affected Organizations Act aims to prevent organizations deemed to be engaging in politics from receiving financial support from overseas, according to the Christian Institute. The Riotous Assemblies Amendment drastically extends the powers of the authorities to deal with "any gathering" suspected of posing a threat to peace and order. It could theoretically be applied to meetings of two people in private homes.

The staff of the Christian Institute said that if overseas churches who at present support organizations working for peaceful change are prevented from doing so, "they could very well decide to give their support in future to organizations seeking change through violent means." They warned that the two new laws "make the

hope of peaceful change in South Africa even more remote."

They called on all church leaders in South Africa to express their forthright condemnation of the laws and to announce unequivocal resistance to any further attempt by the state to encroach on and restrict the activities of the followers of Christ.

## College convocations

The annual convocation of Knox College will be held in Convocation Hall, the University of Toronto on Tuesday, April 30 at 8 p.m. The speaker will be Rev. Prof. Delton Glebe, dean of Waterloo Lutheran Seminary, Waterloo, Ont.

The 107th annual convocation of The Presbyterian College will be held in the Church of St. Andrew and St. Paul, Montreal, on Wednesday evening, May 8. The address will be given by Rev. Dr. Agnew H. Johnston, moderator of the 99th General Assembly.

Ewart College graduation will take place at the college, 156 St. George Street, Toronto, on Thursday, May 16, at 8 p.m. The speaker will be Dr. L. H. Fowler, principal clerk of the General Assembly.

## Team Ministry

Fifty people met at Ewart College on Wednesday evening in March to participate in a workshop on team ministry. Fourteen Knox College students and five of their wives sat down with 22 Ewart College students to discover insights about team ministry.

The principals of both colleges presented short papers on the theme. Principal J. S. Glen spoke from a biblical and theological perspective, and Dr. Margaret Webster spoke from a practical perspective. An actual team from Chippawa Presbyterian Church, Niagara Falls, was present to discuss the way their team functions in their congregation.

## Koreans in Germany

Some 55 Korean workers, students, pastors and nurses staged a demonstration in Bonn, Germany, to protest the violation of human rights in South Korea. On behalf of 10,000 Koreans living in the Federal Republic of Germany they demanded the reestablishment of democracy in their native land and strongly criticized President Park's attempt to destroy the opposition through the use of special courts and prolonging the state of emergency.

A declaration distributed during the demonstration, which coincided with the 55th anniversary of Korean independence, criticized the general's dictatorial régime for its extravagance, ineffectiveness and instability during the past 12 years.

THE PRESBYTERIAN RECORD



ST. ANDREW'S CHURCH, Kitchener, at which the 100th General Assembly will open on June 2. Associate ministers are Rev. Dr. Finlay G. Stewart, left, and Rev. Grant R. MacDonald.



ON TUESDAY EVENING at the 100th General Assembly a musical will be presented by The Folk Group from St. Paul's Church, Peterborough, Ont., directed by Mrs. Elsie Flett. The group received a standing ovation after two presentations of *Tell It Like It Is* in St. Paul's youth education centre in February. It is open to other engagements as a Presbyterian centennial project.



Deaconess Council

The biennial meeting of the Council on the Order of Deaconesses will be held at the University of Waterloo, during the weekend of May 30—June 2, just prior to General Assembly.

Activities, which begin on Thursday evening and conclude at noon on Sunday, will include: fellowship, business sessions, worship-celebration, informal discussions, and a special speaker. The theme will be "Effective Change Agents"—with input from the speaker; and follow-up workshops.

Lutherans take action

The Canada Section of the Lutheran Church in America has gone on record as supporting the Province of Manitoba in its refusal to officially recognize a homosexual wedding. This action came in response to the recent situation in Winnipeg where a minister of the Unitarian Church apparently conducted a marriage ceremony for two homosexuals. However, the Province of Manitoba department of vital statistics refused to recognize this as a valid marriage and refused to register it.

In other action the executive committee is asking its three synods to protest conditions in Namibia and the apartheid policies of South Africa. It suggests that Canadian corporations active there be encouraged to adopt policies to "improve the lot of their labourers;" and that the Canadian government be asked to end preferential tariff treatment for South African imports "until such time as the policy of 'separate development' is adjusted to the satisfaction of the black majority."

Approximately one-half of the black population of Namibia belong to the Lutheran Church.

Marriage and Family

The sixth annual Marriage and Family Counselling Institute, sponsored by Iona College, University of Windsor, will be held from August 23 to 30. It is an experiential workshop with emphases on demonstration, observation and participation for social workers, clergy, teachers, nurses, chaplains and others seeking greater competence in counselling and communication. Further information may be had from the Rev. Gerald Paul, Director of Program, Iona College, 208 Sunset Avenue, Windsor, Ont., N9B 3A7.

Memorial to broadcaster

A Bruce Marsh Memorial Scholarship Fund has been opened at the Toronto School of Theology where the late Bruce Marsh was a member of its board of trustees. He has been pressing for innovative

May, 1974

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TOUR LEADERS



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CHAIRMAN HISTORY  
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DR. DIL EVANS  
FORMER MODERATOR

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Winnipeg (2)  
Neepawa  
Regina  
Calgary

Banff  
Kamloops  
Vancouver  
Victoria (2)  
Campbell River  
Kitimat

Prince George  
Fort St. John  
Edmonton  
Prince Albert  
Brandon  
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Gaylord

ONTARIO/QUEBEC — (7 days, 6 nights) — \$163

TOUR LEADER

— Leaving Sat. July 27th



REV. BERT VAN MOSSEL  
CLERK, WATERLOO/WELLINGTON PRESB.

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— Quebec (2) — Ottawa — Huntsville

EASTERN CANADA — (14 days, 13 nights) — \$305

TOUR LEADERS

DATES — Leaving Sat. June 29,  
July 27, OR Aug. 17th.



JUNE 29  
REV. FRED RENNIE  
SEC. HISTORY COM.



JULY 27  
DR. J. L. W. McLEAN  
FORMER MODERATOR  
LONGTIME BD. OF  
MISSION MEMBER



AUG. 17  
DR. DON MACDONALD  
CLERK OF GEN. ASSEMBLY  
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Halifax (2)  
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communication projects by the students of TST.

Donations to the TST—Bruce Marsh Memorial Scholarship Fund will be used to assist students involved in the design and preparation of innovative communication projects.

## Life in rural areas

The church can help to build a renewed village community and make it an example to the town, was one of several conclusions reached by a consultation on life in rural areas, sponsored by the United Reformed Church in England and Wales.

Recognizing that contemporary society is urban based and encourages urban values, participants emphasized that the village community, just because it is small and manageable, has much to teach the city.

The consultation said that the church has a duty to protect the interests of local minorities and defend local variations of culture. Expressing concern at the withdrawal of ministerial manpower from rural areas, consultation participants stressed the need for improvement of the image of rural ministry, and for stimulating lay leadership in country churches.

## HYMN OF THE MONTH

### from the new Book of Praise

The section GOD THE SON: His Ascension, contains five hymns, three of which were in the 1918 *Book of Praise*. There they often suffered the fate of being used at Easter, but if we read them carefully—204, 205, 207—we will see that they belong more truly to the Sunday after Ascension Thursday. There are two new hymns in this section also.

No. 206 is by the Venerable Bede—notice his call, 1,200 years ago, for “new hymns” (v. 1)! Whereas the hymns mentioned above do have validity outside of the season of the Ascension, this one speaks of it directly and specifically. So does No. 208 by Charles Wesley. There are 32 of his hymns in the new book, as against 27 in the old book. Notice one of Wesley’s greatest phrases—“Glory ascribe to glory’s King.”

So this month I have drawn attention to five hymns rather than to one, and my purpose is to commend the use of an Ascension-tide hymn on Sunday, May 26. *Alan H. Cowle*

## A grant to Fernie House

The Atkinson Charitable Foundation established by the late Joseph E. Atkinson when he was publisher of *The Toronto Star*, has given \$6,335 to Fernie House, the East Toronto Presbytery therapeutic group home for boys. It will be used to purchase a van to transport residents and staff.

## A choir festival

At the first annual choir festival in Lindsay-Peterborough Presbytery choirs from St. John’s, Port Perry, Ont., St. Andrew’s Church, Lindsay, Wick Church, Wick, and St. Andrew’s-Chalmers Church, Uxbridge, met at St. Andrew’s-Chalmers Church to present a program of music.

Each choir presented several selections of its own choice to a full house. For the grand finale the choirs formed into a massed choir, totalling just over 90 members, which also presented four numbers.

The congregation also had its opportunity to participate when they lifted the roof with the singing of eight hymns.

## Koreans in London

The Presbytery of London erected the Korean Christian Church as a congregation of The Presbyterian Church in Canada on March 3. The Rev. Andrew S. K. Lee, who graduated from Knox College in 1971, has been serving the group in London and will remain as minister of the new congregation.

The Rev. John Marshall, moderator of presbytery, presided at the service. The Rev. J. Murdo Pollock, minister of Hamilton Road Church where the new congregation is worshipping, was appointed interim moderator of an assessor session. Miss Giollo Kelly represented the board of world mission.



THE CHOIR AND CLERGY at the erection of the London, Ont. Korean Christian congregation.

## New Westminister

PRESBYTERIAN CHURCH  
Corner of King and Melrose  
Dr. A. L. MacKay, B.A. B.D.  
Interim Moderator  
Organist — Miss Helen Mattashed  
L.T.C.L.

9.45 A.M. — Church School  
11.00 A.M. — Morning Worship —  
Dr. DeCivrci RMATBERL TMIRIBTI  
Anthem — The Beatitudes (Anderson)  
Soloists P. Follett, D. Greenwood,  
M. Flett, W. Nicolson

THE GRAND PRIZE for typographical errors goes to the *Hamilton Spectator* for this ad on the church page, March 16, 1974. Worship was conducted by the editor of *The Record*.

## World Council action

“To achieve lasting peace with justice in the Middle East it is imperative to assert the legitimate rights of the Palestinians and to urge the immediate implementation of these rights,” according to the executive committee of the World Council of Churches.

A statement issued by the executive committee at the conclusion of its five-day meeting said “The Palestinians should be guaranteed official status on all levels and formal opportunity to express their view freely about their future.”

Noting that current negotiations have given new hope for resolving the conflicts in the Middle East, the executive committee said: “It is of the first importance that the rights of the Israeli Jews and the implementation of the rights of the Palestinians should not lead to injustice to either people.”

On the holy places in Jerusalem, the executive committee noted that most of them belong to member churches of the WCC, specifically the Eastern Orthodox



and the Oriental Orthodox. It requested the WCC's general secretary, Dr. Philip A. Potter, to investigate "problems that might develop in regard to the future control of these places as a result of international negotiations in the Middle East."

The executive committee also called attention to the world food crisis as a matter of "urgent and grave concern" to the churches.

"Without some cutback in the rate of consumption of both food and energy by the rich everywhere with a view to the fairer distribution of the world's resources among the human family, the poor will face increasing misery," the committee stated.

## Bequests received in 1973

A total of \$336,776 was received from bequests to The Presbyterian Church in Canada in 1973, as follows:

### GENERAL

* D. H. Wright, Oakville,	\$ 119
* William Combs, Blyth, Ont.	890
Anna Kumpf, Waterloo, Ont.	2,875
Agnes Elizabeth Hamshaw, Toronto, Ont.	9,960
* Margaret S. Thom, Toronto, Ont.	1,738
* Arthur E. Lantz, Lunenburg, N.S.	2,978
Mary Dobbie McCredie, Welland, Ont.	20,277
Charlotte I. Cowie, Toronto, Ont.	2,094
* E. Marshall McCormick, Galt, Edwin James Stevens, Fort Qu'Appelle, Sask.	26,686
Minnie M. DeRenzy, Arnprior, Ont.	14,477
Helen Mackintosh, Belleville, Ont.	125,000
Laura Kathleen Cooper, St. Catharines, Ont.	10,000
David Mitchell, New Westminster, B.C.	15,179
Archibald McKenzie Kerr, North York, Ont.	500
Mary Tomlinson, Scarborough, Ont.	921
Elizabeth Hunter Miller, New Glasgow, N.S.	3,000
* Myrtle L. Young, Toronto, Ont.	25,278
Mary E. Davidson, Ventnor, Ont.	2,735
	500
	<u>\$265,207</u>

### ENDOWMENT & RESTRICTED FUNDS

* James Chisholm, Hamilton, Ont.	\$ 3,719
Robert J. Dewar, Plympton, Ont.	6,239
Donalda MacMillan, Toronto, Ont.	3,000
	<u>\$ 12,958</u>

### PENSION FUND

Anna Kumpf, Waterloo, Ont.	\$ 2,875
Isabelle P. MacLachlan, Toronto, Ont.	192
* Katherine M. MacLennan, Toronto, Ont.	6,400
W. E. Coutts, Toronto, Ont.	22,480
Charlotte I. Cowie, Toronto, Ont.	650
Helen C. Douglas, Hamilton, Ont.	5,000
	<u>\$ 37,597</u>

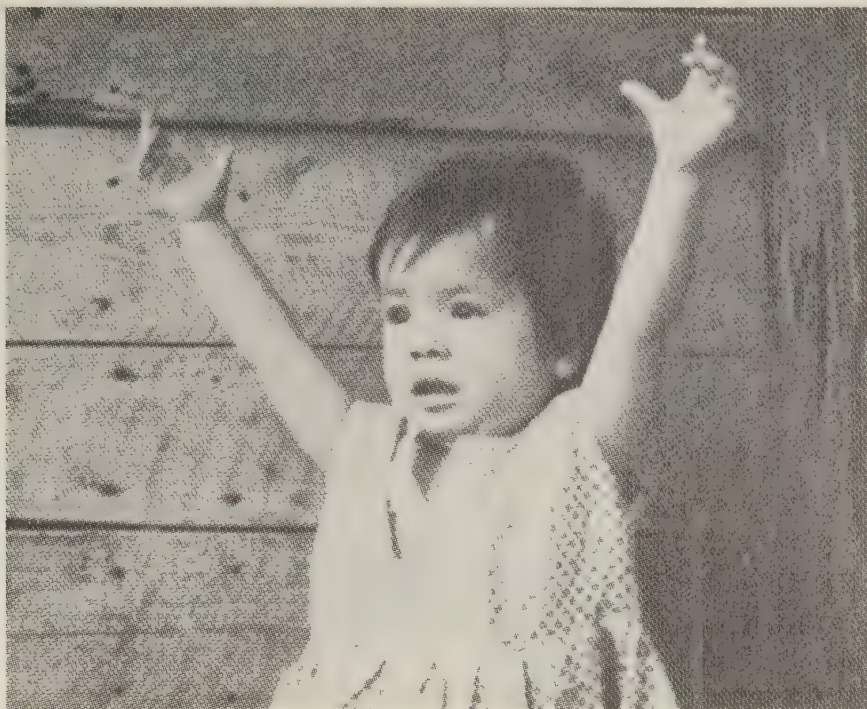
### EWART COLLEGE

Mabel Mar Dick, Port Elgin, Ont.	1,000
----------------------------------	-------

### NATIONAL DEVELOPMENT FUND

J. R. Nesbitt, Lake County, Florida, U.S.A.	\$ 19,814
Katharine Flo Hocking, Hamilton, Ont.	200
	<u>\$ 20,014</u>
	<u>\$336,776</u>

\* Amounts have also been received in previous years from these estates



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- A progress report each summer.
- The opportunity to exchange correspondence and Christmas greetings. You receive the child's original letter and an English translation.
- The satisfaction that comes from helping a deserving child.

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## Clown and crocodile

From provincial Quebec and downtown Montreal comes the sound of loud voices crying amongst the multitude—the theologs of The Presbyterian College break the silence of apathy on the campus of McGill University, recently winning first prize; not, you can be sure, in the annual engineering boat races or the first

annual streaking contest, but in a snow sculpturing contest for the winter carnival.

Their winning entry was a rather grotesque and unhappy looking statue of “The Clown and The Crocodile.” During construction, which was most difficult due to the lack of snow this year, most of the would-be Michelangelos were kept busy hustling snow from where it could be found, while one astute student answered the many queries of the crowds regarding

what it was, or what it was supposed to symbolize.

The idea for this unique and prize winning sculpture came from the (prize-winning?) book written by Dr. J. C. McLelland, a professor in the faculty of religious studies at McGill.

The students’ glorious effort won it city acclaim, to the point of a sketch on the editorial page of the *Montreal Star*. The inscription under the sketch read, “Crocodile Tears,” a fitting comment on the super-abundance of rain we have had here in Montreal this winter.

The spirit of unity and fellowship of those resident at The Presbyterian College has been at an extreme high all year. The academic year ends shortly, but the learning process does not, as we will all be carrying the experiences of the love of Jesus Christ with us into our own lives, and to the lives of others; a witness to the joy and happiness we’ve found in the Lord, and in the fellowship of each other.

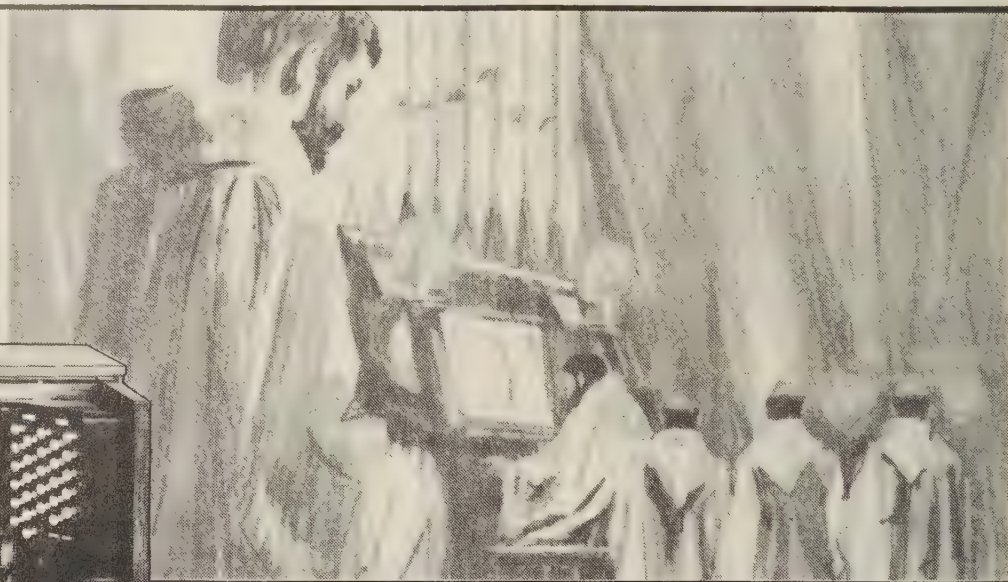
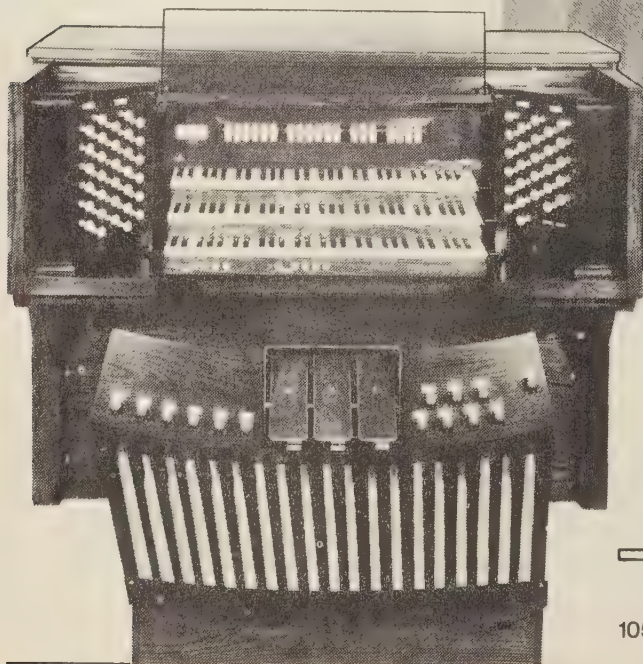
*by Larry A. Welch, student.*

## Variety night at Ewart

The students of Knox College and Ewart College joined in presenting an evening of entertainment in the auditorium of Ewart College in March. Vocal numbers, instrumental selections and a variety of skits combined to provide fun and fellowship for the students of both colleges.

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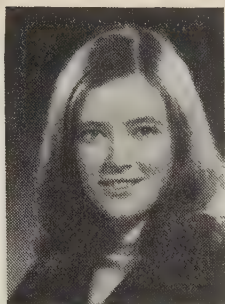
# Ewart College Graduates



BETH ANNE CLIFTON, of St. Andrew's Church, Mount Forest, Ont., plans further study towards her B.A.



FERNE MATHESON of Knox Church, Baddeck, N.S., will continue her studies for her B.A.



DONNA R. TANNAHILL, a member of Ormstown Church, Que.



LYDIA SUTANTO of Hok Im Tong Church, Bandung, Indonesia.



ELLA GEORGE of Creek Town, Calabar, Nigeria, will return to that country to work.

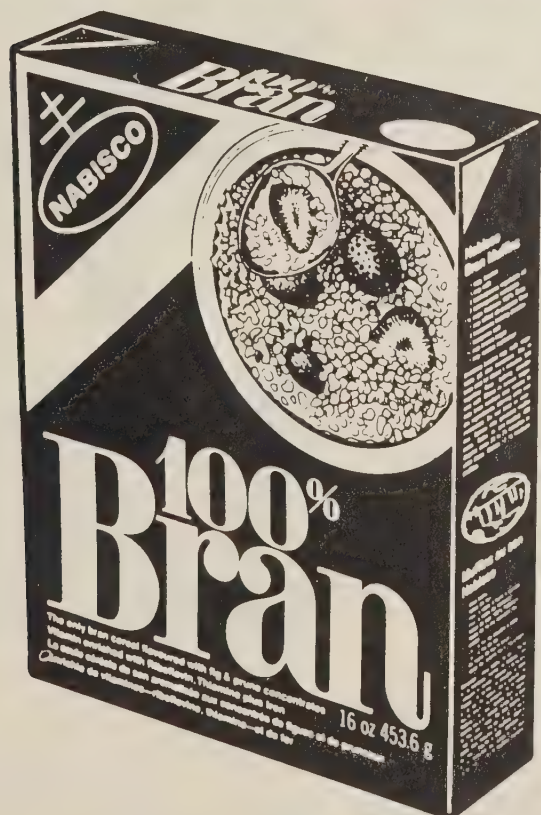


MARNIE MASTERSON, a member of Stamford Church, Niagara Falls, Ont. will be director of Christian education at Atwood Church, Ont.



JEAN BRYDEN, a member of St. Andrew's Church, Sackville, N.B.

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To help maintain natural regularity enjoy a delicious-tasting breakfast of Nabisco 100% Bran at least three times a week.

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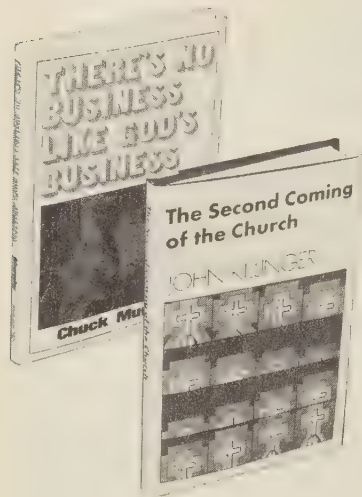
## MEN with MESSAGES for TODAY'S CHRISTIAN

### There's No Business Like God's Business

Chuck Murphy, former successful nightclub entertainer and show business veteran, has found the life of the Spirit-filled Christian to be the most exciting and fulfilling of commissions. He sets down the basic beliefs of the Christian faith and discusses the power available to anyone seeking a stronger spiritual life. Murphy's message is clear—God's business is carried on daily and is not just a dream of the future! \$2.95, paper

### The Second Coming of the Church

Is the church doomed by changing times and the apathy of its people? No, asserts John Killinger—but the church of the future will certainly be different from the present institution! Through fantasy, he presents what it could be like in educational methods, form, and ministry. A mind- and soul-stirring enterprise. \$3.95



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An honorary life membership in the W.M.S. was presented to past president Mrs. Ila Dorrance, St. Andrew's Church, Huntsville, Ont. With her is the minister, Rev. Gerard J. Bylaard.

A surprise party was held in St. Paul's Church, Simcoe, Ont., to honour Louis A. Gibson, who has been organist and choir leader for 41 years. He received a portable radio and record player and Mrs. Gibson was presented with a bouquet.

The Rev. Peter Darch and William Bell of Stamford Church, Niagara Falls, Ont., participated in the church renewal clinic sponsored by the Evangelism Explosion Foundation at Coral Ridge Presbyterian Church, Fort Lauderdale, Florida, U.S.A. in March.

Two teen-age church school teachers received youth awards for service at Waterloo, Ont. They are Debbie Moskal and Ian Shantz, both 17, and both teachers in Knox Church school, Waterloo. The awards were made by a women's club, K-W La Sertoma, an international service organization.

Rev. Dr. Russell C. Archer has come out of retirement in Florida, U.S.A., to become interim minister of First Church, Montreal, for an indefinite period.

The degree of Doctor of Divinity, *honoris causa*, will be conferred on the Rev. John S. McBride of Summerside, P.E.I., at the convocation of The Presbyterian College on May 8.

Knox College is conferring honorary D. D.'s on the Rev. Edward Bragg of Quebec City, Rev. Prof. Louis J. Shein of McMaster University, the Rev. John R. Waldie, clerk of the Presbytery of East Toronto, and Rev. Alex Zeidman, director of the Scott Mission, Toronto.

Rev. Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society, received the honorary degree of Doctor of Divinity at the convocation of Wycliffe College, Toronto, on April 29. He was the convocation speaker.

The Rev. J. C. Bigelow, of Forbes Church, Grand Prairie, Alta., was appointed by the board of world mission at its annual meeting to St. Mark's Charlottetown, P.E.I. effective August 1.

The Rev. K. Boyer, of St. Vital, Manitoba, was appointed to Malvern Extension, East Toronto Presbytery, subject to release by the Presbytery of Winnipeg.

The Rev. John Duff was appointed to Parkview, Saskatoon, effective September 1.

The Rev. Robert Anderson, who is completing his second term as a missionary with the KCCJ, has applied for an appointment in Canada, and has been appointed to Lower Sackville in the Presbytery of Halifax/Lunenburg, effective September 1.

Ivan Robson, now in the Department of Indian Affairs of the federal government, has accepted an appointment as director of Logan Avenue Mission, Winnipeg, Man.

Mr. and Mrs. Ronald Archer have been appointed missionaries of The Presbyterian Church in Canada and offered to the Presbyterian Church in Taiwan, in response to a request for an ordained minister to serve with the mountain work committee of that church. Mr. Archer is in his final year at Knox College.

The Rev. John W. Bell and his wife Carol have been appointed to Nigeria and offered to the church there for city work. After a period of orientation they expect to leave Canada late this summer. Mr. Bell has been minister of Knox Church, Walkerton, Ont., since January, 1965.



Miss Ellen Cail, a nurse from Winnipeg, has returned to the Niger region in Africa to continue with a medical mobile team of the World Council of Churches. Their job is to combat the results of famine and malnutrition, working mostly with children. In the photo she examines a child. Miss Cail is sponsored by The



Presbyterian Church in Canada.

*Miss Mary Whale*, secretary for personnel of the board of world mission, went on sabbatical leave in mid-April to do special studies in the field of ecumenical sharing of personnel. She will participate in the minorities conference of the Korean Church in Japan this month.

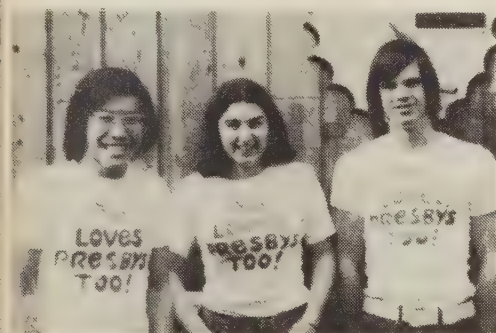
The *Rev. Tom and Mrs. Rodger* have moved from Calgary, Alta., where Mr. Rodger was associated with *Rev. Dr. Murdo Nicolson* in Grace Church, to take up the work in St. Stephen's Church, Regina, Sask.

The *Rev. Ed. Ling* of the Chinese Church, Victoria, B.C. went on study leave on April 1. His work is being carried on during his absence by the *Rev. Siu-man Lee*.

An inscribed Book of Praise was presented to *Mrs. C. W. Pickup* by choir president *W. T. Roberts*, Knox Church, Calgary, Alta., to acknowledge 33 years of service in that choir.

## YOUTH

### Winter weekends



Vancouver Island Presbytery young people held a rally on February 16. Bob Wing, Ethylwyn Johnson and Doug Goodwin are shown above wearing T-shirts silk screened by the Kamloops Presbytery young people. Proceeds from their sale will support the National Coordinating Body.

Young people of the Synod of the Atlantic Provinces met on the weekend of February 22nd in East River, St. Marys, Pictou Co., N.S., with 110 present. Addresses were given by the *Rev. Tom Aitken* of Bathurst and the *Rev. Dave Howe*, assistant at Bethel Church, Sydney. Topics included "What in the world is the church," and "Youth involvement in the church."

Over New Year's Kirkland Lake, Ont. was host to 115 young people of the Synod of Toronto and Kingston. The *Rev. Jim McKay* of St. Luke's Church, Oshawa, spoke on believing in one another. A tour of Northern College, sports, a trip to Dorothy Lake Camp and a watchnight service rounded out the program.

The *Rev. Bob Spencer* of Arthur, Ont., spoke at a weekend held February 1-3 in St. Andrew's Church, Barrie.

May, 1974

## Coming events

A busy round of activities are planned by Toronto and Kingston Synod young people. The Spring Fellowship will be May 17-20, Scott Mission Farm, Caledon, Ont. August 2-5 is a retreat at Sinclair's Farm, near Orangeville, and the annual week camp is August 24-31, Wenona Lodge, Sparrow Lake. The 25th anniversary convention will be held Thanksgiving weekend. Registrar for all events is Miss Joanne Gilmour, 19 Mackenzie Dr., Georgetown, Ont.

The Hamilton and London Synod young people will hold their Thanksgiving rally in Dresden, Ont. In keeping with the forthcoming centennial of The Presbyterian Church in Canada, the theme is "Nec Tamen Consumebatur." Registrar is Miss Jane Woods, R.R.1, Wingham, Ont. N0G 2W0.

### AN ERROR

In the March advertisement of the Upper Room, the price for the book *For Expectant Parents* appeared as \$1.25 each, 10 or more \$1.00 each. The price should have read \$1.50 each, 10 or more, \$1.30 each. The advertiser regrets this error.

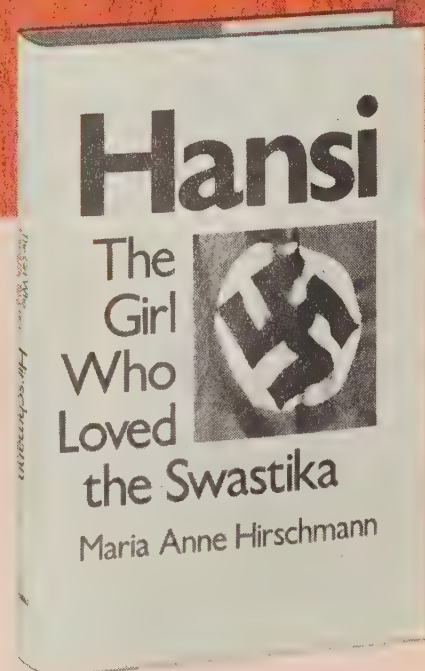
## LETTERS (Con't from page 7)

made a thorough investigation of the local Presbyterian churches, and rejected them. Actually, this was the very first church we went to. At the time, we were feeling very disheartened and lonely, and when we went to an evening service at this church (we simply picked them because they had advertised evening services in the newspaper), we found them to be almost overwhelmingly friendly. It is virtually impossible for a stranger to leave without being greeted and talked to by several members. We were invited over for coffee by a young elder, and had quite a good conversation, sitting on his front lawn, till quite late at night. We have been good friends with him and his family since then."

The above experience of a dedicated Christian couple shows us how important it is for the church to be a warm and friendly fellowship. Even the most devoted Christians need to have the love of the brethren expressed to them when they are away from home. Loyalty to a denomination has its virtues but it has to be encouraged by the concern of the people. There is a lesson here for us all.

(*Rev.*) Gordon Brett, Thunder Bay, Ont.

# THE GIRL WHO LOVED THE SWASTIKA



**HANSI, THE GIRL WHO LOVED THE SWASTIKA.** The exciting true story of a former member of the Nazi youth corps, who survived the war only to be detained by the Communists, but later escaped to the West. The author, Maria Anne Hirschmann, expresses great appreciation for the United States.

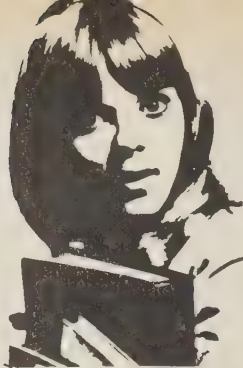
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## MEN

### PM PERSONALITY



THIS MONTH we salute Charles Lewis Sterling. Born in South Devon, New Brunswick, he has resided in Dalhousie, N.B., since 1931. He received his schooling in Fredericton, just across the river from his birthplace. Charlie is employed by the New Brunswick International Paper Company and is a papermaker. He and his wife, Jean Frances, are members of St. John's Church in Dalhousie. They have raised three sons: John, who is employed by the N. B. Telephone Company, Alden, who works for the N. B. International Paper Company, and Donald, who is with the N. B. Hydro.

Charlie is an active and dedicated worker in his congregation as an elder, trustee and secretary-treasurer. He is also treasurer of the local branch of the Canadian Bible Society. In the past, Charlie has been an office holder in the Papermakers' Union and was president of the Co-op store for 10 years until 1967. One of his hobbies is making rubber stamps. He and his wife, Jean, enjoy snowmobiling

through the beautiful countryside in winter. Charles Lewis Sterling has been a faithful member of the Atlantic Synod men's work committee since 1958 and has served on the executive for several years.

### Breakfast at Aurora

At a regional breakfast sponsored by Presbyterian Men from Markham, Stouffville, Thornhill, Richmond Hill, Newmarket and Aurora, the speaker was the Rev. Andrew Brndjar, district secretary of the Canadian Bible Society. He gave an illustrated address on his tour of several African countries. Special music was provided by the Hakamu group from Aurora.



AT KINGSTON Presbytery men's work committee meeting Sam Cross and Don Cross of Roslin, Ont., chat with national director Gordon Young.

## BOOKS

WHATEVER BECAME OF SIN? by Karl Menninger

"Don't use that word sin. I dislike it so much." "Call it anything you please. Call it rheumatism if you like." "Oh, don't call it rheumatism. I am full of rheumatism."

Dr. Karl Menninger, a leading U.S. psychiatrist, is disturbed by the disappearing act almost magically arranged for the word but not the reality of sin and its consequences. He is tired of sinners who first pretend sin is not there, then that it doesn't matter, and finally, that it is right. He sympathizes with the clergymen who refuse to call sin "anything you please" and even has a commanding word for the "sturdier" clergy who would identify original sin. A trenchant book for any sinner or whatever it is you please to call yourself. (Prentice-Hall, \$8.95)

James Dunn

## SEE/HEAR

### Slides on biblical themes

Church school teachers, ministers, study group leaders will be interested in two sources of slides of the Holy Land.

Wolfe Worldwide Films, 1657 Sawtelle Blvd., Los Angeles, California, 90025, U.S.A. has a series of slide-talks available that present the archeological sites associated with the resurrection, the nativity, Qumran, etc. The talks and some of the slides are sometimes dated (e.g. An Arab policeman in Jerusalem) and as not unusual in duplicated slides, the colours are washed out. Nonetheless these slide sets are worth looking at and are available on a ten-day-trial basis.

Hundreds of slides are available in sets of 12 (for \$3 U.S.) from the Pontifical Biblical Institute Press, P. Pilotta 35, Roma, 00187, Italy. I have ordered one set and will report on it in a later column. Their catalogue *Biblical Colour-Slides* is available at no charge.

### The Lord's Prayer

A few years ago a West Indian version of the Lord's Prayer was quite popular and deservedly so. Now Sister Janet Mead of Adelaide, Australia has recorded "The Lord's Prayer" at a Sunday night rock mass. Her 45 RPM version is now high on the top-40 charts in Canada. The music has a simplicity and drive that is captivating. Is there one appropriate musical style for a prayer? The several versions of the Lord's Prayer may motivate discussion concerning this. Look for an album from Sister Janet.

L. E. Siverns





## The Role of the church press

by Mrs. D.  
Joan Posno,  
Chatham, N. B.

THE RESPONSIBILITY of the church press has been defined as two-fold: information and leadership.

As a source of information, I read, save and use The Record. It keeps me informed not only of major (and many minor) events in the life of the church, but also constantly reviews world situations. I have been particularly pleased with the coverage given to developments in the churches overseas, such as the Bhil Jubilee and the translation of the Tayal New Testament, and to the movement of missionaries. A special thank-you for many excellent pictures!

The role of leadership is more difficult to fulfil and to evaluate. The Record provides a forum of opinion, sometimes controversial, in its Pungent and Pertinent and Letters columns, and many articles challenge readers to Christian discipleship in a suffering world. I have appreciated reading how congregations deal with problems, and how Christian faith enables individuals to face personal tragedies.

Dr. Glenn Campbell's meditations are always timely, but I would like to see more devotional, faith-strengthening articles. I believe The Record could do much to ease the tension between evangelism and social action by keeping the message of the gospel central in all its recording of Christian service and reconciliation.



"You know Louie, when I was reading the Record... I was always on top."



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Take from us all  
Amen.

THOUGH  
We are closest to  
Hem  
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Beginning with the July-August issue, *The Upper Room* will also be printed in a new LARGE TYPE EDITION. (A partial page is reproduced above.) This new 8 by 12 inch edition will aid people who are visually handicapped.

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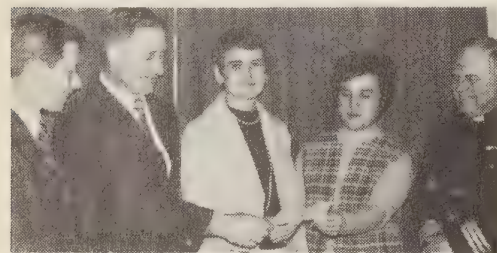




AT GRANDE PRAIRIE, Alta., two hand engraved brass vases brought from India were presented to Forbes Church by elder F. H. Joseph and his wife and dedicated by Rev. J. C. Bigelow.



FIRST PRESBYTERIAN Church, Brockville, Ont., shared in a five day crusade with Rev. Marney Patterson, above, as evangelist. Rev. L. R. Renault, Presbyterian minister, was co-chairman of the crusade, where 155 persons made commitments.

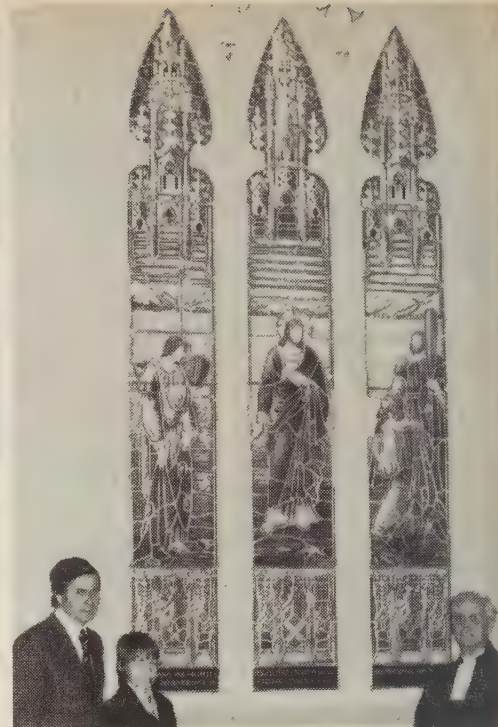


MAJOR P. L. SAMS, Presbyterian chaplain to the Canadian Armed Forces, receives a cheque from the chapel ladies' guild for the Vellore and Ludhiana Hospitals in India. Pictured are Major V. W. Watson, chapel committee steward, Major Sams, Mrs. Norma Vincent, guild treasurer, Mrs. Wilma Spencer, vice-president, and Lieutenant-Colonel F. P. DeLong, command chaplain.

## CAMEOS



ST. GILES CHURCH, North Sydney, N.S., received \$5,000 from the legacy fund of the W.M.S. (E.D.) for their building program. Mrs. E. H. Bean presented the cheque to Rev. Murdock MacRae. This congregation, in the process of relocating, is interested in twinning with another in Canada.



A WINDOW in memory of Roger H. Ptolemy, clerk of session 1926-59, was dedicated in Knox Church, Milton, Ont. by Rev. John Murray. The window was given by a son, Douglas, at left.



MISS ISABEL TAYLOR was honoured by the Presbyterian Church, Orillia, Ont., on her retirement from service in Taiwan. The congregation has sent 31 persons into church service. From the left: elder Sydney Pomeroy, Rev. Eric Beggs, Mrs. Isobel Post presenting a gift, Miss Taylor and Rev. George Malcolm, mission board secretary.

■ In *Margaret Rodger Memorial Church, Lachute, Que.*, a window depicting the resurrection was dedicated by Rev. Dr. C. Ritchie Bell on Easter Sunday. It is in tribute to those who established Presbyterianism in the community 142 years ago, and was given by members and friends of the congregation.

■ Canadian and Christian flags presented to *Aldershot Church, Burlington, Ont.*, were dedicated by Rev. D. R. Nicholson. They were given by Mr. and Mrs. Ross Book in memory of Mr. Book's father.

■ At *Knox Church, Dundas, Ont.*, the existing chapel and silver Communion vessels were dedicated as memorials to Jean Allum, wife of the minister, at a special service conducted by Rev. Dr. Edward McKinlay of Hamilton, Ont. The commemorative plaque was unveiled by Mr. Lloyd Ludgate, sister of the late Mrs. Allum.

### Anniversaries

187th—St. John's Cornwall, Ont., March 17, (Rev. Dr. W. L. MacLellan).

60th—St. James (Long Branch) Toronto, Ont., April 7, (Rev. Charles G. Boyd).



STILL ACTIVE as a choir member after 64 years, Wilfred Sheriff, an elder also, received a presentation from the choir of St. Paul's Church, Glace Bay, N.S. From the left, Clarke MacKenzie, Mrs. and Mr. Sheriff, and Mrs. H. Oliver.



**Q** In the *TORONTO STAR* of Feb. 15th, 1974, the *Master of Massey College* is quoted by an interviewer as saying, "... I was brought up in a Presbyterian family and I found Presbyterianism, even as a child, a strikingly cold and unsympathetic faith. I couldn't say that I was very conscious of what it was, but, at an early age, church chilled me; it seemed to be a combination of concert and lecture." Do you care to comment?

**A** I am curious as to the congregation in which he was brought up. My experience was completely different. Until I was almost out of my teens I had no idea of what the ministers were driving at, but the majesty of the scripture readings, the solemnity of the prayers, the hymns and (occasionally) the choir work touched me deeply.

The movement of Presbyterians into Anglicanism has included some who became archbishops. Most of these have indicated it was chiefly a matter of temperament, and most have paid tribute to their Presbyterian home in which they were surrounded by books and other sundry good things. I note that the *Master of Massey*, with fine sensitivity, was confirmed at Oxford ... "away from home, so it avoided disturbing my parents."

But the traffic is a two-way traffic. I estimate that in all my six pastorates approximately 40% of my communicants were not out of Presbyterian homes. Of course, some came by marriage—also a two-way traffic—but many came—and I take their own statements—for these leading reasons: reasonable security of doctrine, solemn, comparatively simple, yet flexible ways of worship, and an excellent government of the church.

These things of temperament in the major churches will be, I believe, world without end.

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by Bill Comeau

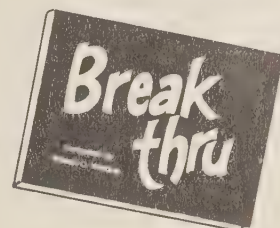
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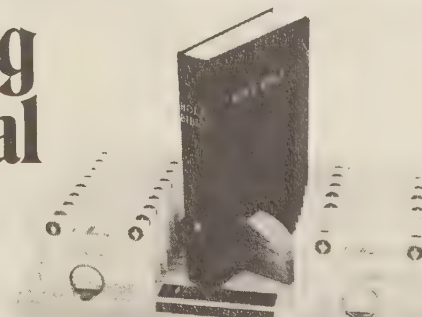


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## Presbyterian camps

Summer is on its way! If you would like to attend a church camp, write to the contact person for your area, listed below.

#### SYNOD OF THE ATLANTIC PROVINCES:

*Camp Geddie, Merigomish, N.S.* Camp committee chairman: Rev. Edgar Dewar, R.R. #2, New Glasgow, N.S. B2H 5C5

*Camp MacLeod, Mira Ferry, Cape Breton, N.S.* Camp program chairman: Rev. Murdock MacRae, R.R. #1, Bras d'Or, N.S.

*Camp Keir, French River, P.E.I.* Camp committee chairman: Hugh Lowry, Box 142, Charlottetown, P.E.I.

#### SYNOD OF QUEBEC AND EASTERN ONTARIO:

*Gracefield Presbyterian Centre, R.R. #1, Blue Sea Lake, Que.* Chairman: Peter Martin, 2422 Magnus Ave., Ottawa, Ont.; Secretary: Miss Jane Richardson, 696 Golden Ave., Ottawa, Ont. K2A 2G2  
*Camp d'Action Biblique, Richmond, Que.* Camp committee chairman: Rev. D. L. Campbell, 1162 Portland St., Sherbrooke, Que. Camp program chairman: Rev. J. R. H. Davidson, 2828 Chemin des Quatre-Bourgeois, Ste-Foy, Que.

#### SYNOD OF TORONTO AND KINGSTON:

*Camp Glen Mhor, R.R. #1, Brechin, Ont.* Camp committee chairman: David Phillips, Box 795, Uxbridge, Ont.

*Camp Iona, Bala, Muskoka, Ont.* Camp committee chairman: Rev. Robert Spencer, Box 118, Arthur, Ont. N0G 1A0; Registrar: Mrs. J. Young, 13 Eastdale Ave., Toronto, Ont. M4C 4Z8

*Camp Dorothy Lake, Box 278, Kirkland Lake, Ont.* (Camp is located 7 miles north of Kirkland Lake.) Camp committee chairman: Mrs. G. T. Hurd, Apt. 1, 32 Wood St., Kirkland Lake, Ont.

#### SYNOD OF HAMILTON AND LONDON:

*Camp Kintail, R.R. #3, Goderich, Ont.* Camp board chairman: Rev. James Weir, Box 820, Kincardine, Ont. N0G 2G0; Co-conveners: program and leadership: Mrs. J. K. West, 165 Charlton Ave. West, Hamilton, Ont., and Rev. Robert P. Fournery, Box 219, Forest, Ont.

#### SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO:

*Clear Lake Camp, Onanole, Man.* Camp liaison representative: Rev. Nicholas Vanderney, 140 Edgar St., Dauphin, Man.

*Bower Lake Camp, Boissevain, Man.* (Near the International Peace Garden.) Camp committee chairman: James Mullin, Box 215, Hartney, Man.

*Simon House Lake Camp* (off Hwy. 10 on Hwy. 391, Manitoba.) Contact person: Harry Ruse, 351 Parkway Blvd., Flin Flon, Man.

*St. Andrew's Camp, Delta, Man.* Registrar and camp liaison representative: Mrs. H. L. Henderson, 6—7th St. S.W., Portage La Prairie, Man.

*Prescawa Camp, Kejick P.O., Ont.* Camp program chairman: Rev. C. MacIver, 203—1477 Notre Dame Ave., Winnipeg, Man. R3E 0P8

*Presbytery of Superior Camp* (rented camp site, various locations). Camp program chairman: Rev. Peter D. McKague, Terrace Bay, Ont.

#### SYNOD OF SASKATCHEWAN:

*Camp Christopher, Christopher Lake, Sask.* Camp committee chairman: Rev. Walter A. Donovan, 1530 Winnie Street, Swift Current, Sask.

#### SYNOD OF ALBERTA:

*Camp Kannawin, Box 489, Sylvan Lake, Alta.* Camp committee chairman: Miss Ruby Walker, 1009—15th Ave. S.W. Calgary, Alta. T2R 0S5; Promotion director: Bert Hanna, 76 Woodlark Dr. S.W., Calgary, Alta.

#### SYNOD OF BRITISH COLUMBIA:

*Camp Shuswap, Little Shuswap Lake, Chase P.O., B.C.* Camp committee chairman: Rev. Rex Krepps, R.R. 3, Salmon Arm, B.C.

*Camp Wasa, Kimberley, B.C.* Camp committee chairman: Rev. Cal MacInnis, 117 Norton Ave., Kimberley, B.C.

*Camp Douglas, R.R. #2, Gibsons, B.C.* Camp committee chairman: D.E. Brummitt, 6655 Strathmore Ave., Burnaby, B.C. V5E 3H8

#### BUDGET RECEIPTS

**Income from congregations for the General Assembly's budget totalled \$209,657 on March 31, as compared to \$224,096 at same date, 1973. Expenditures for the first three months amounted to \$659,632, as against \$633,388 last year.**

**The W.M.S. (W.D) contributed \$86,250 and the W.M.S. (E.D.) \$8,000 for mission work.**

## DEATHS

BRIEF OBITUARIES of church leaders or active members will be published here only if the information is received within two weeks of the date of death.

Sutherland, the Rev. Andrew Donald—A retired Presbyterian minister, Mr. Sutherland died suddenly when dressing to go to church on March 24, at age 78. He retired in 1966 but continued to preach as supply for the Spencerville charge in Ontario for two years, then he settled in Ottawa.

Mr. Sutherland was born in Jersey Cove, Victoria County, Nova Scotia, and from there went to Sydney Academy. His arts course and two years of theology were taken at Queen's University, Kingston, Ont. After his second year of theology, due to the shortage of ministers in 1925, he was ordained. The next year he was the only graduate listed from The Presbyterian College, Montreal, having taken studies extra-murally.

Pastorates were all in Ontario: Avonmore, St. John, Hamilton, New Westminster, Sault Ste. Marie, St. Andrew's, Welland, Evangel Hall, Toronto, Knox, Welland, and Chesterville, Morewood and Dunbar.

Surviving are his wife, the former Jessie MacKenzie, and four daughters, Mrs. R. E. (Muriel) Barrington, Ottawa, Miss Sheila, Ottawa, Mrs. Arjen (Margaret) Kowenberg, Dartmouth, N.S., and Mrs. William F. (Lois) Duffy, wife of the minister of St. Paul's Church, Ottawa.

Bulmer, William Howard, 54, representative elder, trustee, Boy Scout chairman, Church of St. John and St. Stephen, Saint John, N.B., by accident, Feb. 19.

Field, Gordon, 70, elder, St. Andrew's, Napier, Ont., resided in Glencoe, Mar. 20.

Humphrey, William, elder and for many years treasurer, St. John's Church, Wardsville, Ont., Feb. 16.

Innes, Gordon, 74, member, Knox Church, Harrington, Ont., Feb. 14.

Laffin, Mrs. Florence, 80, long time member, St. Andrew's, Richmond, Ont., active in W.M.S., Feb. 28.

Lamb, Mrs. Catharine, life member, W.M.S., at Cambridge (Galt) Ont., Mar. 5.

Mark, Leonard Johnston, for many years elder, Kinlough Church, Ont., Feb. 23.

McLean, Reginald D., 65, elder, Knox Church, Leamington, Ont., Feb. 27.



Old, Mrs. Helen McArthur, mother of Rev. Allan M. Old, at Regina, Sask., Mar. 21.  
 Penfold, Mrs. Applena Margaret, 90, former member, Knox Church, Guelph, Ont., in Toronto, Feb. 27.  
 Robinson, Mrs. Irene, life member W.M.S., St. Paul's Church, Hampton, N.B., Feb. 18.  
 Smith, Douglas Robert, father of Rev. Dr. Donald C. Smith, member Oakwood Church, Toronto, Mar. 9.  
 Soanes, Mrs. Vera, 81, mother of Mrs. (Rev.) Peter F. Gilbert, member Knox Church, Oshawa, Ont., Mar. 6.  
 Wallace, Thomas Benjamin, 67, representative elder, Knox Church, Guelph, Ont., Mar. 17.  
 Watson, Miss Grace L., member, St. Paul's Church, Hamilton, for 87 years, celebrated her 102nd birthday on Mar. 12, died Mar. 15.

## CALENDAR

### INDUCTION

Macdonald, Rev. Hugh, Hamilton, New Westminster, Ont., March 20.

### RECOGNITION

de Groot, Rev. L. L., Edmonton, St. Andrew's, Alta., Mar 7.

### VACANCIES & INTERIM MODERATORS

#### Synod of Atlantic Provinces

Bass River charge, N.B., Rev. John Posno, 206 Wellington St., Chatham E1N 1M7.

Grand River, Loch Lomond and Framboise, N.S., Rev. E.H. Bean, 12 Lorway Ave., Sydney B1P 4Z2.

Kensington, New London and Keir, P.E.I. Rev. John S. McBride, Box 1614, Summerside.

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#### Synod of Quebec and Eastern Ontario

Beauharnois and Valleyfield, Que., Rev. J.W. Milne, Box 552, Ormstown J0S 1K0.

Hawkesbury, St. Paul's, Ont., Dr. Thomas A. Hay, 579 Parkdale Ave., Ottawa.

Hull, Cushman Memorial, and Aylmer, St. Andrew's, Que., Rev. Gerald Doran, Box 159, Richmond, Ont. K0A 2Z0.

Lachine, St. Andrew's, Que., Rev. J. Forbes, 5011 Monk Blvd., Pierrefonds 920.

Lancaster-Martintown, Ont., Rev. Willis E. Sayers, Box 53, Avonmore.

Montreal, Maisonneuve-St. Cuthbert's, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, Montreal 379.

Scotstown, Milan and Lake Megantic, Que., Rev. D.L. Campbell, 1162 Portland Ave., Sherbrooke.

Vankleek Hill, Knox, Ont., Rev. Dr. Iver D. Mac Iver, Box 178, Maxville K0C 1T0.

Verdun, First, Que., Rev. A.G. MacDougall, 677 Victoria Drive, Baie D'Urfe.

#### Synod of Toronto and Kingston:

Agincourt, Knox, Ont., Rev. W.W. MacNeill, 115 St. Andrew's Rd., Scarborough M1P 4N2.

Alliston and Mansfield, Ont., Rev. Basil P. Das, Box 142, Tottenham L0G 1W0.

Barrie, Essa Road, and Stroud, Ont., Rev. Albert Farthing, Box 196, Penetanguishene.

Elora, Knox and Alma, St. Andrew's, Ont., Rev. Willis A. Young, 360 Tower St. N., Fergus, Ont. N1M 2N7.

Erin, Burn's and Ospringle, Knox, Ont., Rev. Wayne Maddock, Box 34, Hillsburgh.

Kirkfield, Bolsover, and Eldon Station, Ont., Rev. Wm. Fairley, Box 37, Fenelon Falls.

Mississauga, Dixie, Ont., Rev. J. W. Hutchison, 291 Queen St. S., Streetsville L5M 1L9.

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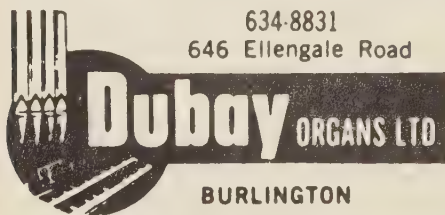
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June 3—John 14: 15-26  
June 4—John 15: 17-27  
June 5—John 16: 1-7  
June 6—John 16: 8-16  
June 7—John 16: 17-24  
June 8—John 16: 25-33  
June 9—Exodus 4: 1-7  
June 10—Exodus 3: 1-10  
June 11—Ezekiel 37: 1-10  
June 12—Hosea 1  
June 13—Revelation 10  
June 14—Genesis 1: 24-31  
June 15—Numbers 21: 4-9  
June 16—Acts 17: 22-34  
June 17—Matthew 5: 38-48  
June 18—Matthew 16: 13-21  
June 19—Luke 18: 18-30  
June 20—Matthew 5: 17-26  
June 21—Colossians 2: 1-12  
June 22—I Corinthians 12: 28-13: 13  
June 23—Psalm 67  
June 24—Hebrews 11: 1-16  
June 25—John 14: 18-31  
June 26—Psalm 103  
June 27—Psalm 46  
June 28—Matthew 22: 34-46  
June 29—2 Corinthians 13: 1-6  
June 30—2 Corinthians 13: 7-14



# Monkey See, Monkey Do

by Marsha Moore

BARBARA'S USUALLY bright face was clouded with disappointment. "I think Mum is just plain old-fashioned," she complained to her sister Betty. "I told her that practically everybody in my class is going to this late-night shindig, but does that make any difference? It does not! Sis, can't you help me to make Mother change her mind?"

Betty, who now was in college, looked at Barbara sympathetically. "I wish I could help you, Babs," she said, "but I'm afraid it will take more than that old 'everybody's doing it' line to convince Mother that it's all right for you to do it too. Mum has heard that 'monkey see, monkey do' routine far too often to fall for that stuff."

"What do you mean?" asked Babs.

"Don't tell me you haven't heard that ancient fable!" Betty laughed. "It is a tale of a man, a monkey, and a hat."

"This story had better be good!" Babs said. "Time's a-wasting, and I still have to persuade Mum to let me go to the party."

"Well, there was once a traveller who had to pass through a jungle inhabited by monkeys. One day while the traveller was asleep, one of the monkeys stole his hat and took it with him to the top of a high tree. The man shouted, waved his arms, and tried to scare the monkey into dropping the hat.

"But the monkey thought it was all a big joke. When the man jumped up and down, so did the monkey. When he shook his fist and yelled, the monkey did likewise.

"Suddenly realizing that the monkey would repeat everything he did, the man had a bright idea. He made himself a hat

out of leaves and put it on his head. The monkey did likewise—in fact he copied every antic the man could think up.

"When we had firmly established the 'monkey see, monkey do' routine, the man suddenly threw his hat on the ground—and so did the monkey."

"So the monkey lost the hat?" Babs laughed. "That's a good story, but unless you just want to make me out an old copycat like the monkey, how does it help me?"

"It could be that you are a bit of a copycat," Betty grinned, "but there's another point to the story."

"There was one big difference between the man and the monkey: the man could foresee the consequences of his action, and the monkey couldn't! Maybe that is the reason you and Mum can't see eye to eye on some things."

That could explain a lot of differences of opinion, couldn't it? Because they have more experience, parents often see not only an action itself, but what lies beyond it. Young people usually see only the thing they want to do, and seldom see the possible consequences behind it.

It is fun to play the "monkey see, monkey do" game, and often enough there is no harm in it at all. But every now and again the crowd wants to do something that is neither safe nor sensible, and that is the time to take your parents' advice and cut out the "monkeyshines."

It is sometimes very hard to refuse to follow the crowd, but it's a lot better than letting the crowd make a monkey out of you, isn't it?★

*From WOW Magazine, United Church Publishing House, February 1969, used with permission.*

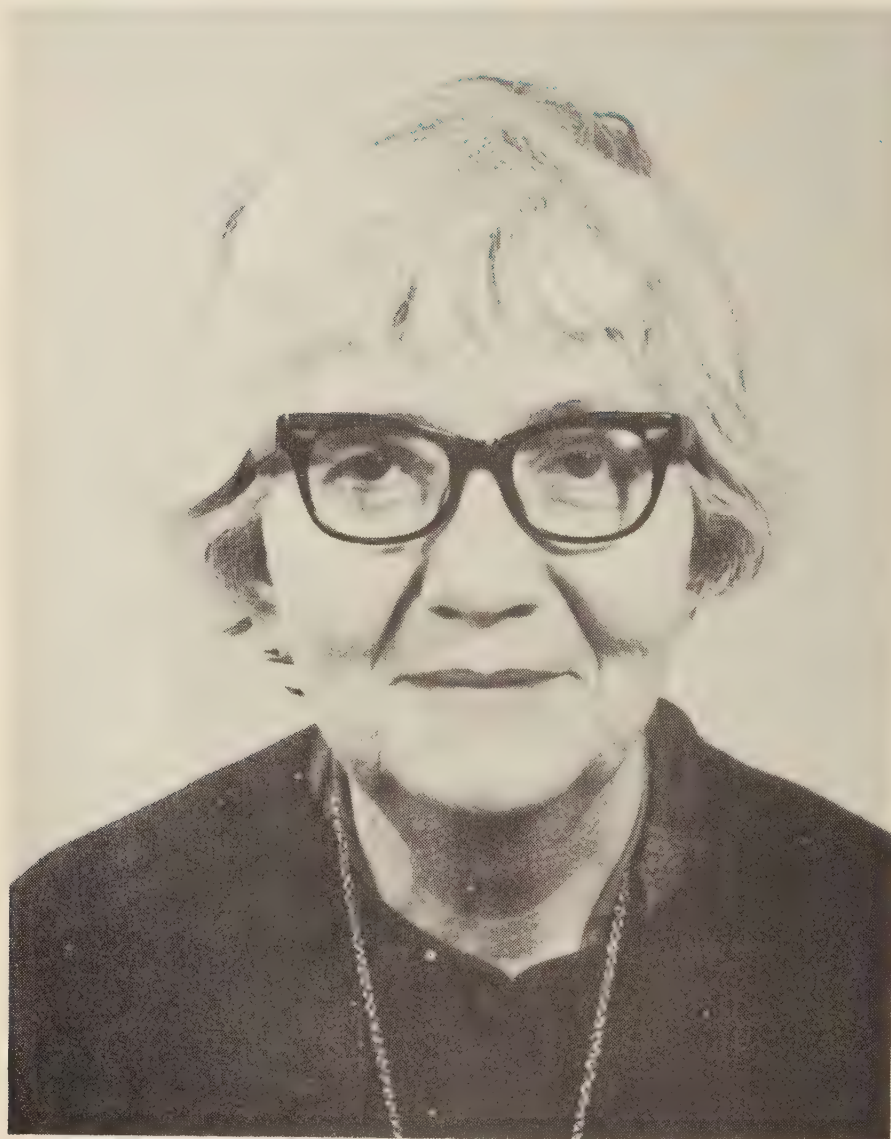
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you're terrific,  
but you don't  
let me get  
away  
with much!





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# God the Gift Giver

By Jean E. Sonnenfeld

ven, \*shall so come in  
im go into heaven.  
Jê-ry'sâ-lêm from the  
is from Jê-ry'sâ-lêm

ne in, they went up  
ode both Pê'têr, and  
Phil'ip, and Thôm'as,  
v, Jāmes the son of  
tēs, and \*Jū'das the

one accord in prayer  
omen, and Mā'rŷ the  
s brethren.

\*stood up in the midst  
e number \*of names  
ed and twenty.)

scripture must need  
e Hō'ly Ghōst by  
e concerning Jū'das  
t took Jē'sus.

with us, and had ob-

a fire \*the re-  
g heat \*burst  
is bowed out.  
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which have comp  
e Lord Jē'sus went in

ism of John, unto that  
up from us, must one  
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Jōh' called Bār't  
is \*Māt-thŷas.  
e Lord, \*which  
whether e

of \*the ministry and  
day \*transgression  
own \*mist  
r \*lots; and the lot fel  
is numberen with the

## THE ACTS, 2.

Peter preaches to the people.

A. D. 33.

1 Dan. 7. 13.  
John 14. 3.  
1 Thess. 1. 10.  
2 Thess. 1. 10.  
Rev. 1. 7.  
1 Zech. 14. 4.  
3 John 11. 13.

1 ch. 9. 37.

1 Luke 6. 15.  
p Jude 1.

1 Luke 23. 49.  
r Matt. 13. 35.

4 And \*they were all filled with the Hō'ly Ghōst,  
and began \*to speak with other tongues, as the  
Spirit gave them utterance.

5 And there were \*dwelling at Jê-ry'sâ-lêm Jew  
devout men, out of every nation under heaven.

6 Now \*when this was noised abroad, the multi-  
tude came together, and were \*confounded, because  
that every man heard them speak in his own lan-  
guage.

7 And they were all amazed and marvelled, saying  
one to another, Behold, are not all these which  
speak Gāl-i-læ'ans?

8 And how hear we every man in our own tongue,  
wherein we were born?

9 Pār'thŷ-ans, and Mædes, and E'läm-ites, and the  
dwellers in Mës-q-pō-tā-mi-ä, and in Jū-dæ-ä, and  
in Sŷ-dō'ci-ä, in Pōn'tus, and A'siä,

in Phryg'i-ä, and Pam-phŷl'i-ä, in E'gypt, and in  
the parts of Lib'y-ä about Çŷ-rä'nä, and strangers  
of Rome, Jews and \*proselytes,

we do hear them speak  
in our tongue the wonderful works of God.

12 And they were all amazed, and were in doubt,  
saying one to another, What meaneth this?

13 \*Crispus, a Jew, and a proselyte, said, These men are full of  
the Holy Spirit, and are saying, as the prophet saith,

\*Peter, standing up with the eleven,  
said unto them, Ye men of Ju-dæ-ä, and of the  
city of Jerusalem, be ye attentive to my words:

For these men are not drunken, as ye suppose, at  
this third hour of the day.

For this is that which was spoken by the  
prophet, saying,

And it shall come to pass in the last days,  
saith God, \*I will pour out of my Spirit upon  
flesh: and your sons and \*your daughters shall  
prophesy, and your young men shall see visions,  
and your old men shall dream dreams:

18 And on my servants and on my handmaids  
I will pour out in those days of my Spirit; and  
they shall prophesy:

19 \*And I will show wonders in heaven  
and signs in the earth; blood, and vapour of smoke,

20 \*The sun shall be turned into darkness, and  
the moon into blood, ere that great and terrible day  
of the Lord come:

21 And it shall come to pass, that \*whosoever  
shall call on the name of the Lord shall be saved.

CHRISTMAS GIFTS, EASTER GIFTS — we all like to receive them. The perfume and socks we receive, though, are silly irrelevancies compared with the first Christmas and Easter gifts — the Christmas gift of God's Son in human form and the Easter gift of God's victory over death and evil. The business world has not yet turned Pentecost into another gift-giving spree. God's Pentecost gift to us was his Holy Spirit, the life-giver. In fact, every day is gift-giving day with God, from the very first day when he gave us the gift of creation.

Sometimes we wreck our gifts. Children break their Christmas toys before Christmas day is over. People mess up God's world. So God has to keep giving himself over and over again. As Father-Creator he gave us life. Then when he saw us using our lives to ruin his creation, he gave the gift of reconciliation—to all those at war with him, with themselves,

with other people. He gave this reconciliation through the life, death and resurrection of his Son. When the Son had completed his work and ascended back to the Father, God sent his Spirit to carry this gift of reconciliation right into men's hearts. The Spirit comes to bring the fulness of Christ into our lives, so that he can then take us back into fellowship with the Father.

At Pentecost God poured out his Spirit on the disciples. Suddenly they were able to talk to the bystanders in their own languages and tell them about the great things God had done. But like people today, the bystanders were more interested in the medium than the message. They were astounded to hear the disciples speaking strange languages. So Peter had to explain what had happened and why: they were not drunk, but had received the Spirit, who had been passed on to them by Christ, who had received the Spirit from his Father. This gift of the



Spirit was being poured out to lead men back through Christ to the Father.

The work of the Spirit is a two-way process. The Spirit comes down to man, “proceeding” to him from the Father through the Son. The Spirit is the life-giver. Just as he raised up Christ from the dead and gave him a new life, so he raises us up also with him and gives us a new life in place of the old, dead, sinful existence. As we receive this new life from the Spirit we turn upward to the Father as his adopted sons, calling him “Abba-Dad.”

This upward-turning body of people is the church, the body of Christ, the new mankind who belong to the new man, Christ, their head. The Spirit gives life to the church; he also gives it unity with God by drawing it to God. The Spirit who came down to us from the Father keeps returning again to the Father, drawing us with him. But he does not remain with the Father, leaving us alone. He is forever moving back and forth between the Father and us men in a living bond of union.

The Spirit who is actively at work today is one with the Father and the Son in our triune (three-in-one) God. We sometimes have a problem with language when we talk about God. He is one God, but three persons: Father, Son and Spirit. He is not triplets. He is not the three-headed character in the children’s TV cartoon. He is one God working in three ways.

When we talk about the three persons of the Godhead, it almost sounds as if we are talking about three people. “Persons” has had different meanings during the centuries in which the church has used the word to refer to the Father, the Son and the Spirit. To get away from the idea of three people in one God—a real mind-stretcher!—some modern theologians prefer to talk of God as one person with three modes of being (Karl Barth, followed by Karl Rahner). Mode, however, is a cold, impersonal word to use for our loving Father, or his divine-human Son, or the active, life-giving Spirit. Our human words just can’t capture the full mystery of God. We know that he is one God working in three ways. Take away one person (mode, part) of our Triune God, and you are not talking about our God who creates (as Father), redeems (as Son), and gives new life (as Spirit). “You can’t have one without the other(s).”

Theologians of the early church tried to express their experience of the Triune God like this:

“But the Godhead of the Father, and of the Son, and of the Holy Spirit is all one: the glory equal, the majesty co-eternal. But all three persons are co-eternal together: and co-equal.” (The Athanasian Creed)

## God’s gift of himself

When the church or persons accept the gifts of the triune God, they become God-filled. We are breaking God up into nothing when we talk of a Spirit-filled or Jesus-filled person or church. The total God, Father, Son and Spirit, gives the total gift (*charisma*). *Charisma* is the Greek word Paul and other New Testament writers used to mean “a gift from God.” (*Charismata* is the plural of *charisma*. Charismatic is the adjective referring to God’s gifts.) God gives himself to his world and to his people when he gives *charisma*. A charismatic person is a God-filled person—filled with the great gift of God, the gift of reconciliation that makes him right with God, right with other people, right with himself. He may also possess other gifts that God has chosen to give him. But first he must accept the great gift of God himself.

Why do some people use the term Spirit-filled? Probably because the Spirit is the channel through whom the gifts of God come to us. The New Testament mentions the gifts of the Spirit several times. It also refers to the gifts of the Father and of the

Son. Here again, it is splitting wrongly to say that God’s gifts come from one person of the Trinity only. The Spirit’s gift of life comes to us as a result of the Father’s gift of creation and the Son’s gift of redemption. The triune God works in many ways, but all his ways combine to give us the total gift of his total self.

During his ministry on earth prior to Pentecost, Christ appointed his apostles as the foundation of his church. This gift of apostles and the ministers who succeeded them is the gift of an order of ministry in the church. With the different services it renders, this ministry makes up the backbone of the church. However, the ministry itself needs a variety of gifts to spread the message of God’s love to a world that has not opened itself to receive his great gift (his *charisma*). God pours out on Christians through his Spirit many different subsidiary gifts. These gifts are distributed unequally. They all come from the one God. The only disgrace is not to use God’s gifts. We all know what happens when someone in a responsible position falls down on the job. Every gift, centre-stage or back-room, is needed in the teamwork that builds up the unity of the church.

## Charismatic renewal

Miracles, healings and speaking in tongues (*glossolalia*) are also some of the *charismata* poured out by God through his Spirit. Lately the church has felt the rumblings within its walls of a charismatic movement centring around Christians who have received the gift of *glossolalia* (speaking in tongues). This is one of the many gifts God is pouring out on his people. Other Christians have received other gifts. Gifts of teaching, preaching and administration are as much a sign of God’s grace (*charis*) as the more unusual gifts like tongues and healing. All these gifts are building-blocks of the church. Each has a different function, but each is needed. In fact, God’s gifts come only to those who have already accepted the Father’s gift of love and the Son’s gift of redemption. The acceptance of God’s *charisma* (gift of himself) is the main qualification for being a Christian. To focus on any subsidiary gift is to ignore the central importance of God’s great gift of himself.

When the church is open to receiving all the many gifts God is pouring out on all his people, it is truly a charismatic movement. The visible sign of the charismatic movement is the Christians who are united with Christ in his body, the church. To demonstrate visibly their share in this charismatic movement, Christians receive the gift of baptism. The water is sprinkled on their heads three times in the name of the Father, of the Son, and of the Spirit, the triune God. In their baptism Christians, both adults and children, show that they have accepted the great gift of God’s love, and are open to receiving any other gifts he sees fit to give them. Bound together in the church by their baptism, these charismatic (gift-filled) Christians work together through the gift of faith that works by the gift of love. In this way they show that they are Christ’s disciples who possess the Spirit whom the Father has sent. This is the charismatic renewal that is forever recurring in God’s church.

If you have read this far, and want to dig deeper, you will find the complete statement in *The Acts and Proceedings of the Ninety-ninth General Assembly* (1973), pp. 348-350, “The Gifts of the Triune God.” Any minister or elder should have a copy to lend you. This is an important document that the committee on church doctrine wants the church to study. Do you have any comments?★

*THIS ARTICLE was written at the suggestion of the Presbytery of Chatham after it discussed the statement referred to above and agreed that some elucidation of the theological language should be provided.*





# A spokesman for the church

"IT IS BETTER for the church to speak out than to say nothing at all. It is better to be wrong than never to take a stand."

This opinion was expressed by the moderator of the 99th General Assembly when he addressed the staff of the national church offices early in May. In reviewing his moderatorial year, Rev. Dr. Agnew H. Johnston noted that often when the leaders of other denominations are quoted by the news media, the Presbyterian voice is silent.

We tend to be overly cautious, to offer only the official pronouncements of past General Assemblies, he commented. On matters of current concern no one is authorized to speak for The Presbyterian Church in Canada unless the issue has been before the Assembly or has been dealt with by a board or committee.

Dr. Johnston pointed out that this is not in the best tradition of Presbyterianism. In the first quarter of this century our church gave strong moral and ethical leadership to the nation through the spoken and written words of men who never hesitated to take a stand.

As Brian Fraser wrote in the April Record: "It was they who led the church as it came to grips with a new society, a new

understanding of itself and the world in which it existed. Their ability, vision and devotion enabled The Presbyterian Church in Canada to encounter the major movements of the day with a confident sense of purpose, as the church sought to interpret and influence those movements in such a way that they might serve the cause of God's kingdom in both the individual and society."

It is true that the church does make pronouncements on matters of vital concern at the time of the General Assembly. Sometimes they arise from board reports, and frequently from issues introduced by individuals, such as the coffee boycott proposal last June.

However the Assembly meets for less than a week, and in the long period that intervenes no one is authorized to speak for the church. Surely the moderator, a minister entrusted with the highest office in the church, should be permitted to voice an opinion or make a comment on behalf of the constituency which he represents. He is expected to know the church and its basic views and he is usually briefed on the work of the various boards and committees after he takes office. Let him exercise his judgement as the occasion arises and speak out as a Presbyterian on the issues that warrant comment.

# The church's role in the nation

BACK IN THE YEAR 1967, when Canada was celebrating its centennial, The Record published a piece by Richard J. Stanbury, a Presbyterian elder who has since become a senator. It is worth repeating in part as an inspiration to church members during the Presbyterian centennial.

"The early church in Canada recognized its role in bringing man's government closer to the government and will of God.

"Over the years the church has lost this drive. As it accomplished each of its objectives and government accepted responsibility for education, health and welfare the Canadian church subsided into a sort of self-satisfied lethargy. It decided to 'worship God' and leave the care of mankind to government. Where does the Bible say that to worship God is to sit in comfortable pews in our heated churches, praying about our own little problems and insisting that our ministers spend their time visiting us? Where does the Bible say that we should forget

the politics of God—the care of mankind and the pursuit of his purpose for mankind?...

"Canada is today badly in need of leadership from the church as the reconciling agent of God. We have two great roles to play. First, to work with government in tackling the human problems of the day; those which threaten the dignity and happiness of the individual; and secondly, in the interest of national unity, to identify the human qualities we share with our French-speaking brethren, and emphasize those to the exclusion of our differences. If we do not succeed in drawing attention to the human values we share, and form a consensus based on them, we cannot long exist as a nation. And if we can't do this in Canada what hope is there to reconcile mankind in the world?

"The point is that we must, and we can, if each of us dedicates his life during centennial year and thereafter in his worldly life as in his spiritual life to the principles Christ taught us 2,000 years ago."★



# Dormant churches

IF A CHURCH is not growing, it may not be dead, but dormant. It may be like a tree in winter. It has all of the appearances of being dead since there are no leaves, no growth, and no fruit.

There are too many dormant churches. They are sort of holding their own. But they are not growing. Some even say they are dead and are ready to bury them.

But if a church is dormant there can be a springtime. And if there is springtime and if there is life, there will be growth and there will be fruit.

In order for a dormant church to come into springtime it calls for a pastor who does more than merely "hold services." And equally as important is to have people who are being and doing more than merely "sitting in the pews."

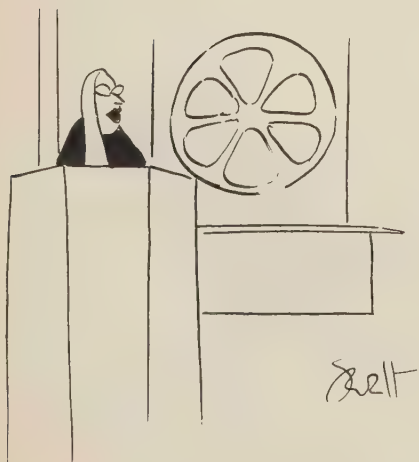
There are few neighbourhoods where churches exist where absolutely no growth is possible. There are lost and unchurched people everywhere. And these are the objects of the church's ministry. It may be that the church has seen these people so long that it is now treating them like furniture. They are just there but that is all.

If a church is not growing it may be the shepherd; it may be the sheep; and it may be both.

The sheep multiply the sheep—and not the shepherd. But the shepherd sees the "sheep that are not of this fold" and therefore is able to point the sheep of the fold to these other sheep.

The shepherd leads the sheep and feeds the sheep. But the sheep must multiply the sheep.

*Editor C. Ray Dobbins in  
The Cumberland Presbyterian*



**"We will now sing her,  
number 101."**

June, 1974

PRESBYTERIAN

## RECORD

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VOL. XCVIII No. 6

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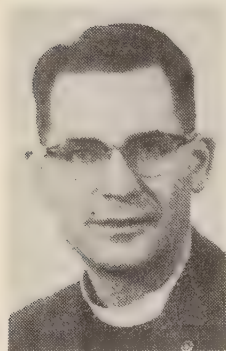
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# PUNGENT and PERTINENT



## The Exorcist is a phoney!

by Hans W.  
Zegerius,  
Dunnville, Ont.

NEVER BEFORE have I paid so much for getting my intelligence so brazenly insulted as when I saw the film *The Exorcist*. To top it off, *The Hamilton Spectator* reported on March 2 that "Warner Bros. has considered adding to the ending to make it clearer that by challenging (the demon) and then killing himself, the priest won both the battle with his religious uncertainty and the demon."

That would be an almost funny twist. It also would lack any sense of logic. The notion of triumph by suicide may at times have played a role in aberrant religious delusions. To use it in order to create a "Christian" moral to the story would be ironic. As this death-scene begins, the viewer is already left wondering whether the older one of the two exorcists was killed by the demon-possessed young girl, or by a heart attack. Either way, it would not say much for the power of Christ which he had invoked with such intense shouts. As to the death of the younger priest, the film has already made it clear that the girl previously killed a man in much the same way. For the exorcist to choose this kind of death in order to triumph would be nonsense.

But, in fact, he does not commit suicide at all. What really happens is that at the precise moment that the demon leaves the girl, the priest is hurled with great force through the window. He does not just go through the glass, but shatters the wood-work as well, which frames the glass in the usual shape of the cross. And outside the window is a long, steep flight of stairs. All the way down he goes to his death.

The parallel with Luke 8, 26-33 is somewhat staggering. Here, the demons enter a herd of pigs and propel them to their death down the slope of the hill. Here, too afterward the one from whom the demons had gone was found clothed

and in his right mind. We cannot escape the conclusion that Luke 8 provides the clue for the death of the priest and that the whole thing has been turned around in a conscious and well-considered attack on the Christian faith and its ministers. Pigs, of all things!

This is entirely in keeping with what the film is doing with some of the most sacred symbols of the Roman Catholic Church, the crucifix and the Madonna statue. It is an abhorrent desecration, and in its explicitness so far beyond every sense of the sacred and the decent, that the silence of the Roman Catholic Church over this aspect of the film is the only wise course: to speak of it would only make it worse.

Not only is the exorcism itself and, therefore, what there is of the Christian faith in this film, a total failure. The combination of this failure with the nauseating stream of filth, the invectives and immoral language, which mark the whole film, strengthens my impression that it is a cal-

culated effort to desecrate and ridicule everything Christian. The method employed is that of thrilling people with the most degrading, perverse, and horrid piece of dehumanization ever put on the screen.

There is, indeed, some superb craftsmanship employed. Some of the acting is such laid-on-thick godlessness, that it becomes self-defeating. In the film, the mother of the possessed girl is a famous actress, whose autographs are sought by humble admirers. But she is such a foul-mouthed woman that one cannot help wondering which one of the two stands in greater need of exorcism, the daughter or the mother! A Christian who would not choose to stay in her company for one minute, must have a serious flaw in his judgment if he not only goes to spend two hours in it, but pays for it to boot.

It takes a callous person, indeed, who would dare to label *The Exorcist* as entertainment. What it does to the imagination and, therefore, to the mind and emotions, is nothing short of frightening. And it is done with great refinement. Some of the most abhorrent scenes, for instance, are given extra impact by their brevity and by an immediate contrast with a scene of great tranquility. The effect is the reverse of what one might expect. Such scenes become etched on the mind with such force



"I typed your SODOM and GOMORRAH sermon for today, Reverend. Are you sure it doesn't need editing?"



that they are bound to haunt many people for a long time. They are calculated to stir into turmoil some of the most primitive fears.

*The Exorcist* will leave its mark for a long time, for it pulls into visibility and audibility that which is beyond physical life. So it tears and claws at the human imagination in a terrible answer to the modern demand to see, and to hear, and to touch, and to smell. It answers the demand of the flesh for sight and sound by giving full reins to the desires of the flesh, including its morbid desire to crawl. It is at once the result of and the response to our seeing-is-believing syndrome. There is in it a great ignorance of Paul's words, "We look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal." (II Cor. 4, 18)

At this point the falsity and phoniness of the film becomes clear. The public is being fooled by a presentation of things most physical and extremely visible, audible, even to be touched and smelled, as if these were things of spiritual dimensions. That is the big lie of this film. It is also stupid. The mass of people taking this film at face value can only do that because they now live outside Christianity and the teachings of Sunday school, pulpit, and Bible have become foreign to them. If we no longer "see Jesus . . . crowned with glory and honour" (Heb. 1, 9), we may well get caught in the gory, and horror.

Nevertheless, one would not have expected that such a large part of our population could have been dazzled or duped by a presentation that reverts to the superstitions and fears of the Dark Ages. It was back in those Dark Ages when Satan realized that there would one day be a generation with a sophisticated scientific outlook. To go into perfect hiding among them, he devised an image of himself consisting of beastly features, horns, a goat's foot, and a tail. For he knew that our modern, sophisticated generation would say, "As I don't believe that a being with horns, a goat's foot, and a tail exists, the satan does not exist." So he disappeared behind the very image he created of himself in centuries long past.

But perhaps the prince of darkness has become concerned that there are still too many people who understand that in a society like ours he is, in fact, the most gentlemanly, well-mannered, sophisticated, statesman-like public relations figure of all. Is he trying to teach people again to look for him only in the beastly, the depraved, and the horror-filled? If he can sell us on that medieval image again, he may yet continue to create anti-christs, great and small, from the most highly

trained and knowledgeable human material around. He may still have a heyday, appearing as an angel of light and fooling almost everybody.

We are being duped. The film *The Exorcist* is essentially a stupid, medieval throwback. It's success is due merely to a technique which can still arouse the excitement of people who have been dulled and made insensitive by too much cruelty, immorality, and godlessness.

The film is a crass insult to a modern Christian's intelligence. It also left me with an incredible loathing for such a product of our culture. ★



**Eat, drink  
and  
be healthy!**

**By Grace M.  
Findlay,  
Edmonton, Alta.**

IN OLD TESTAMENT days there is no record that "The Grapefruit Diet," "The Drinking Man's" diet, "Dr. So-and-so's Diet" had been touted. However in Daniel 1: 4-21, an early experiment in nutrition was outlined.

Daniel and three of his friends asked, if instead of the king's meat and wine, they might use pulse and water. At the end of ten days the young men who had eaten the rather spartan diet were brought before the prince of the eunuchs. Their countenances appeared "fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Daniel's friends had been re-named by the prince of the eunuchs Shadrach, Meshach and Abednego and by these names a popular song has made their experience in the fiery furnace (Daniel, chapter 3) quite a well-known event.

A more recent and much more valid experiment is the prestigious Nutrition Canada, which saw 19,000 individuals from all segments of Canadian society interviewed, tested and examined. This all took place from 1970 to 1972, and the report of the findings was made before the House of Commons on November 6, 1973. More detailed reports will be made for each of the ten provinces and for the Indian and Eskimo population.

One of the most startling results was the affirmation of the belief held by many nutritionists—that a large number of adult

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Canadians were obese (and most likely still are!) This condition was not believed to be entirely due to over-eating but to lessened activity. The energy taken in, in food, should equate with the energy expended by the individual, to avoid storage of excess—as body FAT.

The study also showed that elevated levels of serum cholesterol are common among adult men and women in Canada. Most Canadians use too much fat in their food preparation—especially animal fat. Most adults should learn to use skim milk and lean meat and avoid frying as a preparation mode.

Iron deficiency was found to affect large numbers of Canadians of all ages. Many pregnant women were found to be deficient in protein—vital to the proper development of their unborn child.

Many infants, children, adolescents and pregnant women were found to have shortages of calcium and Vitamin D in their diet—again, vitally important for development of healthy bones and teeth.

Some of the many Canadians surveyed were found to have Vitamin C (ascorbic acid) deficiency.

What do these results mean to the average Canadian? They indicate that most of us need to check back with our grade school study of *Canada's Food Rules*, or more recently *Canada's Food Guide*, (available from your local Department of Public Health).

There seems to be a general lack of accurate nutrition information — generally lost in a mass of gimmicks, fads, and fantastic claims to “health and long life.” ALL the foods that are needed to follow *Canada's Food Guide* may be bought at your grocery store. More money will not guarantee better nutrition—more knowledge and its application will. Canadian consumers need to become much more aware of the facts! The facts are that a meal plan following the *Food Guide* will take care of the nutritional needs of all healthy persons. Calorie intake is correct if your weight stays constant, at the right level for you, according to your age, build and sex.

Many helpful brochures that contain accurate information to help you in meal planning are available from your Provincial Nutritionist, Department of Health or Agriculture.

Here are some other booklets: *What to eat to be healthy*, by Dr. Elizabeth Chant Robertson. One copy free from Mutual Life Assurance Co., 227 King St., S., Waterloo, Ont. *Food and Fitness* one copy free from Ontario Blue Cross, 150 Ferrand Drive, Don Mills, Ont.

These books may be read at the library: *Basic Nutrition* by E. W. McHenry and G. H. Beaton (Lippincott). *The Family*

*Guide to Better Food and Better Health* by R. M. Deutsch (Creative Home Library). This will soon be available in a paperback edition.

*THE AUTHOR is a registered dietitian and holds a degree in household science. She and her husband are members of Strathcona Church, Edmonton.*

## LETTERS

### Congregational life

In March the board of congregational life had its first meeting since it became fully operational at the first of the year. We met at the Queen of Apostles Renewal Centre in Mississauga, Ont., under the chairmanship of Mrs. K. Denton Taylor of Belleville, Ont.

The board of congregational life is built on a team concept. As a team we shared a beautiful location set amid ten acres of grounds with no locks on any doors and mutual trust the accepted policy; early morning Communion in the tranquil, starkly simple, chapel; Bible study; ideas and concerns; discussion on issues and tasks placed before the board.

We represented the synods and presbyteries across Canada, the clergy, Presbyterian Men, N.C.B., the board of world mission and the W.M.S., lay people, national and area staff, congregations large and small, well-to-do and struggling, rural, big city, and everything in between across Canada.

We worked hard and long. We thought much. We discussed together. We looked at issues and concerns. We sang together, we prayed together, and we thought deeply about ideas and opinions presented by members, task forces and committees.

Reflecting the wide-ranging interests of the board, the topics and issues considered were many: how best to meet the expressed needs of congregations, how to use the staff to best advantage, how to make use of staff already working in synods and presbyteries in order to avoid duplication of effort, how to take into account regional differences and needs, practical ways to provide and use resources, curriculum development, how to make stewardship and budget more meaningful at the congregational level, emphasis on leadership training and the concerns of youth in the church today, social issues.

We heard from people in the congregations. We learned of local curriculum development at St. Cuthbert's in Hamilton and St. Andrew's, Hespeler, Ont. Serendipity was something some of us knew

nothing about until the Rev. John Henderson of Harriston, Ont. had us playing games. Dr. Donald Wade of Victoria University gave us an inspired performance as he told of the Presbyterian Churches in the Far East. “Overwhelmed with joy” was the way he described them.

It was worthwhile. We met for only three days — phenomenal when one considers that each of the former boards now combined in the board of congregational life required three or four days each for their annual meetings! We accomplished our purpose, “to establish policy and direction for the work of the board in the coming year, to establish priorities for 1974 and to draft guidelines for delivery of services to the field.”

*Rosalind McKee*

*Mrs. McKee is president of the women's association of Glenview Church, Toronto. She is a member of the board of congregational life.*

### A plea for Knox College

I am concerned with the situation currently facing Knox College, which is grossly under-financed in terms of any realistic educational program.

For many years Knox College has been recognized as a leading centre of theological education in North America. I am certain that other theological constituencies would be appalled by the starvation measures under which the college administration has to operate.

The Presbyterian Church in Canada seems to be squeezing Knox College practically out of existence.

What has happened to the ancient Presbyterian attitude that theology is the queen of the sciences?

In my view more money rather than less, should be made available to the college; in addition, I feel that the time has come to consolidate all of the educational institutions of the Presbyterian Church in Knox College, assuring it of adequate financing and some hope for future development.

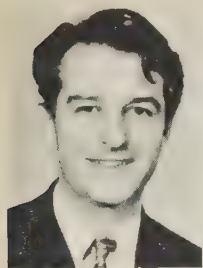
*Donald McKillican, Barrie, Ont.*

### Pension Board replies

Mr. Kenneth J. Doig in his letter in the April Record draws the inference that pensions being paid under the old pension plan have been lower than experience would warrant because of unduly conservative valuation assumptions. This conclusion appears to arise from the fact that the pension board has granted increases in pensions in recent years. It must be noted that

*(Continued on page 23)*





# WORLDVIEW Sea

IN ONE WAY, it has been a long time coming. For it is nearly 102 years since *H.M.S. Challenger*, a converted 18-gun corvette, sailed out of Portsmouth on the first oceanographic research expedition ever mounted. The six scientists aboard had dauntingly broad instructions: "to investigate physical and biological conditions in the great ocean basins," which meant studying the complete spectrum of sea-life and sea-floor geology as well as waves and weather, and even checking on various remote islands.

With the meagre equipment of a century ago, they did outstanding things. They took soundings down to a maximum water depth of 26,850 feet. They used a dredge to skim samples off the sea-floor. And they sailed round the world, deep into the Antarctic and to the north Pacific, navigating by the stars and by sextant, logging 70,000 miles in 3½ years and bringing home a multitude of specimens in boxes mounted on her upper deck.

Other research vessels have steamed in her wake, but none so remarkable as the ship named in her honour, the *Glomar Challenger*, which in June will have completed six years of cruising the oceans and drilling into the ocean floor.

The *Glomar Challenger*, 400 feet in length, is twice the size of her namesake; but the biggest difference to be seen at a glance is the huge drilling derrick that towers admidships. From the derrick a thread of 90-foot-long pipes is pushed downwards to drill into the sea-floor and bring up a core of sediment and rock samples. The accuracy they have achieved is almost incredible: on Christmas Day 1970 north of Venezuela they first managed to reinsert the diamond bit into a five-inch borehole drilled in the sea-bed 13,000 feet down! It is important for the scientists to achieve re-entry (by means of a homing beacon left beside the bore-hole) if they are going to be able to pull their equipment to the surface, replace a worn drill bit and drill further into the basalt that underlies the softer sediments.

They have made several important discoveries. They have, for instance, extracted about 200,000 feet of sediment core without finding any rock that can be dated earlier than 160 million years — compared with continental rock that goes back 3.6 billion years — and thus they offer strong evidence to support data about the spreading of the sea-floor (or continental drift, as it was called).

They have drilled into a sea-mount beyond the continental slope off Newfoundland, and shown that it foundered there after Canada, Greenland and Europe broke apart some 100 million years ago. They have found many clues to how great mountain ranges (the Andes, the Himalayas) were formed by the upheaval of "tectonic plates" on which the continents or sub-continents have been shifting. They have dated the various stages of the break-up of Gondwanaland, to form Australia, Tasmania and New Zealand separate from each other and from the Antarctic.

All ancient history, you say? Of course. But it is also important knowledge that inspires some respect, even reverence, for the materials that make up this planet. This is a mood worth encouraging as the rush begins, by big mining companies like Noranda and ships chartered by Howard Hughes, to scoop up the mineral riches that lie on the sea floor.

Another impressive thing about the *Glomar Challenger* is the international co-operation it has nurtured. The Scripps Institution of Oceanography, part of the University of California at San Diego, U.S.A., is the managing institution for the project, and four other U.S. institutes are scientific partners. But scientists from more than a dozen other countries (Danes, Romanians, Indians, Italians, Australians, Canadians, Russians, for a start) have sailed on various legs of the voyage; there are plans for the Soviet Union to become formally the sixth partner in the drilling project; and the results are being made available to any scientist of any nation who is interested enough to ask.

The project is an example to the politicians and diplomats of 148 or more nations who are due to meet in Caracas on June 20 to start a 10-week conference on the Law of the Sea. A strong draught of co-operation is what they badly need to imbibe.

Others will have said it already, but it bears repeating: this Law of the Sea conference is one of the most crucial negotiating sessions in all history. It can set rules for man's conduct in the two-thirds of the world's surface that is covered by water — if it is successful. If it fails, it can leave the way open to plunder, pollution and eventual perdition.

One of the main questions to be settled is the limits seaward over which any coastal state should claim national jurisdiction. The marine powers have wanted to keep those limits as narrow as possible (three miles ideally, 12 miles if necessary) so that they can have "freedom of the seas" — to fish and overfish, to cruise in warships, to look for minerals, to do anything they like. Some of the poorest and landlocked states want narrow limits, also, but on condition that the rest of the oceans come under an international regime which collects revenue from the exploitation of resources and uses it for their development in particular.

Canada has little sympathy for the irresponsible attitude of the marine powers; but it has tried to marry the idea of a strong international regime to the claim being advanced by a growing number of Latin American and African coastal states (but also Whitlam's Australia) to a "patrimonial sea" of 200 miles.

Under the leadership of Alan Beasley, now ambassador to Austria but for years the maritime law expert in External Affairs, Canada has been talking about "economic zones" of 200 miles in which the coastal state would take prime responsibility for fish husbandry, for pollution control, for resource management. Complete power, or national sovereignty, would only extend over a territorial sea of 12 miles.

It is a neat compromise, and it may carry the day at Caracas. Or else it may founder because nobody can agree on exactly what powers the coastal state should exercise in its "economic zone."

Is it harder for the nations gathered in Venezuela to find their way to agreement than for the scientists off the Venezuelan coast to find their way back again to the tiny hole in the sea-floor 13,000 feet down? It's a fair challenge from the *Glomar Challenger*. ★





# ABORTION:

## *A Christian perspective*

By Charles C. Cochrane

THE ONLY FORMAL STATEMENT by the Presbyterian Church on the abortion issue to date is that adopted by the General Assembly of 1967 (*Acts and Proceedings* p. 340). There have been flurries of comment and opinion since that time: Valerie Dunn's interview with Dr. Marion Powell (*Record*, January 1972), and subsequent letters in rebuttal; Temiskaming's Overture #4, 1973 which was declined on the grounds that it contravened the official stand taken in 1967; and, more recently, the document adopted by the Presbytery of Stratford-Huron and circulated to sister presbyteries.

On the whole, however, a period of quiescence appears to have settled over the church almost as though the question had not been raised, or alternatively, a satisfactory solution had been found. Meanwhile in other areas of society the debate goes on. Organizations and voluntary agencies (Alliance for Life, Birthright, Feminists for Life, Right to Life, Quebec United Front Against Abortion) have been formed to campaign against further liberalizing of abortion laws, and to encourage pregnant women to bring their babies to term. Dr. Henry Morgentaler (who acknowledges having performed 6,000 such operations) has been acquitted, and the acquittal appealed by the Crown; and more than one medical specialist is having second thoughts about providing easy access to abortion procedures.

Despite their differing points of view there is an underlying area of agreement in Dr. Powell's views and those of her critics (*Record*, March 1972). It is to the effect that the church has been remiss in giving no clear leadership in this discussion. "...the church is taking an uncertain attitude," "I do not think the

church can ignore and be wishy-washy..." (Powell); "I thought it was the duty of the church .... to elevate the quality of life." "The church must face up to reality, but how?" (McEachern); "...as Christians we have no *specific* message any more." (Bokhout); "(The board of evangelism and social action) has taken an untenable position in its advocacy of therapeutic abortion..." (Mrs. McCombie in criticism of the MacDonald article on abortion). It does not follow, of course, that if the church were to take an unequivocal stand, even these few divergent views would be reconciled.

The present confusion among us may be traced, at least in part, to the position taken by the 1967 General Assembly. The principal weakness of that declaration lies in its lack of Christian content. It testifies to the existence of a group of respectable, conscientious and right-minded men and women, but not to Jesus Christ. It is almost as though God had nothing to say on the subject, and we had been left to settle this thing by ourselves. The statement grossly underestimates the naked power of evil against which the church contends, and ignores the sovereign grace of the God who is the church's sole refuge and strength. In 1967 we merely added our voice to the accumulation of conventional wisdom already available and fluffed our chance to confess our faith in the context of a specific personal, social and theological problem.

The achievement of a Christian understanding of the problems posed by abortion begins, it seems to me, by not lying to ourselves, and in rejecting the lies that others want to tell us. The moment of conception is the beginning of life—or what does



conception mean? The life that is begun is human—how could it be otherwise? The purpose of abortion is to prevent a human birth. The wilful termination of a pregnancy is therefore the taking of a human life. Dietrich Bonhoeffer has put the matter even more forcefully:

“Destruction of the embryo in the mother’s womb is a violation of the right to live which God has bestowed upon this nascent life. To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of his life. And that is nothing but murder. A great many different motives may lead to an action of this kind...but they cannot in any way alter the fact of murder.” *Ethics*: S.C.M. Ed., p. 131

Strained arguments designed to distinguish between a human life and a human being are simply evidence of society’s frantic effort to maintain a facade of innocence in the face of obvious guilt. In this connection the words of Feodor Dostoyevsky are illuminating: “Where there is no God all things are permissible.” Similarly, where all things are permissible the question of guilt cannot arise. There are few if any clearer indications of the essential paganism of modern society than the mounting toll of aborted fetuses in the trash-cans of the nation. Nevertheless, extreme pro-abortionists continue to play their little games, some semantic: the foetus is not a human being (see above); some quasi-altruistic: the child’s right to be wanted (with adoption agencies clamouring for babies); some egocentric: the woman’s right to her own body (after having given it away); some sociological: population control (under other circumstances, would they care?); and some personal: human dignity (at the cost of human denigration).

It is incumbent upon churchmen to reflect seriously on the central issues raised in the abortion debate. Remembering that modern society is, to say the least, pluralistic, we might well ask ourselves whether it is possible for the church to concur with much current opinion on the subject without considerable sacrifice—not to say complete abandonment—of Christian conviction. It is interesting and instructive to note that when in Great Britain, opposition to the Abortion Act resulted in the organization of the Abortion Law Reform Association, 74% of its members in 1966 were found to be atheists or agnostics; and that Dr. Morgentaler is himself a prominent member of the Humanist Society of Canada.

## Testing Christian faith

The purpose of this observation is simply to indicate that the area of disagreement may be wider and more fundamental than at first supposed; and that the issue of abortion is merely the occasion for a testing of the Christian’s faith. Seen in the light of Dostoyevsky’s statement above, the stand taken by the pro-abortionist is reasonable and even predictable, since his sole allegiance is to what he believes to be the common good. So also Frederick Buechner: “To say there is no God means among other things that there are no Absolute Standards.” (*Wishful Thinking*, p. 3).

In ordinary circumstances the question of abortion can come to the Christian-doctor and patient—only as temptation: temptation to believe that what is frequently presented as humanitarian must also and therefore be regarded as “Christian”; temptation to accept and embrace norms, standards and criteria other than those given us in scripture, to receive and serve other lords than our Lord, other gods than God. Here the gift of faith strives with our inherent unbelief. It is an opportunity and an invitation overtly to deny the Lord of life at precisely

the point at which he has graciously permitted us to become his partners. It is the temptation to assert our own lordship over life (by usurping his), and so ourselves “to be as gods.”

The question remains whether there are nevertheless circumstances in this present life such that the taking of a human life may become “necessary.” Or to put it another way, is the world in which we live of such a nature as to render inescapable, upon occasion, the violation of God’s law respecting the sanctity of human life? One thinks of war, and more particularly of the individual soldier engaged in a war fought genuinely in defence of his people and their right to life. He is one whose profession for the time being is killing, maiming, or otherwise rendering the adversary harmless. One may inquire too of the householder whose home is forcibly entered and whose family is viciously threatened. If the defence of this home should result in the death of the intruder, how is the action of the householder to be regarded? Here we are not looking for society’s answers; we are quite familiar with them. The soldier will be excused on the grounds of patriotism, the householder on the grounds of self-defence; and something may be added to both about “the lesser of two evils.” But the Christian can derive only the iciest comfort from such flimsy assurances because he does not find any confirmation of them in the New Testament.

## Violating God’s law

Scripture propounds no doctrine to the effect that the end (defence of country, defence of self) justifies the means (taking a human life). Rather, scripture introduces us to a “strange new world” which it would not otherwise occur to us to understand. It is a creation and a creature radically alienated from the God who made them, yet whom God continues to love with an everlasting love. It is a world of which we form a part, and an estrangement in which we share, but which nevertheless, “I have overcome.” The paradox of a fallen world which God continues to love is the setting for a further paradox: that in which man may want to do what is good, but can only do what is evil (Romans 7).

Similarly, scripture presents no evidence which would lead us to believe that abortion is *ever* justified by its attendant circumstances. In all situations abortion remains what it is: wilful destruction of human life, and therefore a violation of the law of God. There is, in the New Testament, no mention of or ground for a doctrine of the justification of sin; but hope is encouraged on every page for the justification of the sinner. That justification arises, not from circumstances; it is the gift of grace through faith in Jesus Christ. It is in this direction that the practicing abortionist, no less than the professional soldier and the embattled householder, must look for pardon. He does not multiply abortions in order that “grace may abound” any more than a soldier slaughters needlessly for the same reason. Accordingly, the Christian gynecologist will not make his skills available at the drop of a fee; nor will he be subverted by the widely publicized trivia that goes under the heading of abortion-on-demand.

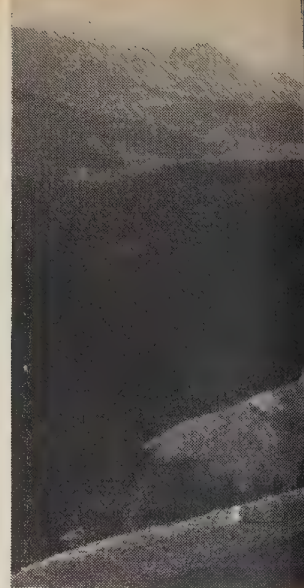
Nevertheless, the medical specialist must remain free to practice his profession within the bounds prescribed by law. For when we are told that from a Christian perspective therapeutic abortion is an untenable position, only a partial truth has been revealed. The more inclusive .. “untenable position” is that of moral man in immoral society, the righteous man in a fallen world, the Christian amid powers of darkness with which he cannot cope and from which he is not immune—and it is grace alone that makes that untenable position bearable.★

DR. COCHRANE, who offers a personal view on a question that is being debated widely, is minister of Melville Church, Westmount, Que.



# Some personal impressions of South Africa Today

By Malcolm A. McCuaig



THE CURRENT POLITICAL situation in South Africa and specifically its government's racial policy receives much criticism from around the world. What does not come across in the media are the historical roots of the current policy, and the tremendous complexity of that country's social milieu.

There are 23 million people in South Africa, 16 million of whom are blacks, four million are white, two million are coloured (of mixed blood) and one million are immigrants from India. The first settlers in the southern parts of Africa (with the exception of an insignificant number of nomadic hottentots and bushmen) were the Dutch who came to the Cape area 300 years ago with the Dutch East India Company. They were soon followed by the British, and then after the discovery of gold and diamonds, by the blacks, who migrated from Central Africa, attracted by the economic and industrial expansion taking place in the south. The Indian migration began in the late 1800's.

In 1910 the Union of South Africa was formed by an act of the British Parliament, bringing together the four provinces of the Orange Free State, Natal, the Transvaal and the Cape Province. In the first three of these provinces, previous to 1910, only whites were entitled to vote in the elections or sit in their respective parliaments, while in the Cape Province the coloured people had the franchise. In order to effect the desired union of these provinces, the British Parliament agreed that no non-white would be allowed a seat in the Union Parliament and only the coloureds of the Cape Province would be allowed the franchise. (This right was since disallowed in 1948.) Since 1910 the politics of South Africa have been dominated by the National Party, whose current tenure has been uninterrupted for the last 25 years. The United Party is the official opposition, while the Progressive Party with only one seat in the House, and the Democratic Party only recently formed, are vocal and active.

The National Party's racial policy is entitled "Separate but Equal Development." Briefly the policy says that it is not desirable to force all the various cultures (there are nine black peoples: Zulus, Xhosas, Tswanas, etc.) to meld themselves into a single identity. Therefore the heritage, culture and political aspirations of the various races must be encouraged to develop independently of one another. To this end the South African government is providing economic support and advice to assist each of the black homelands toward complete political independence.

The homeland of the Xhosa people is closest to this independence at present and will be called the Transkei. There is presently in the Transkei a parliament which is partially elective

(40%), with the remaining seats going to the tribal chiefs (60%) of the Xhosa people. Of course a non-black may neither vote in elections nor sit in parliament in the Transkei. Independence will come to each homeland only upon their own request. In response to the criticism that these homelands are not economically viable, the government points out that no black state in all of Africa is economically independent, and vows its willingness to supply foreign aid upon request of the homelands themselves. In the meantime, the South African government is putting forth a great deal of effort in assisting the homelands to develop themselves.

## Separate development

The foregoing policy is sometimes referred to a "Grand Apartheid" although use of the word apartheid is being discouraged within South Africa. But part and parcel of South African life up to the present day is "petty apartheid" which refers to the practice of segregating the four racial groups in their daily life. There is a rigid separation of living areas, schools and universities, and many community facilities. Job reservation and wage differentials in similar positions, are still facts of life in white South Africa. There are signs, however, that petty apartheid is on the wane. For example, in February of this year a number of municipalities including Pretoria and Johannesburg announced the lifting of the colour bar on their parks and public facilities. The signs segregating whites from non-whites are coming off the elevators and where they have not as yet come down they are being ignored. The spirit in the land is that petty apartheid must go. Although some would have us believe the contrary, South African society is not completely static. Change and process are as much a part of that social milieu as any other.

From this brief background sketch we move now to subjective impressions of the South African situation.

Fundamental to an understanding of the policy of "Separate but Equal Development" is an awareness of the deep division which exists within the white population. Of the four million whites, approximately 60% are of Dutch descent and speak Afrikaans as their native tongue, while the rest are of various backgrounds with English as their language. It is incredible the way the two groups divide themselves in daily life. Politically, the Afrikaaner votes Nationalist Party while the English vote the opposition parties. Religiously, the Afrikaaner is in one of the Dutch Reformed Churches while the English are spread across





A SCENE in the Transvaal.



CHURCH SQUARE in the capital, Pretoria.

the Anglican, Methodist and Presbyterian denominations. The Afrikaans newspapers are invariably supporters of the National Party (the present government) while the English papers are invariably opposed and super-critical. In every endeavour the division is felt.

This deep-seated and highly emotional division has its roots in the history of the country. The Dutch settled the Cape in 1652, leaving Europe for religious freedom. Once in the Cape these people developed an intense sense of their own identity, finding expression primarily in the church and the republican ideal. With the advent of the British in 1836 and their ideals of equality and a monarchical system of government, the Afrikaaner fled the demand to become anglicized and the great trek northward resulted. But there he discovered gold, which was one of the prime causes of the Anglo-Boer wars of 1880 and 1899. Three times the Afrikaaner was defeated by the English and to this day the relationship between these two groups has been bitter indeed.

Leaders within South Africa are quite ready to admit that the policy of separate development is essentially based on fear. The Afrikaaner was defeated three times before and he is determined he will not be defeated again. Add to all this the black nationalist mood that has swept the rest of Africa, and the Afrikaaner determination becomes increasingly intense. He perceives the policies of the Organization For African Unity in terms of "Africa for the black man—white man go home," but asks to what country shall he go? And after all, he says, we Afrikaaners were here first. Anyone who would understand the South African racial situation must understand the Afrikaaner mind and the history out of which that mind was formed.

## The role of the churches

Another impression gained of South Africa, which will be particularly interesting to churchmen, has to do with the role of the churches in relation to the country's racial policies. Here again there is sharp division. In one camp are the Dutch Reformed churches, in basic support of separate development and remaining very silent on the policies of the government. In the other camp are the so-called English churches, which are vocal and active in opposition to the racial policy of the National Party. This situation is a natural result of the division described earlier which pervades the white community. There has long been a simplistic saying, not without truth, however, that "the

Dutch Reformed Church is the National Party at prayer."

In 1973 the Presbyterian Church in Southern Africa elected a black man as moderator of its General Assembly. During an interview with Dr. Jalobe in Umtata, it became clear that this church is not blind to the racial issues within the country, but is constantly working to effect what changes it can. It would be unfair to lump all the churches of South Africa together and condemn them for insensitivity on the race issue. Of course, the most vocal and active churchmen in race relations within South Africa today are to be found in organizations such as the Christian Institute of Southern Africa and the South African Institute of Race Relations. It would seem that the really prophetic work of the church is being carried on through persons who have associated themselves in these groupings.

With regard to the policy of separate development, this author believes that it is unrealistic for at least two reasons. First, the policy envisions political rights for the blacks only within the homelands. Significant numbers, however, are resident in urban areas which are not within these homelands, and it is naive to suppose that all of them will move back. Cities like Johannesburg are dependent upon black labour from locations such as Soweto (a township of one million blacks). But the policy does not take the permanent nature of Soweto into account. Secondly, the policy envisions NO homeland at all for the coloured and Indian peoples. It leaves them permanently disenfranchised.

Finally this author returned with the distinct impression that much progress being made (certainly in terms of petty apartheid) is directly related to economic expansion within the country. There is no white unemployment in South Africa today, and as a result only non-whites benefit from new job opportunities. The corollary is that it is the non-white who suffers first from trade restrictions and boycotts on South African products.

As one surveys race relations in South Africa today, one cannot help but have negative feelings about the situation there, and yet neither can one be blind to some of the positive aspects. The political know-how that the blacks derive from running the homelands; the breakdown of petty apartheid; the increasing sensitivity in the churches; these are all facts of life in that scene. But there is a long, long road to be travelled by those who would bring brotherhood and justice to that beleaguered land. Of course, that is a long road in any land.★

*DR. McCUAIG visited South Africa in February as a guest of the government. He is the minister of Knox Church, Ottawa, Ont.*



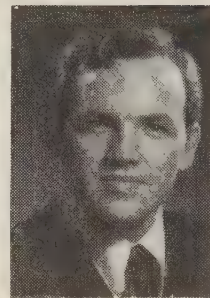
## Knox College



LLOYD M. CLIFTON, a member of St. Andrew's Church, Mount Forest, Ont., and a graduate of Trent University, will go to Erin and Ospringe, Ont.



GORDON E. TIMBERS of Knox Church, Milton, Ont. and a graduate of Guelph University, will serve at St. Andrew's Church, Sutton West, Ont.



DONALD A. DONAGHEY of St. David's Church, Scarborough, Ont., a graduate of the University of Toronto, will go with his wife Bonnie to St. Vital Church, Winnipeg, Man.



RON ARCHER of St. Andrew's Church, Whitby, Ont., a graduate of the University of Toronto, will serve in Taiwan with his wife Beverley.



JAMES HARRISON of Uptergrove, Esson and Willis, Ont., a graduate of Edinburgh University, Scotland, will go with his wife Maud to Innisfail and Penhold, Alta.

# GRADUATES '74



NAN FLINDALL of Rogers Memorial Church, Toronto, a graduate of the University of Toronto, will go to Duntroon, Ont.



JOHN C. FERRIER of Knox Church, Preston-Cambridge, Ont., a graduate of Wilfrid Laurier University, will minister in Chauvin and Wainwright, Alta.



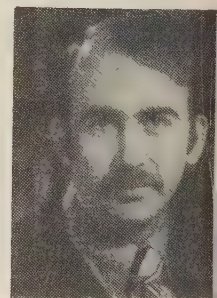
DENNIS G. FREEMAN of Erskine Church, Hamilton, Ont., a graduate of McMaster University, will go with his wife Judy and infant daughter, to Geraldton, Ont.



EDWARD (TED) CREEN of Knox Church, Waterdown, Ont., a graduate of McMaster University, will go with his wife Lorraine to St. James Church, Stouffville, Ont.



DONALD GORDON IAN McINNIS of St. Paul's Church, Ingersoll, Ont., will go with his wife Janette to Estevan and Stoughton, Sask. He is a graduate of Wilfrid Laurier University.



RICK GLASS of St. Cuthbert's Church, Hamilton, Ont., a graduate of McMaster University, will go with his wife Jean to Wabush, Labrador.





LOYD A. MURDOCK of St. Paul's Church, Pictou, N.S., a graduate of St. Francis Xavier University, will go with his wife Shirley to Iona Church, Dartmouth, N.S.



WILLIAM DRYDEN PENNY of Bridlewood Church, Agincourt, Ont., a graduate of York University, will go to Grande Prairie, Alta., with his wife Ruth and three children.



HANK RUTER of St. Andrew's Church, Sutton West, Ont., a graduate of McMaster University, will go with his wife Willemina and two sons to Flin Flon, Man.



DONALD NORMAN YOUNG, a member of Duff's Church, Puslinch, Ont., is a graduate of the University of Toronto. He has a wife, Karen.



ALVIN BRUCE BROWN, a member of St. Andrew's Church, Parry Sound, Ont., and a graduate of Wilfrid Laurier University, will go to Nelson and Slocan, B.C.

## Presbyterian College



JOHN A. FINLAYSON of St. Andrew's Church, Sydney Mines, N.S., a graduate of the University of Montreal and McGill (B.Th.), will go with his wife Maureen to Thorburn and Sutherland's River, Pictou Co., N.S.



L. GEORGE MACDONALD, a member of Union Church, Thorburn, N.S., a graduate of St. Francis Xavier University and McGill (B.Th.), will serve at the Church of the Good Shepherd, Port Cartier, Que.



HARVEY J. REICHELT, a member of St. Andrew's Church, Richmond, Ont., a graduate of Carleton University and McGill (M.A.), will go to St. Andrew's Church, North Battleford, Sask. He has a wife, Katherine, and four children.



# HEWN FROM ROCK

"Look to the rock  
from which you  
were hewn . . .  
look to your  
father Abraham  
and to Sarah  
who gave you  
birth." (Isaiah 51:  
1, 2, NEB).

SOME OF US profess no interest in history. Christians find such a viewpoint hard to defend if they are to maintain the relevance of the biographies of Jesus by the four evangelists and the book of Acts by Luke.

For all our accustomed disparagement of history and the agreement of some modern students with the unflattering estimation credited to Henry Ford ("History is bunk"), others of us in our more sober judgments feel that if we fail to learn the lessons of history we are bound to repeat its mistakes. Abraham Lincoln once said, "Fellow-citizens, we cannot escape history." Dr. Paul Ramsay (author of *St. Paul the Traveller*,) a lifetime ago said that "Great historians are the rarest of writers." The fact they are rare may have something to do with our downgrading history.

Without using this whole page to defend the subject and encourage its writers, it would seem in order on the 100th anniversary of The Presbyterian Church in Canada to note that it has had its own historians of repute, of whom the Rev. Dr. William Gregg has been but one. A 100 years ago he reported membership statistics of the denomination not much different from those of today. Modern historians may discuss the causes of the general malaise of today's churches as reflected in such figures. Of special interest to all of us, however, ought to be the calibre of the membership that helped to found this church of ours in Canada.

They were no more angels than are we, but they possessed, some of them in large measure, the qualities of courage, strength, and self-discipline required to make pioneers in any country, and the essentials of faith and Christian living desirable in any who would build a church. These virtues, and this faith rooted and grounded in the word of God, enabled them to wrest from the wilderness a better life than they had known and transmit a faith without which all would have come to nothing.

They had their weaknesses, of course. One small rural church was heated (?) as were most public buildings of the time, by a wood stove near the entrance, with a long line of stove pipes running the length of the building. In wintry weather, the people sitting nearest the stove roasted while those at the outer perimeter froze. Once a fire was properly kindled, those sitting nearest

fed it and kept it in check. It is still related how one worshipper, arriving early one Sunday morning, removed the damper door, took it to his own pew, and thus made sure that no one checked the fire that Sunday before he was warm. Stories indicative of much greater weaknesses and wrongs have been told, if not cherished.

On the other hand, the Rev. William Proudfoot who travelled south-western Ontario almost 150 years ago, trying to consolidate Presbyterian work, tells of receiving a petition from two townships which observed that there was only one family who did not practice family worship, and only because the wife could not understand Gaelic and the husband English.

These are "The Cotter's Saturday Night" type of people we fancy as having founded the church in Canada, settlers of the sort that came first to these shores aboard *The Hector*. Even though we know they were not all nor always like that and certainly not without fault, we feel that the heritage they passed on to us bespeaks a people of iron will and rock-like faith which for the majority was founded on the rock that is Christ.

So we do well to look to the rock from which we were hewn and to the forebears who gave us birth! We may not possess their fortitude, the inner strength of Knox nor the theological mind of Calvin, much less the courage of Peter or the ability of Paul, but we can try to emulate and not merely sing about the faith of our fathers. For "these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11: 39, 40 KJV).

## PRAYER

God and Father of Jesus Christ, our fathers' God and our God, the great Lord of history whose plan is being worked out one day to be consummated, we thank you for all those who have gone before us, and who have given us an example of sacrifice, service and faithfulness. Make us more truly their children and your children, that the works they began we may go on to complete. In the Name of Jesus Christ, we pray. Amen.★

BY D. GLENN CAMPBELL

THE PRESBYTERIAN RECORD



FOR MANY YEARS Penmarvian was the residence of the late John Penman, well-known Presbyterian benefactor. He purchased it in 1887 from the founder of the town of Paris, Hiram Capron. But he was not the first owner of the property.

The original sale by the Six Nations of Indians was to Phillip Stedman, Junior, and comprised 94,305 acres of land, back in 1798. Successive sales were to Charles Whitney and Peter Hogeboom. Eventually the property was reduced to the eleven or so acres which comprise it today.

Penmarvian is an enormous castle-like structure sitting high above the Grand River, with a commanding view of the valley below. In its day the gardens and landscaping were second to none. It was in all likelihood planned as a showplace of botanical importance, some unusual plants were found there. One rare specimen remains, a cucumber tree with a diameter of approximately 24 inches. This variety of plant is not rare but the growth is unusual. A large number of young walnut trees still grow on the lower level adjacent to the river. These in time should become a valuable asset.

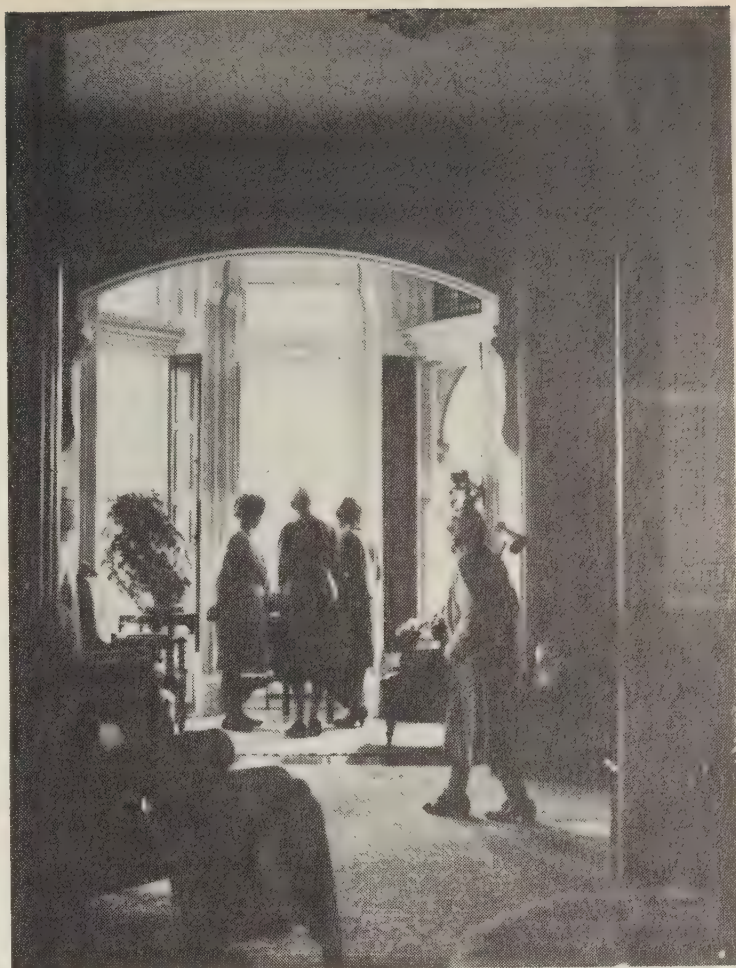
Many Presbyterians may think that Penmarvian has been forgotten. Forgotten in the sense that, until very recently, no one had taken positive action to rehabilitate the property. However, during the past 18 months the Presbytery of Paris has incorporated Penmarvian of Paris. The purpose of the corporation is to "operate and maintain residential accommodation for senior citizens, preserving dignity, independence and the interest and welfare of the residents." This statement, taken from the charter, is itself replete with responsibility which can only be motivated by a Christian attitude.

The corporation is made up of all those who are on the constituent roll of the Presbytery of Paris. The board of directors is taken from that group generally, but in order to serve the purpose of objective thinking and to broaden the outlook, it is also directed that additional persons be asked to serve on the board, not necessarily members of congregations within the presbytery or for that matter members of the Presbyterian Church.

Some months ago the board of directors engaged the services of Messrs. Brown, Brisley and Brown, architects, of Toronto, to prepare a feasibility study of the grounds and existing buildings. As a result a set of plans were prepared for a four story addition to the existing main house to accommodate 70 senior citizens in single rooms. A variety of recreational facilities will be added and an auditorium provided in a portion of the new building. The existing structure will house administration offices, workshops for hobbies, tuck shop, library and reading rooms. The existing library lends itself perfectly for continued use as a library and may also double as a chapel. The coach house, adjacent to the old residence, will be renovated to contain the kitchen and dining room.

It is anticipated that there will be a high rate of occupancy, from studies conducted in the three counties of Brant, Norfolk and Oxford. All meals will be provided and served in a central dining hall. Special diets will be catered to. The health of all residents will, of course, be uppermost. To assist in this area, there will be a nurse or nursing assistant on duty at all times. It is not proposed to operate a nursing home, all residents must be ambulatory and be able to give themselves normal care.

A second phase contemplates small self-contained apart-



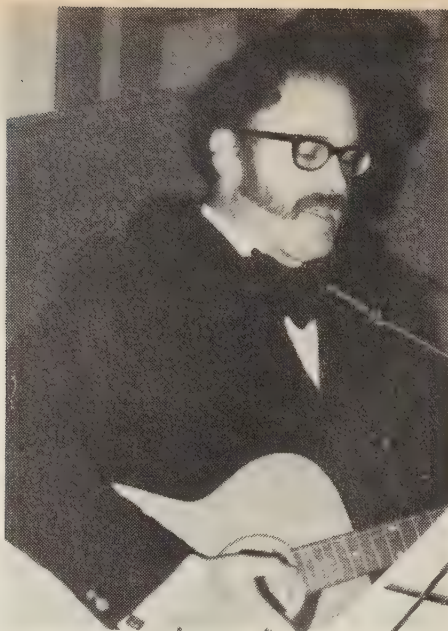
## *Penmarvian of Paris*

ments, mainly for couples, but this is only at the thinking stage so far.

The board of directors hope for an early summer start on construction so that the residence may be ready for occupancy in the spring of 1975. This will coincide with the centennial celebrations of The Presbyterian Church in Canada.

The corporation has provided its share of the financing and is hopeful of getting a mortgage to complete the financial arrangements. The corporation is registered as a charitable organization and is appealing throughout the Presbytery of Paris and to others outside the presbytery for support. Donations may be sent to Penmarvian of Paris, Paris, Ont. A receipt will be issued promptly.★





WHAT WOULD Calvin and Knox have thought of all this! Seven Presbyterian ministers raising the church roof with upbeat music. And a smiling congregation tapping its toes to the rollicking tunes, singing and clapping hands.

The dour image of the Presbyterian minister has been on the way out for quite a while now. But I'm sure the musicians of The Lost and Found Department are finishing the job as they travel to various churches, mostly in Ontario, making their joyful sound.

Formed nearly two years ago the group includes ministers from in and near Toronto. On drums is Derwyn Hill of Knox Church, Preston-Cambridge. Warren McKinnon of Bolton and Nashville plays the saxophone and clarinet, while Garry Morton of Strathcona Church, Burlington, sings and plays the guitar and banjo.

Bob Spencer of Arthur and Gordonville sings bass and plays the bass guitar. On ukelele and banjo is Cam Taylor of Grace Church, Etobicoke, who also contributes his fine tenor voice. The trumpeter is Walter Welch of St. Andrew's, Humber Heights, Weston. And Terry Samuel, who taught music before he became associate minister at Thornhill Church, can play almost any instrument, and does.

The music is reminiscent of the 40's, mostly old-type gospel songs mixed with folk and contemporary music. But young and old alike seem to enjoy it and participate enthusiastically. "We try to communicate that music is neither secular nor sacred and choose from both," says Terry Samuel. "And we have fun doing it." He believes that worship should be an enjoyable experience, involving our whole selves—body, mind and spirit.

The service I attended was built around the theme of love, communicated mostly through music, with a scripture reading and brief verbal presentation. The simple gospel message is presented in a relaxed, informal manner. The sincerity and enthusiasm of the group was quickly sensed by the congregation.

The Lost and Found got its name from its theme song, "Amazing Grace," inspired by the words of the first verse, "I once was lost and now am found," and the parable of the prodigal son where Jesus has the father say, "My son was dead, and is alive again, he was lost, and is found."

As well as helping others share in a joyful worship experience, a subtle kind of ministry to one another has developed within the group. Derwyn Hill says that "fellowship manifests itself in moments of humorous banter, in taking particular



# OST and FOUND



By Valerie M. Dunn

responsibilities in the program, in times of prayer together, and in the recognition of personal and group limitations as well as possibilities for growth."

What do their fellow clergy think of all this? Prof. W. Stanford Reid of the University of Guelph thinks they are "quite good musicians" and likes their use of the more melodious music of the 30's and 40's. "One thing which impressed me," he said, "was the clear-cut message . . . the gospel was presented clearly, succinctly and to the point. One would have no doubt about the meaning and importance of the redeeming love of God in Jesus Christ." Dr. Reid pointed out dangers that the group also recognizes. This kind of presentation could not take the place of the regular type of service but would soon lose its appeal if done every week. Also he wondered if perhaps "people might pay so much attention to the music . . . that they would forget the purpose of the whole thing and the message." Dr. Reid also noted that many of the tunes used in Reformation times in the Genevan Psalter, "were actually popular tunes of the day adapted to the church service. One of the great attractions of the Reformed services was the singing . . . Calvinists were known as 'the psalm singers' and Queen Elizabeth referred to the Puritan use of psalms to Genevan tunes as 'Genevan jigs.'"

The Rev. R. Forbes Thomson, also of Guelph, was glad that there was "nothing blatant nor bizarre about the music, and none of the players tried to dominate the scene. The secular numbers such as 'I Can't Give You Anything But Love, Baby,' were utilized to advantage," he said. "Personally I can do without 'The Battle Hymn' and 'When The Saints Come Marching In,' but such numbers as 'Put Your Hand in the Hand' and 'Pass It On' I found memorable."

Rev. Dr. R. G. MacMillan of Oakville called the presentation "bright and enthusiastic," and felt that "because of that they are able to get a good response from older people as well as the young."

Maybe it's all summed up in what one little girl told her father, an elder. She asked, "Is this our church, Daddy?" He replied, "Yes, and those are all ministers up there, like our minister." Amazed, she said, "I think they've been into the wine, Daddy."

As Derwyn Hill puts it, "If this is a reflection of the joy that the work of the Spirit brings to a service of praise, then we are happy . . . because we need that kind of communication happening among the people of God, especially Presbyterians."

I have a feeling that Calvin and Knox might agree. ★



## 16 graduate from Knox

At the 130th annual convocation of Knox College, Toronto, on April 30th, 15 men and one woman were graduated. Their photographs appear on pages 14 and 15 of this magazine.

The degree of Master of Divinity was conferred on 15 of the graduates. Principal J. Stanley Glen commended them for their academic achievements, and told the convocation that "never before has such a record been established by a graduating class in Knox College."

The first travelling scholarship for post-graduate studies was awarded to Edward John Creen. The second was won by Donald Alexander Donaghey. Special graduate scholarships went to R.C. Archer, J.C. Ferrier, G.E. Timbers and D. N. Young. The D.A. MacKenzie prize given by the board of world mission for outstanding service on a summer mission field was given to Miss Nancy Louise Flindall.

The honorary degree of Doctor of Divinity was conferred on the Rev. Edward Bragg of St. Andrew's Church, Quebec City; Rev. Prof. Louis J. Shein, chairman of the department of Russian studies, McMaster University; the Rev. Alexander M. Zeidman, director of the Scott Mission in Toronto; and the Rev. John R. Waldie, minister of Westminster Church, Toronto *in absentia*.

Dr. Waldie was confined to hospital and was represented by his daughter, Mrs. Kathleen Gibson. He died on May 5.

The degree of Doctor of Divinity by examination was given to Brian Robert Ross, a Pentecostal minister. Two Baptist ministers, the Rev. George Willard Campbell of London, Ont., and the Rev. William Raymond Wood of Saskatoon, Sask. received the M.Th degree.

The convocation address was given by Rev. Dr. Delton J. Glebe, dean of Waterloo Lutheran Seminary.

## South African cleared

The director of the Christian Institute of Southern Africa, Dr. C. F. Beyers Naudé, has won an appeal against a sentence imposed on him last year for refusing to testify before a parliamentary commission. Dr. Naudé has been given a suspended prison sentence and a 50 rand fine for refusing to give witness on grounds of conscience and because he did not believe the commission to be properly constituted.

The three supreme court judges who upheld Dr. Naudé's contention, said that when witnesses were asked to appear before the Schlebusch Parliamentary Commission, all its members

needed to be present, which had not been the case when Dr. Naudé was called to appear before a sub-committee.

On similar grounds, court cases against five other men who refused to testify before the Schlebusch Commission were dropped. The commission was appointed by the South African government to investigate organizations — the Christian Institute among them — suspected of activities that endanger national security.

## Family life camp

In the synod of the Atlantic Provinces the emphasis this year is upon Christian education and the family. From August 2-4 a family life conference will be held at Camp Keir, Prince Edward Island, sponsored by the Christian education committee of synod.

Leadership will be given by Dr. and Mrs. Malcolm McIver, Jr. of Richmond, Virginia, U.S.A., where Dr. McIver is dean of the Presbyterian School of Christian Education.

The host and hostess will be Dr. and Mrs. Eric Whyte of Sydney Mines, N.S.

Registration is \$5 per family, and room and board is provided at reasonable rates. You may bring your trailer and live in it if you wish.

Further details may be had from the Rev. Cedric Pettigrew, Box 337, Westville, N.S.

### BUDGET RECEIPTS

**On April 30 the income from congregations for 1974 towards the General Assembly's budget totalled \$378,490. This figure does not include the deferred receipts for 1973 which will be counted as income in the current year. The comparative figure for receipts to April 30, 1973 is \$350,904.**

**Expenditures for the first four months amounted to \$942,032, as against \$887,775 during the same period in 1973.**

**The W. M. S. (W.D.) contributed \$115,000 and the W. M. S. (E.D.) \$8,000 for mission work, as of April 30, 1974.**

## Canada week

The week from June 24 to July 1 has been designated officially as Canada Week. Display a Canadian flag, wear a Maple Leaf pin, and join in the local celebrations of this national observance.

## The church in Guyana

Membership in the Guyana Presbyterian Church remained static in 1973, due largely to the emigration of many Guyanese to the U.S.A. and Canada.

The annual report issued by the clerk of presbytery, the Rev. Oscar Mathura, shows that there are 2,000 communicants in 47 congregations.

By a decision of presbytery all ten parishes were declared vacant last year, and interim moderators appointed. However, no changes in personnel resulted.

Because the presbytery is faced with a serious financial problem, the employment of married women as deaconesses was discontinued. Only three parishes met their budget allocation for 1973.

## 800th anniversary

The Waldensian churches in Italy and South America this year invite their Protestant sister churches to celebrate with them the eighth centenary of their origin.

About the year 1174 a popular evangelical movement spread among poor people in southern France, led, it is said, by a merchant named Peter Waldo, of Lyons. Bible reading was at the centre of the life and worship of this development, and this has continued to be true for 800 years. Medieval Roman Catholicism persecuted these people, and they finally took refuge in remote valleys on the eastern slopes of the Cottian Alps, in what is now Italy.

Poverty and simplicity of life with high standards of thought and morality have always been among their characteristics.

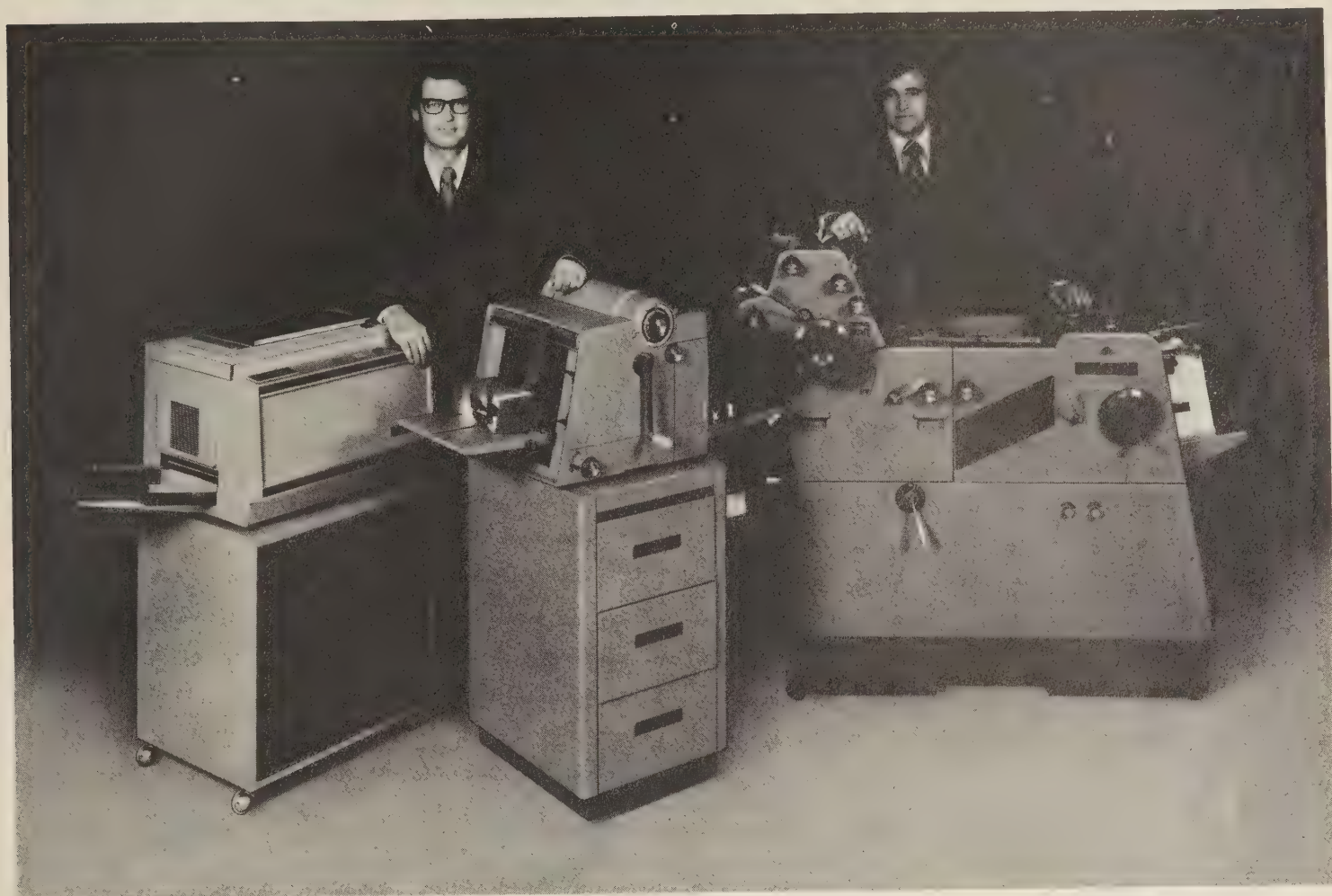
When John Calvin organized the Reformed church in Geneva they sent representatives to discover what was happening. These men returned saying that it was a church such as they had known themselves for many generations!

During the 17th century a new wave of intense persecution swept the valleys. News of these events caused John Milton to write the poem, "Avenge, O Lord, thy slaughtered saints..." A little later Oliver Cromwell had collections taken in the English Puritan armies for Waldensian relief. A stone wall built for defense at the village of Bobbio Pellice, near the Franco-Italian border, is still called Cromwell's Wall.

Opposition caused the movement to spend long periods with little more than underground existence in remote Alpine districts. Following the Napoleonic wars, however, a retired British officer, Colonel Beckwith, who had spent part of his earlier service in Halifax, Nova Scotia, was travelling in rarely visited parts of Italy, and discovered these remarkable Christian people. He lived among them for the rest of his life, and his experience was of great



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## Free camping

As a centennial project, the congregation of St. Paul's Church, Mission, B.C., will open their camp at Ruskin to travelling Presbyterians in both 1974 and 1975, from June 15 to September 10.

The camp is about 35 miles east of Vancouver and is suitable for tents or trailers. Information may be had from Mrs. V. Ogle, 33037 Third Ave., Mission, B.C.

At Riverview, New Brunswick, across the Petitcodiac River from Moncton, the church grounds of Bethel congregation will be available to campers for one or two nights, as required. Fundy National Park is 45 miles away.

For details and tourist information write to Bethel Church, 600 Coverdale Road, Riverview, N.B. E1B 3K6.

## Centennial choir

The Presbyterian centennial choir that is being formed of singers in the Toronto area has already attracted members from as far away as Oakville and Oshawa. The choir will sing at the 100th General Assembly, but its season really begins in September.

Singers, male and female, are invited to audition. Rehearsals are held in Knox Church, Toronto. Write David Christiani, 31 Beath St., West Hill, Ont., M1E 3J4, or telephone 282-7130.

## Glengarry rally

After months of preparation the Presbytery of Glengarry is planning a mass rally to celebrate the Presbyterian centennial. It will be held on the afternoon and evening of Sunday, June 30 in the fair grounds at Maxville, Ont.

Each congregation will have a display booth, and massed choirs will lead the praise.

The Rev. George Malcolm, general secretary of the board of world mission, will speak in the afternoon, and Rev. Dr. Finlay G. Stewart of Kitchener, Ont., will address the rally in the evening.

## Photos are needed

Biographies and photos of ministers and lay persons who have given distinguished service to the local or national church are being sought for a Presbyterian centennial picture gallery. Please forward to the Presbyterian Archives, 59 St. George St., Toronto, Ont. M5S 2E6.

value to them as, with the spread of more liberal attitudes in both government and population, and the gradual unification of Italy, Waldensian churches were founded in all the larger cities, as well as some villages in different parts of the land.

Waldensians are now strongly represented on the staffs of universities, in banking and the professions. Emigration has become characteristic of Italians, and this has included the Waldensians, who established congregations in Latin America, and in the United States, where they gradually joined other Presbyterian denominations.

Since World War II a famous ecumenical centre, *Agapé*, has been built by international teams of young people high in the Alps. A unique community of Christian identification with distressing poverty and its attendant social problems is also being conducted at Riesi, in Sicily. Two congregations and a theological seminary have long been established in the centre of Rome.

Other Protestant churches have gradually taken a part in Italian life, especially within the past two decades, during which there has been a strong Pentecostal impact. Modern tourists would do well to make the acquaintance of a people who have maintained so continuous and profound an evangelical witness, and especially to visit the historical and beautiful Waldensian valleys, where Torre Pellice is the only town, westwards from Pinerolo. (It is not difficult to find people who speak English).

The Waldensian churches invite us to join with them in gratefulness to the

Lord, who has supported and guided their communities through the centuries, but more particularly to live out for ourselves, in terms of the modern situation, the same dimension of evangelical faith, rooted deeply in knowledge of the Bible and its message, in simple, unassuming fellowship, with high standards of Christian character and witness.

[Wilfred F. Butcher.]

## Expelled from Malawi

Two Church of Scotland educational missionaries working in Blantyre with the Church of Central Africa Presbyterian, have been expelled from Malawi. They are Miss Margaret Millar and Miss Mary Ritchie, who were on the staff of a teacher training college.

Miss Millar, appointed in 1967, and Miss Ritchie, appointed in 1968, were given three days' notice to leave the country. No reason for their expulsion was given by government authorities.

## Anglicans veto union

The general synod of the Anglican Church in New Zealand has failed to approve a scheme that would unite five Christian churches in a single body. The laity approved the plan by 21 out of 28 votes, but among the clergy 12 were in favour but nine against. A two-thirds majority was required in each house. The scheme involves Methodists, Presbyterians, Congregationalists and the Church of Christ in addition to the Anglicans.

## HYMN OF THE MONTH

### from the New Book of Praise

No. 266—*O Breath of life, come sweeping through us*

ON THE FIRST Sunday in June world-wide Christendom will commemorate, once again, the birth of the Christian church at Pentecost. This year on the same Sunday, The Presbyterian Church in Canada will commence a year-long celebration of the 100th anniversary of its inauguration.

The hymn for this month so completely expresses what the writer feels should be the prayer for our church throughout the coming year, that he would suggest its use to all our congregations. Its message is di-

rect and convincing and its music firmly supports the import of the words. Sung with devotion, conviction and vigour, it will surely commend itself to all.

The committee for the revision of the Book of Praise discovered it in a collection called *Christian Praise*, published in 1957 by The Tyndale Press, London, England, and designed to meet the need of student and other groups for whom the adoption of the hymnal of any one denomination was not deemed appropriate. In this book, the hymn is given the text from Psalm 86, v 6—"Wilt Thou not revive us again?"

Carman H. Milligan



Individual privacy

Warning that the potential for "mass dehumanization" lay now in the foreseeable future because of the computer and its allied sciences, disciplines and techniques, Dr. William P. Thompson, stated clerk of the United Presbyterian Church in the USA, recently advocated the creation of agencies that would protect individual privacy from intrusion by government and commerce.

Dr. Thompson, who testified before a US House of Representatives special committee, said that nothing less than the quality of freedom was at stake, and he urged that protective provision in American law be made in order to render potential invasion of privacy impossible.

He proposed the creation of two protective agencies. One would be "an independent regulatory body with carefully defined authority to review, oversee, and approve the collection and dissemination of personal data by governmental bodies or agencies and by entities that collect and disseminate personal data for public and commercial purposes." The other would be a "National Privacy Service Office which will provide, in the manner of an ombudsman, services to citizens whose privacy is threatened by activities of federal governmental, commercial, or research agencies, and who cannot otherwise obtain relief using the ordinary remedies available to them by law, business custom, or agency practice."

Koreans in Japan

In a review of 1973, the Korean Christian Church in Japan, describing itself as a Reformed and reforming church, emphasizes the need for a constant re-examination of "our doctrinal standards in an attempt to make a clearer and stronger witness."

A new basic mission policy adopted by the church combines a review of its history, a confession of its faith and a resolution to use its total resources for the kingdom of God. The policy statement includes the warning: "When the church becomes absorbed in its own self-preservation and fails to respond to the historical situation in which it has received God's call, then that church has begun to lose its life."

LETTERS (Cont'd from page 8)

the surplus out of which these benefits can now be paid has only arisen because of higher return on investments in the past few years. Only when realized income is substantially in excess of that expected (on a not very conservative valuation basis) can such augmentation be given to bene-

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DR. J. L. W. MCLEAN  
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CLERK OF GEN. ASSEMBLY  
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**Q** I have read frequently and lately disparaging remarks about the "Protestant work ethic." What does it mean, and what do you wish to say about it?

**A** It means that work is good, that a workman should have happiness in it if he can, and that it adds to what may be available of the world's goods and services.

Theologically, I think that John Calvin should be given credit for it, if one man may be given credit. There was no doubt to him that kings could be kings by the grace of God, but equally no doubt that a cobbler could be a cobbler by the grace of God. He had a doctrine of vocation for all, to be worked out to the best of one's ability to the limit of talent. I recall, from a debate some years ago, a gentleman defined as a man who did not have to work for a living. That definition to Calvin would be heresy. The late Dean Inge, in one of his more maddening generalities, commented that Calvin was the father of the modern business man.

The word "Protestant" should be struck from the phrase "Protestant work ethic." Others have had it too, and see that unless we increase the total of the production of goods and services we may be in a bad way.

All in all, if a man speaks to me disparagingly of the work ethic, I shall be sure that my doors are locked and my purse held tightly shut. He's likely to be a free-loader, and I don't trust him. The world doesn't owe him a living; he thinks it does.

Out of the abundance of goods come leisure. The work ethic makes for a disciplined life, and out of that type of life comes disciplined leisure that gives us more of art, music, literature, and more creativity.

**Q** What do you think of the women's liberation movement?

**A** Me? I am just a bemused spectator of the passing scene, cheering occasionally for the women and directing their attention to Proverbs 31: 10-31, especially in the New English Version, for some good propaganda.

**Q** Is it permissible for a session to dispense with the dividing of the congregation into districts and to release the elders from visiting?

**A** No. Absolutely no. Section 114 of the *Book of Forms* is explicit. "Sessions are instructed to assign a district to every elder." This dates from 1648. The section goes on to say, "He should keep a list of the communicants and adherents residing within the same and should cultivate special acquaintance with them, visiting, counselling, and encouraging or warning them, as may be required." To eliminate this from Presbyterian practice is to make the elders little more than the directors of some club. They should be encouraged to exercise the "spiritual function" spoken of earlier in the *Book of Forms* as their duty. Many elders think they have done their job when they have delivered Communion cards; they overlook the adherents, and thus fail their duty. The delivery of Communion cards is comparatively modern: in the late years of the last century, and even later, communicants had to attend the preparatory service to obtain their Communion cards, and without a card they were barred from Communion. It does not follow that when an elder becomes infirm or otherwise incapacitated he or she must resign the eldership. The district should be assigned to another (usually following an election of elders), and the infirm elder remains a member of session with wisdom available to the younger members. It is true that many, many elders do not fulfil their district duties, but for a session to abolish Section 114 is illegal. The section is mandatory for all sessions. A congregation—communicants and adherents—is a family, and I ask what kind of a family is it when all the visiting is done by one person (the minister) or just when money is needed?

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

fits. The pension board has a continuing responsibility to ensure that the fund will be sufficient to provide the benefits due to those not yet on pension as well as those already receiving benefits and would be considered irresponsible if it impaired its ability to meet its obligations in the future by ill-considered current distribution.

The management of the investments of the pension fund has been entrusted to an insurance company (resulting in considerable savings in cost of administration) and this has also resulted in the giving of favourable rates when annuities are purchased for retiring ministers. That this is so has been confirmed by the experience in obtaining quotations for annuity benefits in the open market in connection with the administration of the retirement plan for church employees.

Mr. Doig is to be commended for his interest and concern with the limitations of the church's pension plans, past and present. We would assure him that those chosen by the church to serve on the pension board share his concern. Unfortunately, the ultimate limiting factor is the rate of contributions made by the congregations and by the ministers.

Mr. Doig has suggested that the level of payments under the old plan should be raised to 1% of the 1973 minimum stipend for each year of service. To do this would cost over \$800,000 for pensioners and an increase in liabilities for others of over \$2,000,000. This money would have to come out of capital and we would not then have sufficient for future benefits.

J. E. Smart,  
Chairman, The Pension Board

## Church committees

Dr. Fowler's answer in the April Record to the question "What is a task force?" puts me in mind of an article found in an old family Bible, which appears to have been clipped from a Scottish newspaper of the 17th century:

"Committee! What is a committee? A committee is a court, pure and simple. It is a group of people met together to do the church's business. The proponents of committees and such insist that a committee has limited duties, and when it has performed its task, will dissolve itself, but they are only being obscure. This attempt to make the church's structure conform to mercantile practice is very dangerous.

"The Committee (!) on Order and Administration has made many dangerous proposals, but the most horrendous is the suggestion that the clerks of the General Assembly should become full-



time officers! Full-time officers! Can you imagine one or more ministers — or worse still, laymen — operating throughout the year without the direct supervision of the General Assembly, issuing day by day instructions and opinions, controlling in effect much of the business of the church. Why, before long the junior clerk will be given right of succession, like a coadjutor bishop! And all this in the name of efficiency. Brother Presbyterians, when this comes, can papacy be far behind!" (signed Rev. Dr. Birdhunter)

This article seems to say something about our present reorganization struggles, but I'm not sure of just what. Perhaps Dr. Fowler could enlighten me.  
(Rev.) David Bowring, Oshawa, Ont.

## Re charismatics

"Terminal self-righteousness" (a phrase from the T.V. program MASH) is as fatal to our church and our personal Christian lives as terminal cancer to our bodies. Every day brings new examples to our attention but two excellent ones can be found in Mrs. Dorothy Ward's letter (April). She states "personally I could not communicate and was never in the speaking in tongues group." It would seem that self-righteousness is present here in two forms. Those who are in the "speaking in tongues" (charismatic) group sometimes feel that they are better Christians because they have this particular gift. Then there are those who also are professing Christians and so feel they are right in any and every discussion or argument. The reasons for Mrs. Ward's frustrations are obvious but surely if the church is Christ's body, a cure for both forms of the terminal illness must be found.

Another unfortunate word used in this letter is "young." Men can make errors (so can women) but must these errors, as the letter implies, be confined to the "young" men? It has not been my experience that any fault or error of judgement is ever restricted to the young which (as I understand the letter) means anyone under about 45 or 50... If this is true, Christ himself in his early 30's, made the first error. Instead of choosing 12 disciples of about his own age to teach others following his death, should he not have chosen their fathers?...

Shirley J. Fourney, Moose Jaw, Sask.

In reply to Mrs. Dorothy Ward's letter on the charismatic movement, all I can do is give my own personal witness.

As I read scripture the Lord spoke to me of his spirit which he promised to send,

June, 1974

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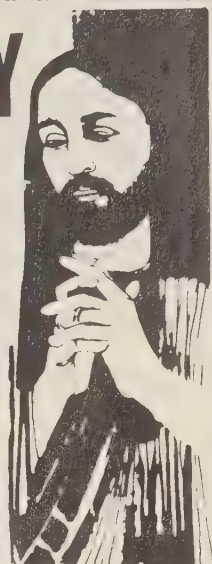
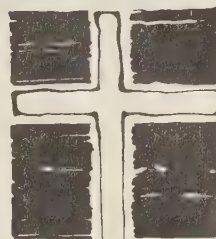
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and who came to his disciples and friends on the first Pentecost. Then scripture showed me the power of the Holy Spirit as it worked in Jesus and then through his followers.

The same Holy Spirit is alive in the church today and the same gifts are prevalent.

I have been led to a greater understanding of the father, and his great love for us, and full of love I can proclaim, "Jesus is Lord!" . . .

*Gregory MacIntosh, Regina, Sask.*

## Canadians in Jhansi

For almost three months, while serving as overseas volunteers, we enjoyed the hospitality of our three Canadian missionaries at the Helen MacDonald Memorial High School for Girls in Jhansi, India, and we enjoyed being part of the school for

this short time.

We would like to give our impression of the life our Canadian representatives lead in this little community. They take school classes, supervise different phases of school work and extra-curricular activities and advise the principal and staff. They must also be "Jills-of-all-trades" in order to cope with the various problems they face. From power cuts to water shortages, scarcity of materials to unwelcome intruders, much time is spent to maintain reasonably comfortable conditions for themselves, the students and the teachers.

Diana Wadsworth, a talented artist, uses sketches to upgrade English courses, and as manager of the school looks after many different items each day, settling school and hostel problems.

Eleanor Knott, besides supervising the nutrition of students and staff, is housekeeper for the Canadians and at times the

dining room table is extended to seat as many as ten people. She never knows who may drop in for a meal or overnight, and all are welcomed to the family in Christian love. Eleanor has frequent races with the power station to produce tasty fare from her small oven. For several weeks, breakfast was cooked over a charcoal burner outside when the power was off each morning.

Margaret Leask, who specializes in mathematics, is working at integrating the "new math" into the courses. She also keeps the school and hostel accounts and one of the difficulties seems to be in obtaining bona fide receipts which will satisfy the auditor. Margaret also has quite a time keeping dogs and marauders out of her vegetable garden, the produce of which helps to maintain a healthy diet.

Undergirding all these efforts is their Christian witness to students and staff and their dedication to the varied tasks is the measure of their commitment. Over the years many young lives have been reached by the gospel. Graduates of the school have gone into teaching and nursing, where they are able to communicate their faith to others.

The future of private schools in the province is uncertain, as there is talk of a government take-over this year. Your prayers are needed as important decisions are made for the welfare of the girls at H.M.M. School, Jhansi.

*Jim and Kass Whitefield, Cobourg, Ont.*

## YOUTH

### Camp Kalalla

On Sunday, June 9, the Baptist, Presbyterian and United churches in the Ottawa area will celebrate the silver anniversary of Camp Kalalla, which was dedicated as a Canadian Girls in Training camp in June, 1949. Open house will be held at the camp that afternoon.

Many improvements have been made since Kalalla opened. The camp now occupies 100 acres, and suitable buildings have been erected. Methods of camping have changed, but the underlying purpose of C. G. I. T. remains the same, "to cherish health, seek truth, know God, and serve others."

Leadership training is being stressed in Camp Kalalla's program this year, beginning on June 21. A silver anniversary reunion will be held on September 14-15 at the campsite. Former campers or leaders may obtain information from the registrar, Mrs. F. C. Boyd, Box 145, Kanata, Ont., KOA 2C0.

### Hamilton Presbytery

At Kirkwall, Ont., 150 young people participated in the Hamilton Presbytery Good Friday hike. The program for the afternoon and evening consisted of a hike through country lanes and fields, a swim in the Hespeler pool, a car rally to and from the pool, a sing-in and supper, followed by the showing of a film.

All activities were arranged and directed by the Kirkwall-Sheffield Y.P.S. under the leadership of Don Dunn.

### Halifax youth project

For the first time in the history of Calvin Church, Halifax, N. S., 15 young people received Religion in Life awards. Their leader is Mrs. James MacLean.

As part of their mission project, the group raised \$134.73 to forward to the Rev. Clare McGill in Taiwan towards the cost of printing the New Testament in Tayal.

### Hymnbooks available

Last year St. Andrew's, St. Lambert, Que., like so many other churches, purchased a full supply of the new *Book of Praise*. Also, like many other churches, we boxed up our old ones and stored them in any place we could find. Since then we have been walking around (and sometimes into) them, and there is some clamour for us to dispose of them usefully.

How can we do this? Are there congregations who are sticking with the old who would be open to a donation? We would even be happy to negotiate shipping costs. We aren't Presbyterians for nothing and, therefore, really have a problem! We can't throw them away and we don't want them just to sit! Would any of the readers of *The Record* help us solve our little problem?

*(Rev.) Art Van Seters,*

*496 Birch Ave., St. Lambert, Que.*



Campers at Kalalla.

### OUR DEADLINE

*Letters and other material must reach The Record before the first of the month preceding the date of publication.*



## Poster Things

The United Church has produced two bright and stimulating sets of "poster tabloids" with teaching guides. These tabloid sets consist of six poster-size activities "hang-up, push-out, fold-out, think and do things" with pictures, drama, songs, mobiles, poems, games, etc.

The posters will most certainly add sparkle to any study group of people who are 12 years old or more, including church school, C.G.I.T., youth groups, etc. In this approach, the United Church is on the cutting edge. Well done!

The poster tabloids cost \$2.50 per set (one required for each student) and .50 for the teaching guide. Available from The United Church Publishing House, 47 Coldwater Rd., Don Mills, Ont.

## Christopher Notes

*Christopher Notes* is a monthly brochure on contemporary themes that may be had for a small offering from Christopher News Notes, 12 East 48th St., New York, N. Y., 10017, U.S.A.

## Immediate

Also from Australia is a "guide to the use of media and pop culture" called *Immediate*.

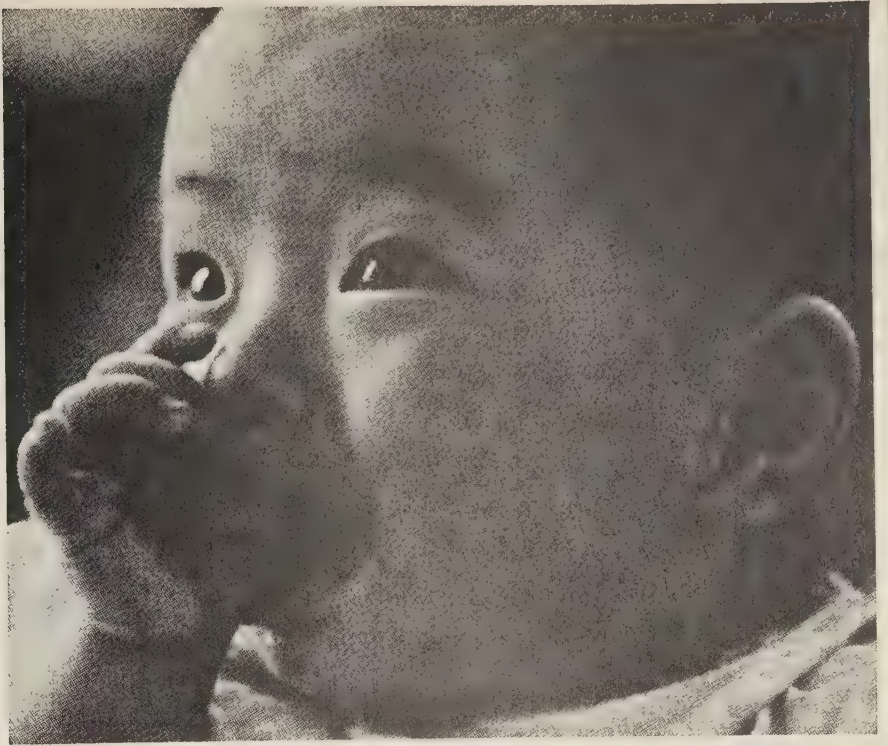
*Immediate* is geared to youth groups and despite some references that are only of use to those down-under the paper is quite useful and highly recommended. Each issue includes film, record and book reviews plus study guides. Subscriptions are \$2.70 Australian per year. The paper is available from: The Joint Board of Christian Education, Room 470, 471 Collins St., Melbourne 3000, Australia.

## Tandem Drama

Norman and Sandra Dietz are responsible for *Tandem Vol. 1*, an album of drama for two. Three skits are contained on the album: Le Drugstore, The Apple Bit and Old Ymir. Le Drugstore turns on the idea of going to the store to get a little self-confidence...and maybe some pride. The idea is not altogether new in that advertisers often remind us that we can be confident because of this or that. The Apple Bit is a "vaudeville fable" about creation, sin, and maybe forgiveness. Old Ymir is a fable that uses the Old Testament imagery of the pot and the potter to suggest the substitutionary view of the atonement.

Careful listening to this album will be rewarding, for it deals with major theological themes in a dramatic way. It may also lead others to try their dramatic hands, feet and voices. *Tandem* is available for \$5.25, including postage, from Norman & Sandra, Box 218, Orient N.Y., 11957, U.S.A.

L.E. Siversns



# Happiness is having a mother to love you!

And nine-month-old Lin Su contentedly sucks her thumb as she watches her new "mother" come to give her a nursing bottle of warm milk.

Lin Su's "mother" is a staff member at our Pine Hill Babies' Home in Hong Kong (this home built mostly by Canadian funds) and to Lin Su she means happiness and security — and most important — love.

You see, until she came to us, this little girl had been badly neglected and abused. Her mother died when Lin Su was born and her father disappeared soon after. Lin Su was left alone in the shack which was her home until neighbors found her. Besides being dangerously undernourished, Lin Su had been deprived of the warm, loving atmosphere that all babies need if they are to thrive.

It's good to comfort and take care of a little one like Lin Su. Won't you

share this feeling with us by becoming a CCF sponsor for one of thousands of other children who are victims of events they could not control? We ask you to reach out to a needy child. For only \$12.00 a month you can sponsor a little boy or girl, and help provide happiness, security and love.

Please fill out the coupon today. Then in a few weeks, you will receive a photograph of the child you sponsor and a personal history. Your sponsored child (or the housemother, if the child is too young) will write to you. You will receive the original letter and an English translation direct from our offices overseas.

Sponsors are urgently needed this month for children in: India, Philippines, Taiwan, Africa, Pakistan, Mexico, Guatemala, South America. (Or let us select a child for you from our emergency list.)

Receipts for Income Tax are Issued Promptly — Reg. #0211987-01-13

## CHRISTIAN CHILDREN'S FUND of CANADA

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P-6-74



# OPINION



## Keep Up the good work

by Robert Eakins,  
Toronto, Ont.

ONE OF THE bright spots in a working day life is to arrive home and find that The Presbyterian Record has been delivered by mail that day. It is a pleasant feeling to sit down and wait for the evening meal and look through the pages of The Record.

I consider The Record to be a valuable means of communication and inspiration to all members of the church who are really interested. The articles informing us of the work and accomplishments of members and congregations, ministers and lay people, help to implant ideas of plans and projects to assist individuals and congregations in a more successful ministry.

The department set aside for meditation is always inspiring. The question and answer section is always interesting, and I find the cartoons, even when the joke is sometimes against us, to be worth looking at. I consider all the articles to be well chosen and commend the editor and staff for a well thought out church magazine.

The Every Home Plan of distribution is a splendid means of putting The Record in the hands of the whole membership of the church. In the Presbyterian Church which is not, and never should be, congregational, The Record publicizes to all who are interested, also we hope to those who are not too much interested, and especially to those who are new in the life and work of our church, the great scope of the work, local, national and international.

by Elizabeth J.  
MacDonald  
South Haven, N. S.

THAT "ONE MAN'S MEAT may be another man's poison," may well express the dilemma facing editors in producing The Presbyterian Record. It is no easy task to edit a monthly publication to meet and satisfy the needs, outlook, and interests of Presbyterians across Canada, who are not all of Scottish stock, but represent many ethnic groups with varied mother tongues.

Perhaps the result is a pot pourri of church news, profiles, chit chat, and routine reporting, interspersed with thought-provoking articles on mission outreach and the new life evident in churches overseas as opposed to the dying rumbles so often heard in ours at home. Cartoons add needed spice, for we shall surely die if we cannot laugh at ourselves occasionally. The necessary evil of using advertisements simply points out that we are not willing as a church to pay for a suitable church publication, but insist that it must pay for itself!

I wonder at times is it necessary to have the same cleric write the meditations? How about the woman's point of view for a change, or have we too many followers of St. Paul in our church and too few who name Christ as master?

Controversial subjects are welcome fare at any time, but how often I wish it were possible to present both sides of the issue in the same Record. It's almost like waiting for the old movie serial episodes of *The Perils of Pauline*, when readers are kept in mid-air for "the other view."

Would it be possible to have more articles directed to a largely forgotten readership—the aged? In Nova Scotia we have more elderly folk than in any other part of Canada.

All in all, I like The Presbyterian Record. Perhaps one is prejudiced after perusing it for 50 years!

some earthy language at times. Perhaps the editor chose to quote the speaker in order to maintain emphasis. For this reader, and I should think most others, four-letter words have adequate synonyms in English. (Random House, \$7.95)

Walter A. Donovan

## ULTIMATUM, by Richard Rohmer

This novel has been first on the best selling list in Canada for many weeks, perhaps because it deals with the energy crisis, a timely topic. Mr. Rohmer is an outstanding Canadian, a dedicated exponent of the needs and potentials of Canada's north and its people. This book presents the challenges and opportunities which can be ours if we have the courage and imagination to act. (Clarke, Irwin, \$7.25)

## THE CHATELAINE COOKBOOK, by Elaine Collett

An enlarged and revised version of a popular cookbook, that presents ideas and recipes for Canadians in the 70's. For example, the first 30 pages are filled with quick and easy hints and recipes, a great boon to the cook who has little time in the kitchen. (Doubleday, \$9.95)

## THE NEW INTERNATIONAL VERSION, NEW TESTAMENT EDITION

I love to lay hold upon the new renditions of the biblical text. For all the vast library of new translations, there is always something fresh and significant about each new endeavour as it comes marching onto the market.

The scholarship behind this translation is solidly entrenched in the conservative school. It is a serious endeavour on their part to provide a translation from the original tongues marked with clarity and meaning. Its language is modern, but dignified and is a version so basic and simple in its speech that I think it will be of particular usefulness in communicating the Bible message to the young.

The publishers make some exaggerated claims concerning features that set it apart from all other translations. There is no modesty in their promotion material. This, however, is not to detract in any way from a translation which I read with delight and benefit. (Zondervan, \$5.95)

H. Douglas Stewart

## MIND'S I, by Jack Shadbolt

Contemporary poetry and art are here combined by one of Canada's best-known artists. Those who enjoy 20th century thought-forms and visual images will be stimulated by this unusual volume. The author did not attempt to "illustrate" his poetry, rather, as he points out, "This book is merely the evidence of an interlude where both poetic and visual rhythms were sustained side by side until there emerged between them a new entity

# BOOKS

## NO FOREIGN LAND, by Wilfred Pelletier and Ted Poole

Wilfred Pelletier's words into a tape recorder, later transcribed and edited by Ted Poole, tell the experience of a man who "succeeds" in the alien society brought to Canada by the European, but whose theme song becomes "Civilization—take it away!"

We are reminded here that the paleface's preoccupation with material things has caused him to lose his soul. The author is one with Thoreau in rejecting a society which has become the slave of its own institutionalism.

The non-Indian reader may find him or herself on the defensive at times, reading Pelletier's criticism of the church and the

school. Nevertheless, this is an expression of honesty and wisdom about the feelings of the first Canadians, who had much to teach the invading European if the latter had been willing to learn. Theirs was not simply a live-and-let-live, but rather a live-and-help-live philosophy. The telling of how a person in need would receive charity graciously given—without destroying the personality of the needy one—underlines the author's thesis that in the outside world, "for the average Joe on the street, money is survival."

The "noble savage" idea is not accepted, for the author rightly declares that the first Americans have been deeply religious; and I should describe the book as such, in spite of the writer's choosing



compounded of both. "There are 35 black-and-white illustrations, some double-page, in this handsome large-format volume. (McClelland and Stewart, \$12.95)

**THE WOMAN ALONE**, by *Patricia O'Brien*

Can a woman alone be happy? What is it like to be old and alone? Who kills the spiders when a woman lives by herself? This book is the author's search for some of the answers as she describes both her own experience of living and working away from her family five days a week and the thoughts of other women who live alone either by choice or force of circumstances. It is written in a lively style and—man or woman—it will make you think. (Fitzhenry and Whiteside, \$9.15)

*Pauline Carey*

**CANADIAN HERITAGE**, by *Dorothy E. McGuire*

The subtitle, "Idealism for Young Canadians," expresses the author's intention to write for youth searching for meaning and purpose in life. Disturbed about the removal of religious instruction from schools, and the rise of atheism and moral uncertainty among many, she urges recognition of basic elements of our Christian heritage in Canada. Knowledge of God through the Bible, prayer, worship and the Ten Commandments should be emphasized. Writing in a traditional yet lucid style, she draws illustrations from many spheres of literature and Canadian life—a relief for those tired of study books based on American social and political issues. (Triumph Press, \$3.50) *W. I. McElwain*

**RECIPES FOR ART AND CRAFT MATERIALS**, by *Helen Roney Sattler*

A valuable tool for group leaders, one long needed. It contains recipes and instructions for preparing a tremendous variety of pastes, modelling compounds, papier-mâché, casting compounds, paints and paint mediums, inks and flower preservatives, plus an extensive miscellaneous section and a priceless page of helpful hints. Anyone who enjoys crafts would get much from this book and for teachers, youth workers and craft groups it will be invaluable.

(McLeod, \$5.75)

*Mary Whitson*

**THOMAS MERTON ON PRAYER**, by *John J. Higgins, S.J.*

God is not dead; he lives in every one of us, just waiting to be discovered. Lose yourself in him and find your true self, this is the solution to modern man's problems. He emphasizes the need for contemplative prayer. Christians may be too busy doing good works to take time to love God. You cannot love your fellow man until you do. A must for those wishing to deepen their spiritual life.

(Doubleday, \$6.50)

*M. Haourt*

## PERSONALS

*Rev. Dr. Hugh F. Davidson* will be the official nominee for moderator of the 100th General Assembly of The Presbyterian Church in Canada. He serves with the board of congregational life as associate secretary with responsibilities for stewardship and resource development.



*Rev. William A. Henderson*, right, of Knox Church, Woodstock, Ont., baptized grandson *Joel Andrew* in Knox-Calvin Church, Harriston, Ont., where son *John*, left, is the minister.

*Mr. and Mrs. James Whitefield* of St. Andrew's Church, Cobourg, Ont., will leave this month for Kingston, Jamaica, to serve as volunteers in the library of the United Theological College of the West Indies.

The *Rev. Gerald Graham* has been appointed to Marlborough extension charge in Calgary, Alta., and will leave Knox Church, Welland, Ont. in mid-summer.

A service of recognition as director of Logan Avenue Mission, Winnipeg, was held on May 22 for *Ivan Robson* who together with Mrs. Robson took up his work there earlier in the month.

*Miss Beatrice Scott* arrived in Toronto on May 28 after 34 years of service in the Bhil area, India. She will do extensive deputation across the church before retirement.

The *Rev. Edmond Perret*, general secretary of the World Alliance of Reformed Churches, received the honorary degree of doctor of divinity from the United Protestant Theological Seminary in Cluj, Romania.

*Mrs. J. M. Burnett*, president of the Women's Missionary Society, western division, visited the Guyana Presbyterian Church in April.

*Dr. Ram Singh*, principal and founder of Baring Union Christian College in the

Punjab, India, spoke at a luncheon meeting at the national church offices in April. He described the rural development program of Baring College, and the mobile library system that encourages villagers to read.

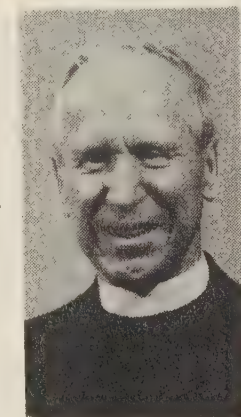
Student summer appointments: *Margaret MacLeod* to the Presbytery of P.E.I., *Lydia Sutanto* to the Presbytery of Cape Breton, and *Mary McKenzie* to the Presbytery of Waterloo/Wellington.



The board of world mission has accepted the resignation of *Rev. Dr. W. Oliver Nugent* who has been a superintendent of missions for 21 years. He served for eight years in Alberta, and since 1961 has been responsible for British Columbia and southern Saskatchewan. Dr. Nugent was graduated in 1937 from The Presbyterian College, Montreal, which conferred an honorary D.D. on him in 1961.

*Frank J. Whilsmith*, chairman of the administrative council of The Presbyterian Church in Canada, was the speaker at the fifth Ontario Leadership Prayer Breakfast in Toronto in May.

The *Rev. John McMurray*, of Runnymede Church, Toronto, completed the requirements for the degree of Doctor of Ministry (D.Min.) of Union Theological Seminary, in Richmond, Virginia, U.S.A. and received the degree on May 12. U. T. S. is a seminary of the Presbyterian Church in the United States.



The *Rev. John W. Bell* and his wife *Carol*, will leave this summer for Nigeria to work with the Presbyterian Church there. For the past nine years Mr. Bell has been minister of Knox Church, Walkerton, Ont.

### Anniversaries

120th.—McNab Street, Hamilton, Ont., May 5 (Rev. Dr. J.A. Johnston).

2nd.—Calvin-Goforth, Saskatoon, Sask., March 31, (Rev. R.E. Glen).



# I Live in Jerusalem

by Douglas Young

I have watched it grow during a decade and a half. When I first came to Jerusalem it was a quiet university town, half in Israel and half in Jordan. Today it is a busy, growing, united city — the capital of Israel. Jerusalem is one of the exciting crossroads of the world.

It is a kaleidoscope of cultures, always changing. Arabs in modern dress or in their centuries' old pantaloons, long robes and special head gear; Jews of the orient and the occident and many in the black robes and distinctive hats of the orthodox of old Europe; the streets teem with ordinary people and important personages from all over the world, western tourists with their ties and coats or those with short shorts, dirty jeans and unkempt hairdos! You pass fancy restaurants and hotels and in a few blocks find yourself in a *shuk* (market) that is as old as anything in the oriental world. European sidewalk cafes are next door to Arab men sitting on stools smoking their hubly-bublies.

Down the street will come a woman in the latest fashion or a Muslim woman dressed as of old, all in black with a black veil completely covering her face. In a side street you find a small shop

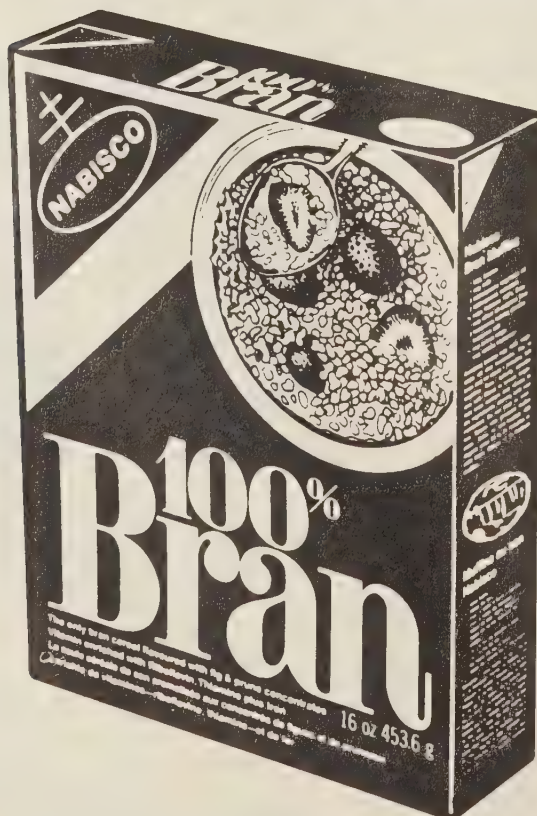


selling antiquities thousands of years old and a few blocks or a short bus ride away the world's great museums of biblical antiquities. In one store you'll find the most up-to-date ladies' fashions or the most progressive educational toys for children, and in the next an old

world artisan will be plying his trade — whether it be carving of olive wood, jewellery of mother-of-pearl, or Yeminite jewellery.

For the more sophisticated also it is a colourful city. The holy places of the three great monotheistic religions are

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virtually side by side. On Fridays the Moslems crowd the old temple area. On Saturdays the Jews from all over Israel and the world are visiting Jerusalem and the Western Wall. On Sundays all kinds of churches ring their bells and hold their services.

Day by day the history of the world is spread out in dozens of places. One may visit the oldest evidences of man's presence in this Holy City in museums or at actual excavations: the Dead Sea Scrolls from the inter-testament times; the work of excavating of Herod's Jerusalem actually going on; a great Crusader church; or the more modern and important museum of the Nazi holocaust in Germany. One may visit the 1:50 scale model of this city from the times of the Herods — biblical times!

Jerusalem has been the crossroads of the world for millenia. It still is. For decades it has been making headlines in the press of the world, not always peaceful, but headlines nevertheless. Before I came to make my home here the whole area seemed remote, oriental, out of this world, and a danger spot. How different it is from all those misconceptions. I live in peace in the meeting place of the occident and the orient. I see the underprivileged and backward coming into the benefits of the 20th century. I see tremendous growth in industry, agriculture, medicine, and of course, in modern building. This is an exciting city in an exciting time in man's long history.

*THE AUTHOR, born in Korea of Canadian missionary parents, is president of the Institute of Holy Land Studies, Jerusalem.*

## MEN

### Breakfasts

The men's work committee of Westminster Presbytery sponsored its second annual breakfast March 30, with Dr. W. Stanford Reid of the University of Guelph as speaker. About 150 men, women and young people attended the event, held in Vancouver's Eldorado Hotel. In keeping with our church's centennial Dr. Reid spoke on "After A Hundred Years—Then What?" Music was provided by the Agape Singers of Whalley, Gordon and Richmond.

Dr. Agnew Johnston, moderator of the last general assembly, spoke at a breakfast sponsored by men of East and West Toronto Presbyteries on April 6, at Simpson's Arcadian Court, Toronto. His topic was "Presbyterians as Pioneers." Musical selections were presented by the PM chorus directed by Cyril Redford. Frank Whilsmith, chairman of the administrative council, was chairman for the breakfast.

June, 1974

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## Yearbook of American And Canadian Churches, 1974

Now in its fifty-ninth year of publication, this compact volume is a one-of-a-kind reference tool for those who are interested in what the church is doing and where it is going. This year it includes an indispensable storehouse of facts on the major faiths in Canada as well as the United States. Ministers, secretaries, editors, librarians, executives, researchers, and others will find it reliable, time saving, and easy to use. Edited by Constant H. Jacquet, Jr. \$10.95.

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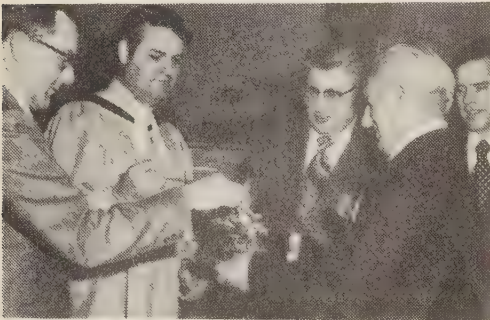
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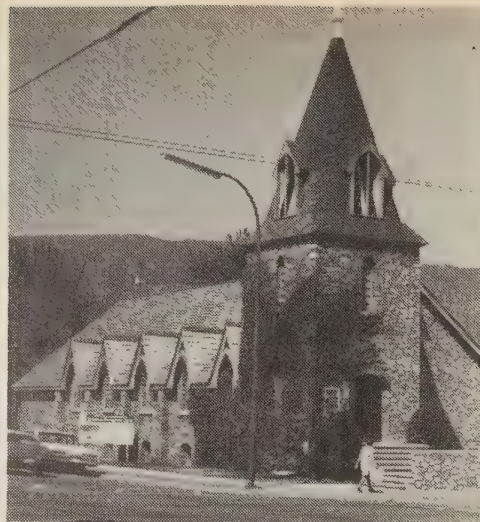




**BOOKS TO START** a congregational library were given to St. Andrew's Church, Arthur, Ont., by Mr. and Mrs. Bill McFarlane in memory of Mr. and Mrs. John Gillan. Shown are Rev. Robert Spencer, Jon, Rae, Robert and Bill McFarlane, and Grant McEwen, church school superintendent.



**BURNING A MORTGAGE** at the 17th anniversary service of St. Giles Church, Calgary, Alta., are George Samson, Rev. David Crawford, Forbes Abercrombie, Tom Turnbull and Mike Moorhouse.



**ST. ANDREW'S CHURCH**, Penticton, B.C., has been expanded by a 3,600 square foot addition. A new roof was provided, and a memorial organ and chimes were installed. Rev. A. Gordon Faraday is the minister.



**REV. WARREN MACKINNON**, minister, Rev. Marshall Jess, former minister, and Jim McAllister, clerk of session, burning the mortgage on the Christian education centre of Caven Church, Bolton, Ont.

## CAMEOS



**EXACTLY ONE YEAR** after a disastrous fire the sanctuary of the rebuilt St. Andrew's-Knox Church, Fort Erie, Ont., was dedicated. The congregation raised nearly \$100,000 towards the cost of \$304,000. The charred cross over the organ pipes was salvaged after the fire. Colonel G. Weir was chairman of the building committee, and Rev. E. Carson McLarnon is the minister.



**SOD WAS TURNED** for the first unit of a new building for Knox Church, Halifax, N.S., where Rev. R. D. MacLean is minister. Shown, from the left, are: Alan Urquhart, Ludovic Cunningham, and Clarence MacFarlane.

■ A Bible and display stand were presented to *St. Andrew's Church, Arthur, Ont.* by the W.M.S., represented by Mrs. Ernest Park and Mrs. Grace Pater-son.

■ In *St. Andrew's Church, West Park, Red Deer, Alta.*, new junior choir gowns, purchased from funds raised by the mem-bers, were dedicated by Rev. Gordon Agar. Mrs. J. Kaare is choir director and Mrs. T. Jackson organist.

■ At *Knox Church, Kincardine, Ont.*, a Communion cloth, quilted with Chris-tian designs and symbols by the Thursday Dorcas Society, was presented on Easter Sunday as part of the congregation's 125th anniversary celebrations.

## A new songbook

*Praise Ways*, a supplement to the new *Book of Praise*, is in the process of produc-tion. It will be distributed through Pres-byterian Publications, priced at \$1.95 per copy or \$1.75 each in lots of five or more, postpaid.

The songbook will be introduced at the family music camp to be held at Golden Lake, Ont., from August 25 to September 2.

*Praise Ways* is filled with songs and hymns in the modern idiom, side by side with friendly favourites. The music is clearly written with simple accompani-ments and guitar chords.



**SOME OF THE BANNERS** made for the Presbyterian centennial by church school pupils in St. Giles Church, Calgary, Alta.



# DEATHS

**BRIEF OBITUARIES** of church leaders or active members will be published here only if the information is received within two weeks of the date of death.

- Beaton, Mrs. Gordon A., 35, wife of the minister of Knox Church, Listowel, Ont., and a graduate of Ewart College, former Record staff member, Apr. 22.
- Campbell, Mrs. Sydney, mother of Rev. Dr. Ronald F.G. Campbell, member Calvin Church, Toronto, Apr. 23.
- Cotton, William, 89, elder for 45 years, Orillia Church, Ont., Apr. 7.
- Currie, Mrs. Eva, wife of Rev. R.D.A. Currie, in a motor accident, Knox Church, Wallaceburg, Ont., Apr. 3.
- Dyte, John, 55, elder, Orillia Church, Ont., Apr. 10.
- Farmer, Harold H., 74, senior elder, South Gate Church, Hamilton, Ont., Mar. 29.
- Ferguson, William, 87, elder, Knox Preston Church, Cambridge, Ont., Apr. 3.
- Jack, Robertson (Bob), 68, elder, Burns Church, Milverton, Ont., Mar. 22.
- Leigh, Mrs. A. (Olive), life member W.M.S., St. George's Church, London, Ont., Apr. 11.
- MacKillican, John Howard, 74, elder, choir member and trustee, St. Andrew's Church, Maxville, Ont., Apr. 3.
- MacLennan, Edward, 73, Victoria West Church, Tyne Valley, P.E.I., Mar. 23.
- Martin, W.N. Earl, 75, elder, Claude Church, Ont., Mar. 16.
- McBeth, Miss Mary Janet, life long member, Kildonan Church, Man., Mar. 22.
- McMillan, Mrs. Wilbie, 83, life member, W.M.S., Knox Church, Listowel, Ont., Apr. 16.
- Moore, Mrs. Jennie, April notice should have read "longest serving member, life member W.M.S.", St. Andrew's Church, Victoria, B.C.
- Mullin, Mrs. Helen Gertrude, 85, widow of the Rev. Charles A. Mullin, at Ingleside, Ont., Apr. 20.
- Rowden, Charles H., 70, elder, First Church, North Pelham, Ont., Mar. 27.
- Russell, Charles Levi, 90, senior elder, St. Andrew's Church, Cobourg, Ont., Apr. 8.
- Saunders, Duncan, 88, senior elder, Atwood Church, Ont., Mar. 16.
- Taylor, Henry Hugh, 89, elder and member for many years of budget committees of session, presbytery, synod and General Assembly, Kerrisdale Church, Vancouver, B.C., Apr. 22.
- Van Doornum, Henrikus (Henry), elder and organist of Calvin and Goforth Churches, Saskatoon, Sask., Mar. 30.
- Wilson, Alexander, 78, elder, St. Andrew's Church, Saskatoon, Sask., Apr. 9.

## CALENDAR

### INDUCTIONS

- Corbett, Rev. Dr. D. J. M., Toronto, Victoria-Royce, Ont., May 3.
- Goldsmith, Rev. James A., Burlington, Pineland, Ont., April 21.

### VACANCIES & INTERIM MODERATORS

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- Bass River charge, N.B., Rev. John Posno, 206 Wellington St., Chatham E1N 1M7.
- Grand River, Loch Lomond and Framboise, N.S., Rev. E.H. Bean, 12 Lorway Ave., Sydney B1P 4Z2.
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Tara and Allenford, Ont., Rev. R. D. MacDonald, Box 1239, Port Elgin.

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Walkerton, Knox, Ont., Rev. Charles Shaver, 576—10th St., Hanover N4N 1R7.

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## READINGS

July 1—Proverbs 14: 24-35

July 2—Exodus 1: 6-14

July 3—Exodus 2: 1-10

July 4—Exodus 2: 11-25

July 5—Exodus 3: 1-6

July 6—Exodus 3: 11-22

July 7—Daniel 1: 11-17

July 8—Daniel 2: 1-3; 10-19

July 9—Daniel 3: 8-18

July 10—Daniel 4: 28-34

July 11—Daniel 5: 17-28

July 12—Daniel 6: 14-23

July 13—Daniel 4: 28-37

July 14—Psalm 139: 1-18

July 15—Psalm 115

July 16—Psalm 23

July 17—Psalm 20

July 18—Psalm 37: 1-9

July 19—Psalm 25: 1-10

July 20—Psalm 107: 1-9

July 21—John 1: 29-42

July 22—John 1: 43-51

July 23—John 3: 1-12

July 24—John 4: 7-18

July 25—Luke 19: 1-10

July 26—John 21: 8-19

July 27—Malachi 1: 1-9

July 28—Malachi 1: 10-14

July 29—Malachi 3: 8-18

July 30—Malachi 3: 1-8

July 31—Malachi 2: 4-10

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#### CENTENNIAL HOMECOMING SERVICE

The first of the Centennial celebrations First Presbyterian church, Chatham, June 15th and 16th, 1974. Rev. Dr. H. F. Davidson, former minister has been invited as speaker for Sunday service at 11 a.m. Special social events Saturday evening and Sunday afternoon. All former members and friends are cordially invited.

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## Two Little Dutch Shoes

HUMPETY HUMP AND CLUMPETY CLUMP were two tiny wooden shoes. They lived on a shelf in a curio shop. Humpety Hump had a lovely shiny brown coat with a windmill and trees painted in bright colours across her toes. Clumpety Clump had been just as pretty but now her brown coat was no longer shiny. There were deep scratches across her toes, and her heel had been chewed.

One day Spotty the spaniel had wandered into the curio shop and saw Humpety Hump and Clumpety Clump on their shelf. "Oh, Humpety Hump and Clumpety Clump, I'm so lonely," cried Spotty. "Won't you come down and play with me?"

"No, indeed!" said Humpety Hump. "You're far too rough. You'd spoil my nice coat and, anyway, I don't like nasty little dogs."

Tears came to Spotty's eyes. He looked so unhappy and lonely sitting there with his long ears drooping sadly. Clumpety Clump felt very sorry for him. "Never mind, Spotty," she said softly, "I'll play with you."

Of course, Spotty didn't mean to be rough, but by the time the game ended, Clumpety Clump's lovely coat was covered with deep scratches where Spotty's sharp teeth had sunk into her soft wood.

"Now you do look a sight!" sniffed Humpety Hump, when Clumpety Clump was back on the shelf. "You'll never be chosen to carry a gift to the princess."

It was no secret in the shop that the curio man had a rare jewel which he intended to put into one of the shoes and send to the princess for a birthday gift. Clumpety Clump knew that now she would never be chosen, but she comforted herself with the thought that at least she had made Spotty happy anyway.

"Don't look at her. Look at me—I'm far prettier," Humpety Hump almost screamed at the curio man, she gave Clumpety Clump such a shove that she tumbled right off the shelf and rolled into a dark corner.

Humpety Hump was filled with something very soft and white, the beautiful jewel was packed safely inside her and she was carried off to the princess.

Poor Clumpety Clump lay where she had fallen. "No one cares about me now," she thought. Just then the door opened and in came the Whistling Boy. He saw Clumpety Clump. "Why, look here, Mr. Curio Man. This must have fallen off the shelf," he said. The Curio Man laughed, "I guess it isn't much good to me now," he said. "You may have it if you wish."

The Whistling Boy was very happy. "Oh, thank you, sir," he said and tucked Clumpety Clump carefully into his pocket.

When he got home, he smoothed her all over with something rough, then gave her a lovely new coat of paint.

"When you are all dry," he told her, "I will fill you with candies and take you to Jenny May. She's crippled, you know, and can't walk. You will make her very happy."

Jenny May was very happy when she saw Clumpety Clump, and she played with her for hours and took very good care of her. Then one day she heard that the little old lady who lived in the house down the road was very ill. "Oh, Clumpety Clump, we must do something to help her get well," said Jenny May. "I know! I shall plant a geranium in you and you shall go and cheer her up."

The little old lady began to get better very quickly when Clumpety Clump arrived with the geranium. "What a pretty flower and what a dear little shoe," she said, patting Clumpety Clump. Soon, however, the little geranium grew too big for the little shoe to hold. "Why," said the little old lady, "I must plant you in the garden."

She left Clumpety Clump on the window sill and carried the geranium away. Just then Clumpety Clump happened to look out of the window and who should she see coming round the corner but Spotty the spaniel! She got so excited, she tumbled off the window sill down into the street, right under Spotty's nose!

Spotty was so glad to see her, he picked her up and carried her back to the curio shop. He was a grown dog now and had learned how to carry things without hurting them.

Just then, something rumbled past the shop. It was the garbage truck and as they watched something rolled off. It was Humpety Hump, all covered with dust and looking very shabby indeed. "Humpety Hump!" said Spotty the spaniel, "How did you get here? Didn't the princess like you?"

Humpety Hump moaned. "The princess didn't take any notice of me. She was so pleased with the jewel, she left me with the wrappings. Then the maid came to clean up and shoved me in a dark, dingy cupboard until housecleaning time. Then I was taken out and thrown away with a lot of rubbish. I have been jolted about on that dreadful wagon for hours and when I saw we were passing here, I jumped off."

It was plain to see that Humpety Hump was feeling very badly. "Clumpety Clump!" she said, "whatever happened to you? You look fine." So Clumpety Clump told all about the Whistling Boy, the Crippled Girl, and the Little Old Lady.

"I've had a wonderful time," said Clumpety Clump. "It's such fun making other people happy."★

—Artemis



# **A Christian Will**

## **I Everyone Should Make a Will**

It's a sound business procedure. It doesn't cost much. It can be changed easily, and in fact ought to be revised as family circumstances change. If a person dies without a Will his estate is administered in accordance with statutory provisions of law, and these, in addition to involving unnecessary expense and inconvenience, may not provide what one would wish for his family. The law is not a mind-reader. Your Will must be in writing if it is to be done.

## **II The Christian Should Make a Will**

In addition to the above common-sense reasons, the Christian has further reasons for making his Will:

- \* He demonstrates his awareness that he is a trustee of God's gifts to him.
- \* His Will is his ultimate act of stewardship whereby he provides for his dependents and makes thoughtful disposition of the property which was his to care for.
- \* By his Will he can provide for ongoing support for some of the causes which will go on serving humanity after he is gone.
- \* A Will thus becomes a part of the Christian's confession of faith, and evidence of his sense of responsibility.

## **III A Bequest to the Church**

Careful consideration should be given in making a bequest to either the local congregation or the national church, or one of its institutions. Before making a decision, one should consult either his own minister or an official of the National Church about possible ways by which his bequest might help the work of the church.

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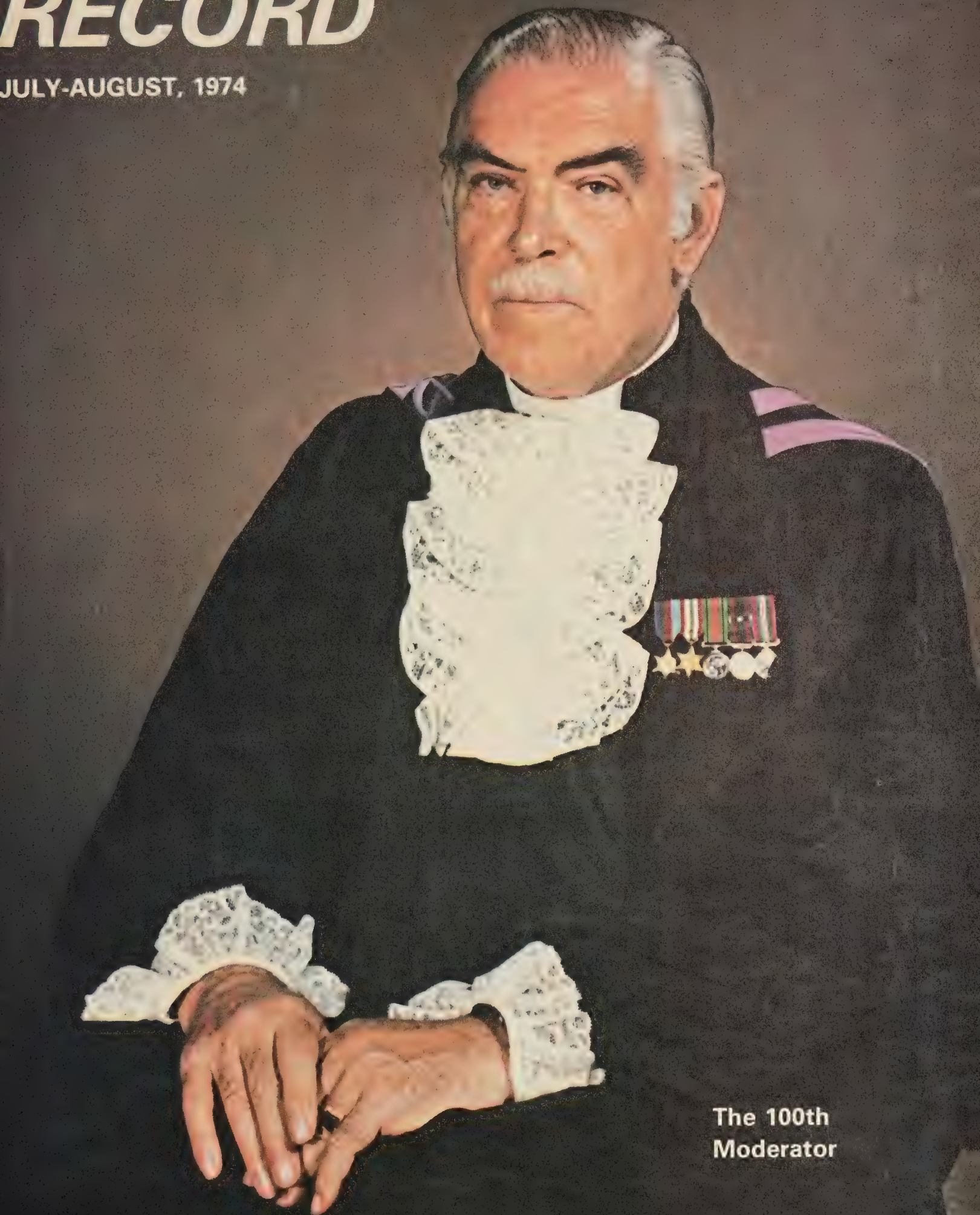
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PRESBYTERIAN

# ***RECORD***

JULY-AUGUST, 1974



The 100th  
Moderator





10-YEAR OLD Johnny Herman of Perth, Ont., won the first children's prize with "Anchor Cross."



THE JUDGES examine youth and children's entries.

BANNERS ON DISPLAY.  
At right is "Wedding Banner" which won honourable mention for Shirley Bartlett, Waterloo, Ont.



VALERIE BROUWER and her class of six in West Vancouver made this batik banner.

## Every banner a winner!



SECOND PRIZE, left, and first prize, right, in open class went to these banners.

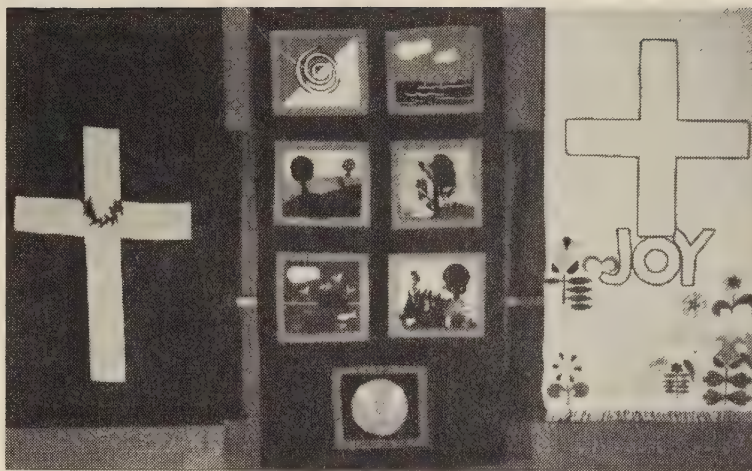


CHILDREN'S WINNERS, first is top centre, second "Cross and Human Kind" is lower right.





THIRD PRIZE banner, "I will make you fishers of men" by Marilyn Fell, Woodstock, Ont. Shown is art critic Kay Kritzwiser.



YOUTH CLASS winners: "Good Friday," "Creation" and "Joy."

## by Sheila Kirkland

THE RESPONSE to the centennial banner competition was overwhelming! As the entries poured in from across Canada it was evident that the idea of ecclesiastical banners and hangings had caught the imagination and interest of hundreds of individuals and groups.

Over 300 entries were received in the children's, youth and open classes. They came from individuals, families, church school classes, youth and women's groups, and even from congregations. The ages spanned the gamut from the very young to proud octogenarians.

The choice of subject matter and the media used ranged from traditional to the new and innovative. The central theme in western art, for the past 2,000 years, has been Christianity. Artists in each era have found new ways to illustrate, instruct, elevate and inspire. 1974 is no exception and the entries submitted utilize new forms as well as variations on established symbolism. Many entries expressed the joy, enthusiasm and enriching learning experiences shared while making the banners.

The judges were Dr. T. A. Heinrich, professor of art at York University, formerly of the Metropolitan Museum, New York city, and the Royal Ontario Museum; Kay Kritzwiser, noted art critic of the *Globe and Mail* (Toronto); Nancy-Lou Patterson, professor of art at Waterloo University and creator of ecclesiastical banners. All three have a prestigious knowledge of art and at the same time are able to recognize, understand and appreciate the Christian message expressed in the banners. Their task of selecting a few from the wealth of talent exhibited was difficult.

Nancy-Lou Patterson wrote "the criteria applied in selecting banners for the circulating exhibitions and in choosing prize winners were these: success as a work of design, excellence of craftsmanship and suitability for use in a liturgical setting." She added that many achieved "the very highest quality in design, execution and religious power. It is clear that the making of banners is a valid medium of contemporary religious expression."

In addition to the seven prize winners an additional nine works received honourable mention. The prize winners are as follows:

*Open Class:* first prize—Roxy Travers, Edmonton, Alta., "Kinetic Cross"; second prize—Irene Penhale, Princeton, Ont., "Christ is Our Hope"; third prize—Marilyn Fell, Woodstock, Ont., "I will make you Fishers of Men"; honourable mention—Shirley Bartlett, Waterloo, Ont., "Wedding Banner"; Joy Bell, Burlington, Ont., "Metamorphosis and Resurrection"; Jean Lemmon, Barrie, Ont., "To Everything There is a Season"; Janice Marriott, Toronto, Ont., "Banner for Good Friday".

*Youth Class:* first prize—Joanne Rivers (age 18) Regina, Sask., "Joy"; second prize—Margaret Heath (age 16) Weston, Ont., "Good Friday"; honourable mention—Sheila Joy Kirkland (age 15) Islington, Ont., "Creation".

*Children:* first prize—Johnny Herman (age 10) Perth, Ont., "Anchor Cross"; second prize—Sunday school class, St. Andrew's, Cambridge, Ont., Janice Pearce (age 13), Debbie Beamish (age 13), Cynthia Craig (age 13), Florence Zondy (age 13), Jane Little (age 12), teacher—Yvonne Hemon, "Cross and Human Kind"; honourable mention—(1) Cooke's Church C.G.I.T., Chilliwack, B. C., "Remembrance, Renewal, Response"; (2) Lindy Jay (age 13), Montreal, Que., "Christian Identity"; (3) Janice Martin and Eleanor Paddock—Cambridge, Ont., "Love"; (4) St. Andrew's C.G.I.T., Thorold, Ont., "The Church through the Years".

Exhibitions of all the entries are being held in Kitchener and Toronto before the banners are returned. 125 banners, selected by the judges, are being made into five exhibitions which are available to churches and interested groups. These will be circulating from now until December, 1975. For information write to Banner Competition, Box 265, Postal Station W., Toronto, Ont. M6M 4Z2. ★



# The



# oderator

## of the 100th

### General Assembly

NOT MANY IN THE CHURCH would address a minister as a millionaire, but Hugh F. Davidson did that in one of his monthly letters when a budget target of \$2 million was approved by the 1967 General Assembly.

"Dear Millionaire" he wrote, "Since you are a partner in a multi-million dollar enterprise (mission), you are surely entitled to regard yourself as a millionaire, and to acquaint your people with the fact that they share this status. Millionaires for Christ!—millionaires of Christ! Whichever way you care to put it, it carries a heavy responsibility."

In these letters, written over the pseudonym *Oikonomos*, ministers have been given other titles: Disturber of the Peace, Do-Gooder, Activator, Serpent of Holy Wisdom and the like. Light and humorous, but deep and challenging in content, the letters promote the mission of the church, and the need to support it.

Our church has become known through the publication of some of Dr. Davidson's letters by the National Council of Churches of Christ in the U. S. A. The foreword ascribes to the author "an incisive mind, a penetrating wit, a healthy cynicism and a good deal of common sense."

"Pithy, pertinent and provocative" is the phrase used by one of his colleagues to describe Davidson's epistles. Effective, too, for the letters have helped to evoke an annual increase in the budget provided for the Assembly's use. Only 20 years ago the target for that budget was one million dollars. By 1967 it had doubled, and this year the proposed target is \$3 million. The new moderator would be the first to say that his part in this achievement has been small, but undoubtedly the inspiration and information has come largely from his office.

Hugh Fleming Davidson was born 65 years ago on a farm in Mornington township near Newton, in Western Ontario. He received his primary education at a rural school, and attended high school in Listowel. Then he enrolled at University College in the University of Toronto, and became a resident of Knox College.

Soccer or association football was a popular sport in Listowel, and young Davidson played in both the school and district leagues. So he won a place on the college team, and during his playing days Knox won the inter-faculty championship five times in a row.

In 1930 Davidson received his B. A., and next autumn entered theology at Knox College. His gifts for leadership were evident even then, and soon he was elected chairman of the college house committee. As such he presided in the dining hall, and acted as liaison between the students and the principal in matters of discipline and housekeeping.

Hugh Davidson received the Knox diploma in April, 1933, followed by an M. A. conferred by the university for graduate work done in Hebrew, Oriental history, and Oriental literature. He was licensed by the Presbytery of Toronto, and became director of Christian education at Knox Church, Toronto.

Earlier a classmate had introduced Davidson to Margaret MacKay, a student at Victoria College whose father was the United Church minister at Creemore, Ont. They were married in 1936.

His first pastorate was a double charge, Knox and St. Andrew's churches at Fort Erie, Ont., where he was ordained and inducted in 1937. Four years later he had a telephone call offering a commission in the Royal Canadian Air Force as chaplain, and after preliminary training Davidson was posted to Yorkton, Sask. When the Japanese devastated Pearl Harbour in December, 1941 Padre Davidson was on a troopship in Halifax harbour. After crossing the Atlantic in convoy the ship docked at Liverpool on Christmas day.

Squadron Leader Davidson's first tour was as area chaplain in the Midlands. From Digby in Lincolnshire he visited Canadians attached to Royal Air Force units in training, coastal, fighter and bomber commands.

In 1943 he was posted to Central Mediterranean R.C.A.F. liaison headquarters, and from Tunis travelled across north and west Africa, again visiting R.C.A.F. personnel and conducting services wherever possible. As the Italian campaign developed headquarters moved to Naples, and his ministry spread across Italy. One of his memories is of the eruption of Vesuvius in 1944.

After another short term in England, Padre Davidson was repatriated. He had been away for three years, so he used the leave to take his wife on a trip to New York City, and the two children didn't see much of him.

I was assistant to the command chaplain at Trenton when Davidson reported as senior station chaplain in February, 1945. A few days later he entered our office, and with a chuckle quoted from a letter from his wife: "Your daughter wants to know when that big man with the black moustache is coming to visit us again."

In September Davidson was inducted as minister of Knox Church, Oshawa, and while there he began to serve on the stewardship committee of the board of administration. His congregation helped to found St. Paul's Church in Oshawa, in fact the men of Knox supplied much of the labour for the first St. Paul's building.

In January, 1951, Davidson was inducted as minister of First Church, Chatham, Ont. That congregation also engaged in mission outreach by purchasing land and helping to erect St. James Church, Chatham.

When the board of stewardship and budget was set up in 1960, Dr. Davidson was appointed secretary. Earlier that year Knox College had conferred an honorary D. D. degree in recognition of his service to the church.

For 14 years now the Davidsons have lived in Don Mills, where both are active in St. Mark's Church. They have two sons and two daughters.

Janet, the oldest, is married to Prof. James Sturgis, who teaches at the University of London, England. They have three children. Alexander, a chartered accountant, lives in Oakville with his wife and two children. John, also married, teaches in Scarborough, Ont. Catherine is in third year at Victoria University, Toronto.

The new moderator is now an associate secretary of the board of congregational life, but his responsibilities for stewardship and budget promotion remain the same. In this he works with other North American denominations in producing materials co-operatively each year. Dr. Davidson is secretary of the executive committee of the stewardship commission of the National Council of Churches, an indication of the high esteem in which he is held by his colleagues in other churches.★

/BY DeCOURCY H. RAYNER

THE PRESBYTERIAN RECORD



## Children's television is today's Pied Piper

IT WOULD BE a shame if one of the most important presentations to the 100th General Assembly became lost in the maze of other reports.

Television programming for children was discussed when the communications services committee brought in a three part recommendation that The Presbyterian Church in Canada:

(a) express its concern that so much television programming for children is of such a poor quality.

(b) urge the C. R. T. C. (Canadian Radio Television Commission) and all broadcasters in Canada to provide television entertainment for children presenting social values that encourage a sensitive, constructive approach to life and respect for people.

(c) continue its efforts through participation in Interchurch Broadcasting and other co-operative groups, using such opportunities as are available to our church to further these objectives.

It was adopted after a member of the committee, Mrs. Peggy Liptrott of Toronto, a CBC producer and a mother, asked Presbyterians to start protesting apathetic standards in children's programming. "The Pied Piper has come back disguised as a 21-inch television set and wearing an antenna for a cap," she said.

"We want children's programs to raise and answer questions about people and the world," Mrs. Liptrott stated. She praised the Children's Television Workshop, producers of *Sesame Street*, although many of the problems dealt with are not totally applicable to Canada.

Mrs. Liptrott decried programs that give children misguided enlightenment and information that too often is inaccurate. Commercials should never accompany children's TV programs.

Canadians have been researching and criticizing children's T.V. for 20 years, now is the time for protest by parents as well as the church, she added.

The violence and vulgarity of some animated cartoons for children, such as Spiderman, were attacked by the Rev. Alex S. MacDonald of Windsor, Ont. He was horrified to find that the voices of well-known Canadian actors are used on cartoon programs over U. S. channels.

"I can only assume that they are produced in Toronto," he said. "If you can find it picket the place and get this awful Canadian content off my U. S. stations."

Dr. Ronald Campbell, dean of Seneca College, Toronto, and convener of the communication services committee, presented the report.★

July-August, 1974

PRESBYTERIAN

## RECORD

JULY AUGUST, 1974  
VOL. XCVIII, No. 7 and 8

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THIS COLOUR portrait of Rev. Dr. Hugh F. Davidson was taken by Ronald Piddington of the Parkwood Photo Centre in Don Mills, Ont.

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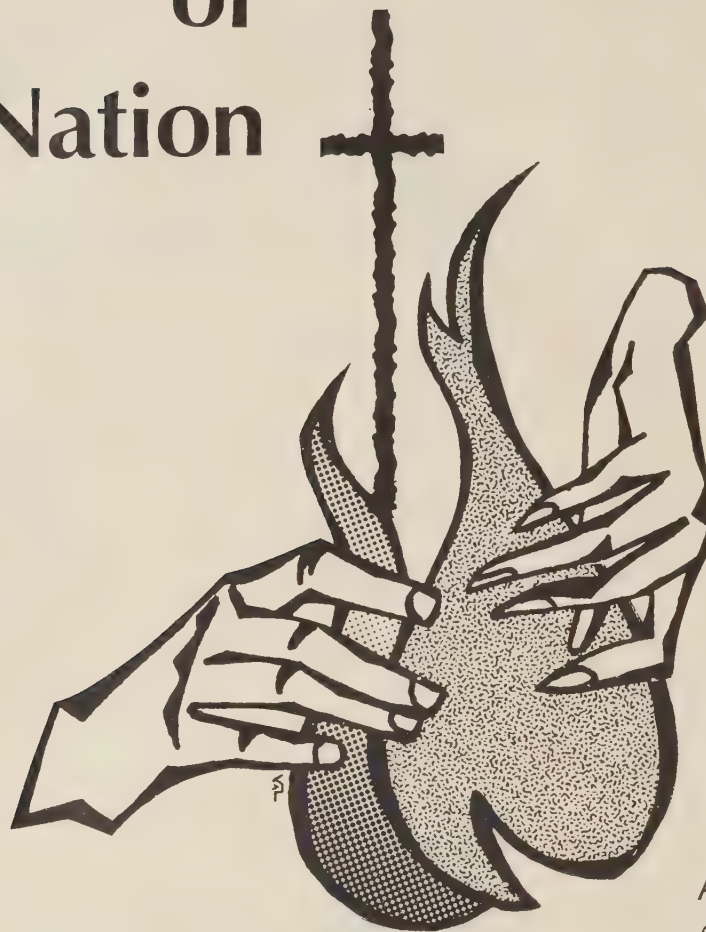
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# The Light of The Nation



A centennial  
feature  
By Brian Fraser

IN 1913, prior to the meeting of the General Assembly in Toronto, Presbyterians from across Canada met for five days in Massey Hall for a Pre-Assembly Congress. The congress was the brain-child of the Rev. Andrew S. Grant, M.D., then general superintendent of home missions. He had raised the money for the congress among friends in Toronto and had arranged with the manager of the Toronto Street Railway for free transportation for the delegates during the congress.

Rev. Dr. D. G. McQueen of Edmonton opened the congress expressing the hope that "The Presbyterian Church in Canada might be spiritually benefited and endowed with power for service and that, through the church, the Dominion and the whole world might be blessed and brought nearer to Christ." The program of the congress displayed a deliberate balance between the tasks of social service and evangelism. Indeed, though the two were separated by the nature of the work that was done under each rubric, they were united in the task of "winning and holding this Dominion and the world for Christ."

Evangelism was a controversial topic at the beginning of the 20th century. Few, if any, would question the central importance of evangelism in the life of the church. The controversy

revolved around the quality and impact of evangelism in the life of the church and the nation. Since the days of Dwight L. Moody in the United States, numerous travelling evangelists with elaborate organizations had criss-crossed the United States and Canada conducting missions and revival meetings. Many of them either ignored or openly attacked the organized church. The church, in turn, accused some of these organizations with being sensational and commercial, playing upon the emotions of the weak and the troubled.

In 1909 T. B. Kilpatrick, a professor at Knox College and a leading promoter of evangelism in The Presbyterian Church in Canada, stressed the distinction between evangelism and revivalism at a Knox College alumni conference. True evangelism would bring about a revival, but the evangelist's job was to preach the gospel. The revival was wrought by God. The danger in current evangelistic movements was that special events and campaigns would replace the regular work of the ministry and the church, an essential part of true evangelism. An additional criticism was levelled at those evangelists who emphasized their own ability to convert and accepted personal responsibility for the results.



Two years later, an expanded version of the lectures delivered at the alumni conference appeared in book form under the title of *New Testament Evangelism*. Kilpatrick traced the history and methodology of evangelism from New Testament times to the present. Kilpatrick acknowledged his debt to two of his Scottish professors, Principal T. M. Lindsay, professor of church history, and Dr. James Denney, professor of New Testament, at United Free Church College, Glasgow.

The dependence on Scotland for the basic theological orientation of the Canadian Presbyterian Church was an important element in the character of the evangelism promoted by the church in Canada. Sir Robert Falconer, looking back over the history of the Canadian Church in 1924, suggested that American Protestantism had been characterized by an emotionalism that often bordered on the fanatic, as evident in much of the religion of the frontier. In Canada, however, there was a different religious atmosphere where "the prevailing breezes come from different quarters," i.e. Britain. This accounted, in part, "for the fact that the people have not been subject to such passions of revivalism, nor have been so much perturbed by theological controversy."

## Evangelism's scope

The scope and character of the evangelism pursued by the church at the turn of the century is indicated in the remarks made at the 1913 Pre-Assembly Congress by the Rev. D. MacOdrum of Moncton, N.B. "I want to be sure that the policy of evangelism to which the church commits herself is sufficient not only to turn the flashlight on, but also sufficient to keep the light burning so steadily and brightly and strongly that there shall not be an inhabited corner in the land, however remote, not any slum in our cities, however deep and foul, into which the light of the grace of God manifest in Jesus Christ the Lord does not shine."

Three elements characterized the evangelism of that day. 1. It was an evangelism that recognized the power, not only of the spoken word, but of the Christian life and activity of individuals and the church. 2. It was an evangelism that recognized the importance of follow-up in the form of service to humanity. 3. It was an evangelism that acknowledged the importance of grounding the message of the evangelist in the best of Christian scholarship. A closer look at each of these elements will fill out the picture of evangelism at the turn of the century.

The Presbyterian Church in Canada established a committee on evangelism under John G. Shearer's board of moral and social reform. Shearer had been impressed with the power and importance of evangelism as a student at Knox College in the 1880's, when he had accompanied Jonathan Goforth on his door-to-door tours of personal evangelism through the poverty-stricken St. John's ward of downtown Toronto. It was Shearer who chose the Rev. F. A. Robinson, a recent graduate of Knox, as full-time secretary of the new committee.

The alliance between social service and evangelism, both in organization and theology, underlined the basic truth that evangelism, the proclamation of Jesus Christ as Lord and Saviour, takes place through the entire life of the church. Special events and campaigns were to supplement rather than supplant the work of the ministry and the church and the ordinary means of grace established by the Christian tradition. The word of God was always to be accompanied by the embodiment of that word in the life of God's people, the church.

The model of evangelistic work and organization which made the greatest impact on The Presbyterian Church in Canada was that of the Chapman-Alexander team in the United States.

Wilbur Chapman was a Presbyterian minister. They conducted their campaign through a method known as Simultaneous Evangelism. This involved, in larger centres, a central mission conducted by Chapman and Alexander, while, at the same time, a number of local missions were being conducted by local churchmen in various sections of the city.

In 1909, C. W. Gordon spent some time in the United States studying the Chapman organization and returned full of praise. He was active in its promotion and was instrumental in bringing Chapman and Alexander to Canada in 1911. Simultaneous Evangelism involved three steps, all of which made the work of the local churches of crucial importance. Preparation for the missions concentrated on publicity through personal contact with all the people living in the vicinity of meetings. The meetings themselves were directed not only at bringing people to a faith in Christ but also to strengthening and renewing the faith and resolve of church members. Little emphasis was placed on tests of conversion. Of central importance was the follow-up, again involving the whole membership of the sponsoring churches.

John G. Shearer, in an appendix to Kilpatrick's book setting forth the methods of carrying out a campaign of simultaneous evangelism, outlined what was to follow the mission. "Then it is that the church is ready to begin to work, not to discontinue. The end is not to lead people to a decision for Christ. That is only the beginning. The end is to lead them into the service of God, to train them for it, to keep them at it, to make them strong, vigorous Christians, and to unite them into a well trained army to fight the King's battles and do his work of saving and serving the lost world of humanity. Souls are saved, not to die, but to live, not for eternity, but for time, not to get into heaven at death, but to introduce heaven into life here and now."

## Evangelism's form

An evangelism that was so integrated into the life of the church could not ignore the importance of Christian scholarship and theology, especially in a tradition such as Presbyterianism that had high regard for an educated ministry and intelligent faith. Kilpatrick's concluding chapter on Training For Evangelism expressed the belief that biblical, doctrinal and practical training was necessary in preparing a congregation for evangelistic work. The knowledge of the Bible was to be both intellectual and spiritual, treating the Bible not as "tid-bits" but as a whole, "in its full scope, as the record of God's revelation of grace." The ability to state clearly the truths of God and man implied by the gospel, both defensively and constructively, was no less necessary.

Thus, evangelism was an expression of the living church. It was the light and leaven of the nation, addressed to and responsive to the needs and conditions of the nation. J. A. MacDonald caught the spirit of that evangelism in an editorial entitled "The New Evangelism and the Old Evangel," written in 1899: "Truth is not a dead form, but a living spirit. It fits itself into the needs of men. It comes to the world not through fixed forms but through living men. The Evangel for the last year of the 19th century is the same Evangel that quickened and sustained men in the first, but the evangelism of the first year could not serve in the last. The changed conditions of life, the widened horizons of thought, the new knowledge and the new needs have made necessary a new evangelism if the old Evangel would reach men and be again, as it was of old, a recovering and redeeming power."★

*THIS IS THE THIRD* in a series of centennial articles by Mr. Fraser.



# General Assembly '74

## A parade, banners and music

CENTENNIAL YEAR opened with the best attended General Assembly within living memory, with about 1,800 persons crowding into two Kitchener churches on Sunday evening, June 2.

The host church, St. Andrew's, was filled half an hour before the opening hymn sing. In St. Peter's Lutheran Church, across the corner, a near capacity congregation shared in the proceedings through closed circuit television.

In the afternoon the sun shone brightly on a centennial parade which wound its way through the streets of Kitchener. Then the St. Andrew's Choir was joined by the local Philharmonic Choir in presenting a major portion of the Elijah oratorio. The hymn sing that preceded the opening service was led by a choir of 150 voices from the local presbytery, and featured the nationally known Bobby Gimby on the trumpet.

A plea for youth to join in changing the church and making its witness effective was made by Rev. Dr. Agnew H. Johnston, retiring moderator, in his sermon. He pointed to the leadership given by Presbyterians in Canada during the first 25 years of this century, and expressed the hope that in the last quarter of the century the Presbyterian Church might lead the way with strong emphasis upon the best in religion. He called upon professing Christians to denounce "the intolerable paganism that so often denies God today."

Dr. Johnston administered the sacrament of the Lord's Supper, assisted by Rev. Dr. Finlay G. Stewart and Rev. Grant R. MacDonald, the ministers of St. Andrew's Church. At St. Peter's Church the Rev. Chester Lewis was the celebrant.

When Rev. Dr. Hugh F. Davidson was elected unanimously as moderator of the 100th General Assembly he was led into the church to the music of the bagpipes, played by Angus Campbell.

Before installing him in office, Dr. Agnew Johnston described Dr. Davidson as "the first publican to be elected moderator." He was referring to Dr. Davidson's long service in promoting the budget of the General Assembly.

### The Assembly banquet

"TELL IT LIKE IT IS" was the message of the St. Paul's Folk Group from Peterborough, Ont., which staged an impressive 45 minute musical about God at the Monday evening banquet for commissioners. The moderator, Rev. Dr. Hugh F. Davidson, described it as an answer to Dr. Agnew H. Johnston's prayer of the previous evening. Dr. Johnston had made a plea for involvement of youth in the church.

Prizes were presented to winners of the music competition and the banner competition. Those present were introduced by Rev. Dr. John A. Johnston, chairman, centennial committee.

Fraternal greetings were brought by the president of the Canadian Council of Churches, Rev. Dr. Norman Berner, and Rev. Dr. Roderick Smith, chairman of the inter-church relations committee of the Church of Scotland.

Rev. J. J. Harrold Morris of Regina, Sask., a member of the board of the Canadian Bible Society, thanked Presbyterians for their support of that organization, and presented a Bible to the moderator.

Awards for 25 years of service were presented to two deaconesses, Miss Agnes Hislop of India, *in absentia*, and Miss Charlotte Farris of St. Andrew's Church, Port Credit, Ont.

The Rev. Earle Roberts, overseas secretary for the board of world mission, introduced Canadians now on leave: Mr. and Mrs. Jack Geddes from Taiwan, Rev. and Mrs. Geoffrey Johnston who have completed their assignment in Jamaica, Miss Beatrice Scott, with 39 years of service in India, Rev. and Mrs. Robert Wilson from Nigeria, and Miss Doreen Morrison, on study leave from India.

Also presented to the moderator were new appointees: Rev. and Mrs. John W. Bell, who leave soon for Nigeria, Rev. and Mrs. Ronald Archer, who will go to Taiwan, Mr. and Mrs. James Whitefield, volunteers for Jamaica, and Rev. and Mrs. Terry Samuel. Mr. Samuel, who has a degree in music, has been accepted for overseas service, his field not determined.



# *erald opening of centennial year.*

## **Young adult observers**

The following attended the General Assembly as young adult observers: Glen Matheson, Englishtown, N. S., Donald Cameron, New Glasgow, N. S., Miss Deborah Dorcas, Cross Creek, N. B., Miss Gail Ford, Charlottetown, P. E. I., Harold Kowenberg, Ottawa, Ont., Miss Lynn Cowper, Spencerville, Ont., Miss Gail Cooper, Maple, Ont., Steven Swann, Huntsville, Ont., Grant Guenther, Hamilton, Ont., James Wyllie, Windsor, Ont., John Lamont, Mitchell, Ont., Miss Elizabeth Browne, Thunder Bay, Ont., Miss Ann Sinclair, Winnipeg, Man., Miss Nancy Cocks, Swift Current, Sask., Miss Anne Johnstone, Trail, B. C., Cedric Wing, New Westminster, B. C., Miss Arlene Randall, Toronto, Ont., Derrick J. Dick, Trail, B. C., Bill Collier, Toronto, Ont., Miss Mary Allum, Dundas, Ont., Miss Ann Wilson, Ottawa, Ont.

## **A Moderator's proposal**

On Tuesday evening the recently retired moderator, Rev. Dr. Agnew H. Johnston, made a stirring plea for change on the part of the Presbyterian Church.

His first proposal was that the moderator of General Assembly be authorized to speak for the church during his year of office. For too long The Presbyterian Church in Canada has maintained a low profile and has been relegated to the back seats, because we have no one to speak for us.

"Let the voice of Presbyterianism be heard through our moderator, even if he says the wrong thing or irritates some of us from time to time," said Dr. Johnston. He suggested that the incoming moderator be trained for television and radio appearances and briefed for press conferences.

He proposed that a research and policy committee be set up

# *Everybody.*



CENTENNIAL BANNERS in the Sunday afternoon parade in Kitchener.





"to provide for our church in the spiritual realm . . . to decide what, if we had all the resources needed, our church should be doing for Christ and his kingdom in the years ahead. Give us the goal and the inspiration and the resources will follow," Dr. Johnston declared.

Set up a policy group, with at least half of its members under 40 years of age. Give them Dr. E. H. Johnston as director, take the binding clothes off Lazarus, and let them go, he urged.

In reporting on his recent visit to Northern Ireland he suggested that the General Assembly send a cable assuring the Presbyterian General Assembly now in session in Belfast, of our concern, our interest and our prayers.

He encouraged ministers to be leaders not only in the church but in their communities, "to be themselves." And he asked elders to insist that ministers get a winter break of two or three weeks. "Don't ask them if they wish to go, but tell them that they must, they'll return as better ministers."

### Membership declining

The report of the clerks of Assembly showed that communicants on the roll at December 31, 1973 totalled 176,367, a decrease of 2,900 from 1972. The number of elders increased by 66 to 12,232, and there are 883 ministers, a gain of 13. There are 14 fewer congregations, for a total of 1,057, with 531 self-sustaining charges.

A significant statistic was that there were 530 fewer baptisms last year, the total being 5,350.

### Mission task debated

A lengthy statement detailing the basis and purpose of the mission task of the church sparked lively debate in the General Assembly. It was presented by Rev. Dr. Murdo Nicolson of

Calgary, Alta. on behalf of a special committee which had made the study.

Six conclusions were drawn from the five printed pages of the body of the report, and these in amended form were accepted as "substantially" the declared position of The Presbyterian Church in Canada with respect to mission. The whole report will be sent to synods, presbyteries, kirk sessions, several boards and the colleges for study. They will report to the committee on church doctrine by January 31 next.

### Record price raised

In an attempt to meet the increasing costs of production, particularly the tremendous jump in the cost of paper, The Record committee was given authority to increase the subscription price of the magazine.

From August 1, 1974 single subscriptions will cost \$3.00 each instead of \$2.00, and the Every Home Plan rate will go up to \$1.50 from \$1.00. Single copies will now sell for 35 cents. The last price increase for single subscriptions took place over seven years ago, and the EHP price has been the same for 20 years.

Miss Helen Allen, convener of The Record committee, reported that on March 31 of this year the number of paid subscribers was 89,730, an increase of 1,096 over the previous year. Last year The Record's allocation from the General Assembly's budget reached an all-time high of \$51,757. The committee feels that the church should not be expected to subsidize the magazine to this extent, and thus is bringing the price more into line with the charge made by other church periodicals.

### Stipends to be raised

Much of the report of the board of world mission was concerned with an improvement in travelling allowances and other remuneration in order to offset the rising cost of living. In conjunction with the administrative council recommendations along this line were adopted. They provide for an increase next January 1st of \$900 in the basic minimum stipend. The basic travel allowance for mission board workers was raised to \$600 annually effective July 1, 1974, and mileage allowances were increased.

Ordained missionaries will thus be paid \$6,400 from the first

*. loves a parade*





of next year, plus housing, plus an immediate raise to \$600 of the basic travel allowances, plus a higher mileage on multiple point charges, plus increments for years of service.

The administrative council hopes that all congregations not under mission board regulations will meet the new basic stipend. It is increasing the anticipated deficit in the 1975 budget to take this step in the expectation that our church members will give more to the budget to provide a better income for ministers and missionaries, recognizing that the minimum stipend "is still considerably below that of persons in other vocations."

Deaconesses, catechists, married students and summer students will all receive proportionate increases. Secretaries of boards and professors in church colleges had their salaries increased by 4% effective July 1, 1974.

An urgent request from the Synod of Saskatchewan for appointment of a superintendent of missions was referred to the administrative council, with power to issue.

The board of world mission had asked the administrative council to consider a campaign to raise \$3 million as a capital fund to extend the work of the church on home and overseas fields. This proposal to start such a campaign in January, 1977 is to be sent down to the presbyteries for study and report to the council by next February 28.

### Appeal from colleges

For most of three days an *ad hoc* committee of General Assembly studied appeals made against action of a committee of and the executive of the administrative council. Here is the report as presented by the convener, Rev. Dr. E. H. Bean of Sydney, N. S.:

Your committee, appointed by the moderator to consider the appeal of Dr. J. Stanley Glen, principal of Knox College and Mr. Andrew Adair, chairman of the board of Knox College, and the Rev. Karl English, chairman of the board of Ewart College, against certain actions of the administrative council and the reply to each of these appeals by Mr. Frank Whilsmith, chairman of the administrative council, and Dr. D. C. MacDonald, secretary of the administrative council on behalf of the council, begs leave to present its report.

Your committee consulted with the appellants; we consulted with those who replied to the appeals and we consulted with the principal clerk. We express appreciation to the latter for sharing with us his interpretation of church Law generally and the Book

of Forms in particular, relative to appeals and replies to appeals.

Your committee expresses grateful appreciation for the cooperation, informal frankness, and helpfulness of those who presented the appeal originally and those who answered the appeal. The discussions took place in a relaxed and informal atmosphere.

The appeal of Dr. Glen and Mr. Adair basically contends that the executive of the administrative council and the committee on educational needs exceeded their authority in approaching the University of Toronto regarding the possible sale of Knox College without prior consultation with or consent of the board of Knox College.

The appeal of Mr. Karl English is on the ground that the executive of the administrative council exceeded its authority in allowing the committee on educational needs to investigate the possibility of the sale of Ewart College without prior consultation with the Ewart College board.

The instructions of the 98th General Assembly bearing on this setting up of the committee on educational needs are in the following terms:

"That the council be granted permission to make a study of the relation of the educational needs of our church to the resources that can be made available."

On this basis your committee finds that the administrative council did not exceed its authority and therefore recommends that the appeals be not sustained.

However, your committee notes that the process used by the educational needs committee, and therefore by the executive and council, may have been injudicious. The manner by which the educational needs committee has carried out this investigation has resulted in considerable embarrassment to those charged with administering the two colleges. This situation could probably have been avoided if prior consultation had taken place.

Your committee has been informed that as a direct result of the representations of Knox College and Ewart College the administrative council has added two members from each of our three colleges to the educational needs committee. Your committee has received assurance from representatives of Knox College and Ewart College and the administrative council that they will cooperate as members of this enlarged committee for the good of the Lord's work generally, and especially as it relates to the all important area of education in preparation for full-time service in the church.



LEFT: Bobby Gimby leads a happy group of children in the centennial parade.

CENTRE: The Waterloo regional police pipe band under the direction of Duncan MacLachlan.

RIGHT: Rev. Dr. Finlay Stewart at the reins in the Conestoga wagon.





We recommend that this report be the General Assembly's answer to this appeal and the replies to the appeals, which were placed in our hands for consideration.

### A gift for youth work

In memory of Christine Sinclair, the 19-year-old Canadian who was killed on the Rhodesian/Zambian border in Africa in May, 1973, a cheque for \$1,000 was presented to the church to be used for youth evangelism.

Her parents, the Rev. Donald R. and Mrs. Sinclair of Guelph, Ont., have set up a trust fund with the \$50,000 *ex gratia* payment received from the government of Zambia. The interest on this will be donated to charitable causes chosen by the Sinclairs.

"In this way it is our feeling that something worthwhile may come out of that seemingly meaningless tragedy," they said in the letter to the board of congregational life which came with the cheque.

Nine young people have volunteered to participate in a youth evangelism program sponsored by the Presbyterian church this summer, and this gift will help to compensate these students.

### The 1975 Assembly

It was agreed that the 101st General Assembly should be held in Montreal, the city in which the four branches of Presbyterianism in Canada came together in June, 1875. The next Assembly will open on Wednesday evening, June 4, in First Church. A committee of the Presbytery of Montreal is already at work on arrangements. The Wednesday evening opening will provide more time for celebrating the centennial of the church.

### Centennial projects

Several publications, including a history of The Presbyterian Church in Canada and a collection of biographies, are under way, Rev. Dr. John A. Johnston reported for the committee on history. The moderator was given a copy of *Enduring Witness*, the history of the first 100 years, written by Prof. John Moir.

Centennial communion tokens will be struck for congregational use during 1975. A centennial scroll is available for presentation to persons who have made outstanding contributions to the life of local congregations as well as to the wider church. Outdoor centennial signs are already in use by many churches. Over 700 centennial conveners receive a monthly mailing concerning centennial activities.

A centennial account of the missions of The Presbyterian Church in Canada entitled *Unknown Country* was presented to the moderator. Written by the Rev. Geoffrey Johnston, it has been chosen as the study book for the Women's Missionary Society (W.D.).

Congregations are asked to forward reports of their centennial celebrations and projects to the church archives. The committee urged the Assembly to appoint an archivist as soon as possible.

AT AN Assembly luncheon the sword dance was performed by Jeannie-Anne and Sue-Ellen, daughters of Mr. and Mrs. Trevor Boyes, Kitchener, and grand-daughters of Rev. Dr. Clifton J. and Mrs. MacKay, Montreal.



ST. ANDREW'S CHURCH was filled for the Elijah orator  
THE PRESBYTERIAN RECORD



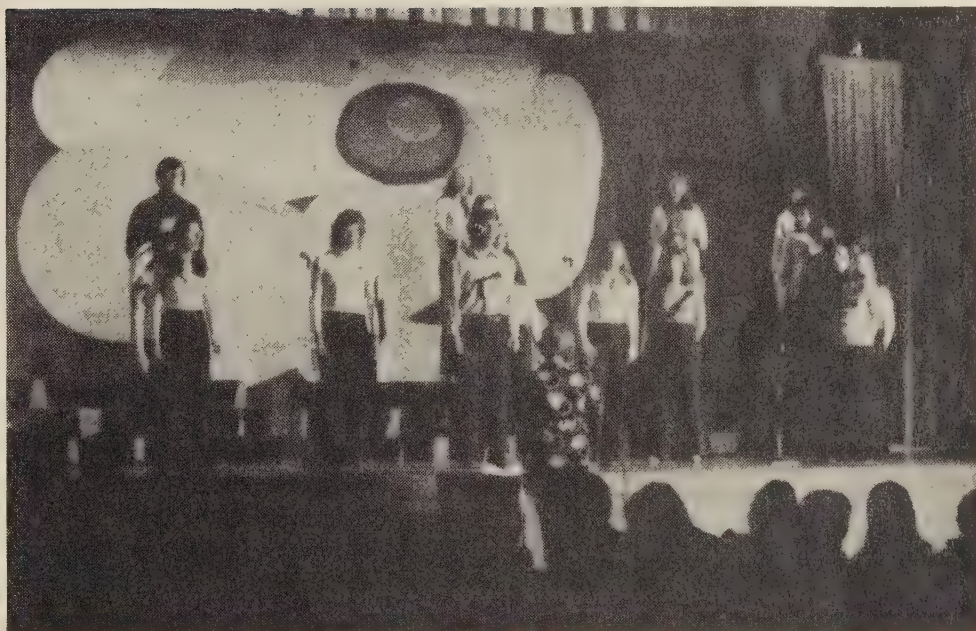
LET'S CELEBRATE!



BOBBY GIMBY on the trumpet during the hymn sing that preceded the Assembly opening.



Sunday afternoon.



THE ST. PAUL'S Folk Group from Peterborough, Ont., directed by Mrs. Elsie Flett, presenting "Tell It Like It Is."





## *Assembly in its more solemn moments*

### **J. C. Cooper appointed**

The first annual report of the new board of ministry, presented by the chairman, Rev. Dr. Douglas G. M. Herron of Toronto, dealt with the organization and structure of the board.

The Rev. John C. Cooper, who has been director of personnel services for the church for the past three years, was appointed general secretary of the board of ministry.

### **Congregational life**

The board of congregational life is ready to provide capable assistance in planning, stewardship, evangelism and social action, Christian education and leadership development, in men's, women's and children's programs, and education for mission. Mrs. K. Denton Taylor of Belleville, Ont., chairman of that board reported that "we are not yet equipped to provide similar service in two critical areas, youth work and church school curriculum." These matters are under study.

Contributions to the General Assembly's budget increased by 3.8% to \$2,207,406 last year. The Assembly approved \$3 million as the target on which allocations are based for the 1975 budget. During centennial year congregations are asked to encourage their members to provide a birthday gift to advance the work and witness of our church.

In its report on the non-medical use of drugs the board commended the cannabis report and the final report of the Le Dain commission of inquiry into that problem for study. After considerable discussion and consultation with the young adult observers the following was presented and adopted as the action of Assembly:

That William Collier of Toronto, a young adult observer at this 100th General Assembly, convene a task force presenting the majority view of the Le Dain commission on the non-medical use of drugs to report to the executive of the board of congregational life.

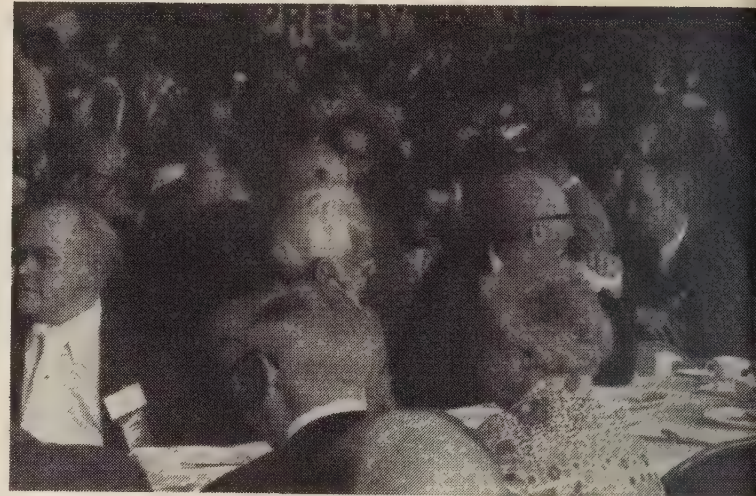
This further study, together with the study already prepared for the board of congregational life, should then be forwarded to the presbyteries and congregations for study and report to the board of congregational life by Feb. 15, 1975.

### **International affairs**

The government of Canada was commended by the committee on international affairs for its sponsorship of better relations with the People's Republic of China.

The moderator was asked to communicate to the Presbyterian Church in Korea the concern of Canadians for the well-being of Christian leaders in that country, where restrictions on free speech are being imposed.

The Assembly voted to continue support of the program to combat racism, sponsored by the World Council of Churches. It provides humanitarian aid for social educational and medical purposes to victims of oppressive regimes. The committee



**COMMISSIONERS** at the mission breakfast in St. Andrew's Church.

stated that such funds are not used to aid terrorism, but are channelled to responsible liberation movements. Contributions from our church are not taken from the budget but from givings for that purpose through inter-church aid.

The Assembly readily agreed to urge and encourage the government of Canada to give direct relief to the drought-stricken Sudan to develop agriculture, increase water supplies and build roads and railways.

### **Administrative council**

Chairman Frank J. Whilsmith presented 46 recommendations with the report of the administrative council, many of them dealing with housekeeping items or matters being kept under review.

The request for a postage stamp commemorating the Presbyterian centennial is still before the Postmaster General. The suggestion is that the stamp should bear the likeness of Rev. Dr. John Cook, moderator of the first General Assembly.

The council recommended that a resident director be appointed to give oversight in the development of the Maclean estate.

A Presbyterian congress is to be held at McMaster University, Hamilton, Ont., June 26-29, 1975. It is hoped that there will be one delegate for every 100 on communicant rolls.

A standing ovation was given the Rev. Robert Carter in recognition of the work done by him for the committee on organization and planning over the past four years.

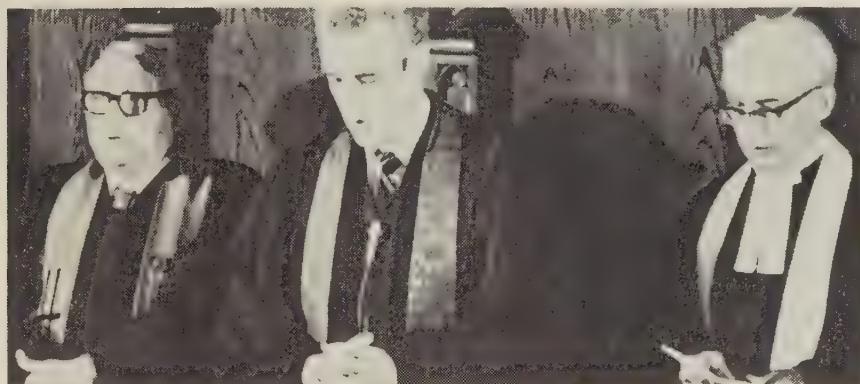
The council is budgeting for a deficit of \$294,251 in 1974





LEFT: Dr. Davidson is installed as moderator by Dr. Agnew Johnston.

BELOW: Dr. Finlay G. Stewart, left, and his colleague, Rev. Grant MacDonald, with Dr. Agnew Johnston at the opening service.



A SMALL PART of the large choir and capacity crowd in St. Andrew's at the Assembly opening.

July-August, 1974

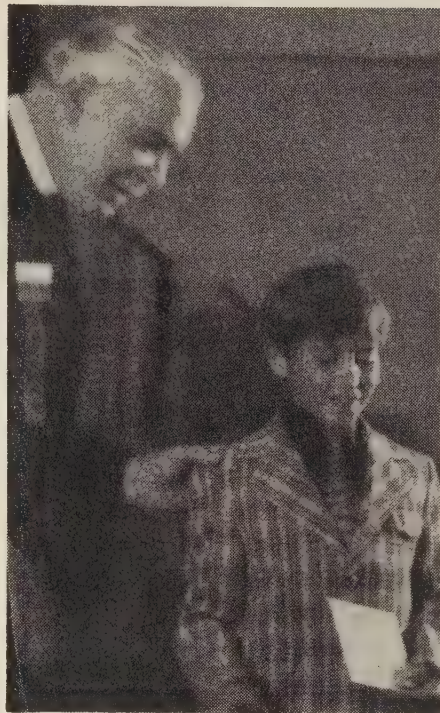


# GA

## Meet the winners!



MRS. SHEILA KIRKLAND,  
chairman of the  
centennial banner  
competition,  
announces the winners.



THE MODERATOR  
congratulates 10-year-  
old Johnny Herman,  
whose banner won  
the children's class  
first prize.



JOANNE RIVERS of  
Regina, Sask.,  
receiving first  
prize in the youth  
class for her banner.

and a deficit of \$49,251 to meet the essential expenditures required. It hopes that contributions from congregations will increase to match the requirements of the Assembly's budget.

### The pension board

A standing vote of appreciation was given to J. E. Smart, chairman of the pension board for several years who asked to be relieved of that office. It was under Mr. Smart's leadership that the board drastically upgraded the pension plan for ministers.

The board reported that provision is being made for ministers who do not benefit from the Canada Pension or receive very little from it, to receive up to \$600 in additional pension this year. The widows of ministers in that category will receive up to \$300.

Under the new regulations the pension for widows and widowers of members of the plan will be 60% instead of 50% of the pension for which the deceased minister qualified, and not less than \$1,125 per year. Certain conditions regarding length of marriage apply to these benefits.

The retirement fund for employees of the church (apart from ministers) is under revision.

### Charismatic study

Strong differences of opinion were expressed by commissioners on the report of a special committee appointed last year to study the charismatic revival. The Assembly agreed to accept the following as an interim statement:

A charismatic experience is an experience of the presence of Jesus Christ through the Holy Spirit in a gathering of Christians or in an individual's personal life, and an enthusiastic exaltation thereto. This experience of the presence of Jesus Christ is documented in Holy Scripture, and, therefore, has a legitimate place in the life of the body of Christ, the church.

### Assembly jottings

A 90-minute cassette presenting the highlights of the 100th General Assembly on tape will be available in late June from the





AS DR. V. ISABEL JONES of Regina, Sask., was presented by centennial committee chairman Dr. John A. Johnston, right, her prize winning hymn was sung by Donald Landry, left, music consultant for Waterloo County board of education.



SECOND PRIZE for a youth banner went to Margaret Heath of Weston, Ont.

communication services committee at 50 Wynford Drive, Don Mills, Ont. The cost is \$5.00.

Greetings will be sent to the Waldensian Church in Italy, which is celebrating its seventh centennial this year. If possible the moderator of General Assembly will convey these greetings in person.

The Assembly had been discussing travel allowances just prior to the announcement that Rev. Dr. Hugh F. Davidson will visit Nigeria and Malawi during his moderatorial year. "One way or round trip?" quipped a commissioner.

Ewart College was given permission to establish a resource fund to receive donations to be used to strengthen and expand the work of the college.

The committee on church worship was authorized to revise the 1964 Book of Common Order in terms of contemporary English. It will incorporate in the revised book the changes in the preamble and ordination questions adopted in recent years.

Loyal addresses to Her Majesty the Queen, His Excellency the Governor General, and the Prime Minister of Canada were adopted.

The sum of \$60,561 was distributed by the fund for ministerial assistance to 143 ministers in congregations paying minimum or near minimum stipends.

The Rev. Sam Choi, general secretary of the Korean Christian Church in Japan, brought greetings from his church. Also introduced to the Assembly were the Rev. Inya Ude who has just been awarded the Th.M. degree at Princeton Theological Seminary, and Dr. Ogbu Kalu, both from Nigeria.

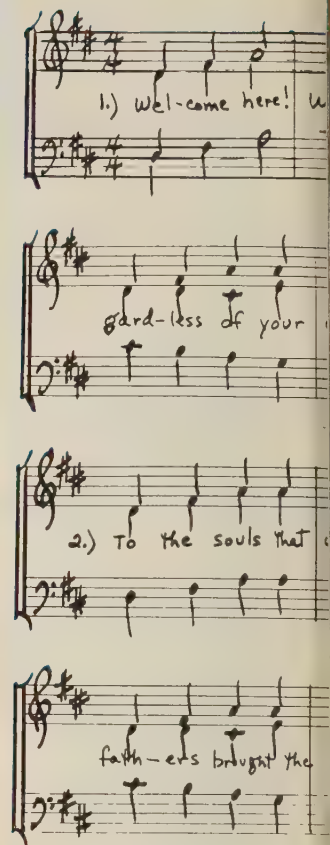
It was announced that Prof. David W. Hay has signified his intention of retiring from the faculty of Knox College in August, 1975. Tribute to Prof. Hay was paid by Principal J. S. Glen, and the commissioners gave Dr. Hay a standing ovation.

The holding period for the will of the late Arthur Pitman has expired and Knox College is soon to receive his generous bequest of approximately \$640,000.

Many people in the congregation of St. Andrew's Church, Kitchener, joined in making the 100th General Assembly a memorable one. The commissioners were grateful particularly to Mrs. Peggy Shatz and the ladies of St. Andrew's who provided so many bountiful meals. ★



# Celebrate with Music



## The Winners

IN THE CENTENNIAL music competition Class A was designated as a hymn class, a hymn praising God and thanking him for his presence and guidance in the church. Music was not required.

The first prize of \$100 was won by V. Isabel Jones, Ph.D., a member of First Church, Regina, Sask. Dr. Jones taught German for many years at Cardiff University in Wales, then latterly on the Regina campus of the University of Saskatchewan. Her father was a minister of the Church of Scotland and she was an elder of the Presbyterian Church in Wales.

The second prize of \$50 was awarded to Helen Goggin, director of Christian education, Knox Church, Oakville, Ont. Miss Goggin has a degree in theology from Knox College, and teaches a course in Christian education there.

Class B invited entry of any free musical composition.

The first prize of \$100 went to Travis Grimes of Winnipeg, Man., where her husband is the organist at First Church.

The judges awarded the second prize of \$50 to the junior choir of Knox Church, Ottawa, Ont., which is directed by Lilian Forsyth.

There were 179 entries, from Nova Scotia to British Columbia. The deadline was extended to May 9 because of the postal strike in April. The winning entries were presented at the General Assembly and will appear in the new songbook, *Praise Ways*. ★

## First prize, Class A

### "At Last Has Dawned . . ."

by V. Isabel Jones

*At last has dawned this long-awaited year,  
When through our land exultant strains we hear,  
Uplifted voices, singing true and clear,  
Hallelujah! Hallelujah!*

*But not with human power alone were wrought  
The wonders which these hundred years have brought;  
God's strength at all times was invoked and sought.  
Hallelujah! Hallelujah!*

*At times of deepest suffering or loss,  
God in compassion helped us bear our cross,  
Our lives with His own image to emboss.  
Hallelujah! Hallelujah!*

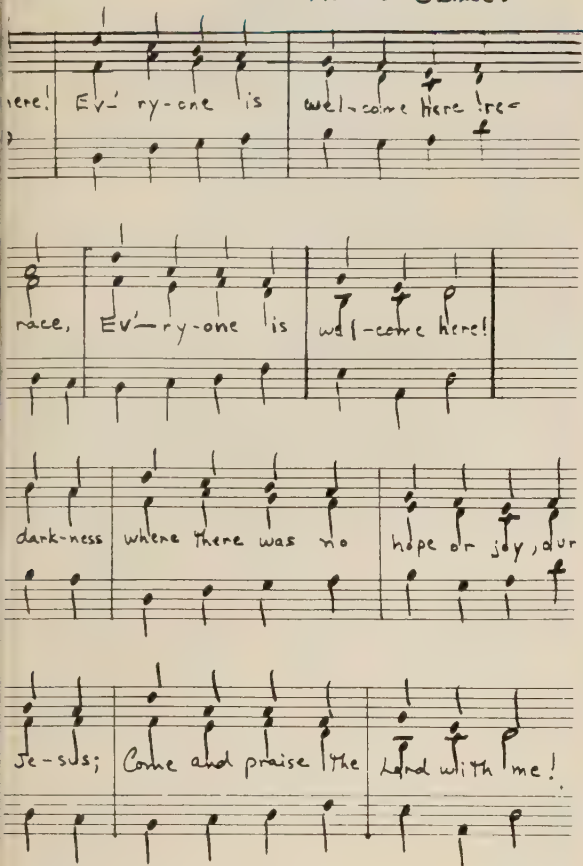
*As spring the earth with verdure new attired,  
When winter's reign had yielded and retired,  
So faith, resurgent, flagging souls inspired.  
Hallelujah! Hallelujah!*

*As voice and instrument together peal,  
An everlasting covenant let us seal,  
Till God His final purpose shall reveal.  
Hallelujah! Hallelujah!*

(suggested tune: SINE NOMINE . . . . R. Vaughan Williams)



# VERSION I TRAVIS GRIMES



## Second prize, Class B

**"RESPONSE : LOOKING FORWARD"**

With Vigour

We are the fu- ture; Young we are but strong will grow in

wis-dom, courage, vis - ion bright, and make our church a

Slower

liv - ing force to build a bet - ter world. We

need your help O Lord.

Words and Music by The Junior Choir, Knox Presbyterian Church, Ottawa, Ont.

## Second prize, Class A

### "Now To Our God ...."

By Helen Goggin

Now to our God, give thanks and sing,  
Who rules both time and space,  
Whose loving care and blessings past,  
Flow from His kindly grace.

From old St. Giles across the seas,  
Bells rang to men of old,  
Who to our shores brought God's dear Word,  
With hopeful hearts and bold.

All praise to God, our gracious Lord,  
For His sustaining power,  
For churches spread from shore to shore,  
A witness in this hour.

Today we speak and serve in love,  
We seek to do God's will,  
And men and women, girls and boys,  
To Him bring worship still.

Grant now O God, a future grace,  
Sufficient for our need,  
Endow our church with caring love,  
To go where Christ may lead.

(tune: ROCHESTER)

July-August, 1974





"Then the Lord God planted a garden in Eden away to the East"  
—Gen. 2:8, NEB.

THOSE FAMILIAR WITH GREEK mythology will recall that in the thinking of that ancient people the residence of the blessed dead was a garden, the Elysian fields. It was considered to have a cloudless sky with everything illuminated by a soft, magical and celestial light. The good and great heroes lived there happily, sometimes wandering through pleasant groves or by the smiling and grassy banks of the Eridanus.

Years later Rev. Dr. Clarence Edward MacCartney, Presbyterian minister in the United States, asked: "Why do people put a geranium, or a lily in the window instead of a book, or a photograph, or an article of clothing? Why do people plant morning glories and lilac bushes and rose bushes in their meagre yards? Why do men who have achieved a degree of independence buy a place in the country? What is there about the country which draws the majority of mankind like a magnet, even if all their days have been the roar and dust and smoke of a great city?"

Today we might offer the answer that because of the high cost of buying vegetables it now behooves us to grow our own. You might say that our investments in rural property are with an eye to speculation and profit. But Dr. MacCartney thought it really has to do with the verse from Genesis at the top of this page.

Three hundred years ago, the English poet, Richard Crashaw, wrote, "God the first garden made, and the first city Cain." From that we might draw implications unflattering to our human ego. When Dr. Hans-Reudi Weber addressed our Presbyterian Congress in 1967 one of the things he asked was, "Have you observed that the Bible begins with a garden and ends with a city?" Jacques Ellul, that remarkable layman from the law faculty of the University of Bordeaux, in his equally remarkable analysis, *The Meaning of the City*, wrote, "Cain has built a city. For God's Eden he substitutes his own."

Sometimes biblical scholars spoil our dreams of idyllic conditions by pointing out that it was natural for ancient writers to have commended such things as tending herds, minding sheep, and sowing grain because theirs was an agricultural economy; that it was smart of Jesus to talk about such things for it was with such things his listeners had most to do. And it seems natural for 20th century people to hark back to the days and ways of the pioneers for we are not so far removed ourselves. Far enough to have forgotten the unpleasanties but near enough to cherish the happier side of those good old days.

There must be more to our attempts at cultivating the soil than this! And something more than some primordial instinct in us that goes back even to the time when "the Lord God planted a garden in Eden." This was not the only time that gardens were mentioned in the scriptures, of course. The Genesis writer wrote as well of God walking in the garden in the cool of the day (3: 8), and such words draw us with a wondrous fascination. There must have been something significant about the place as well as the day and the fact that it was morning, when the disciples found that Jesus had been resurrected in a garden (John 19: 41 ff.)!

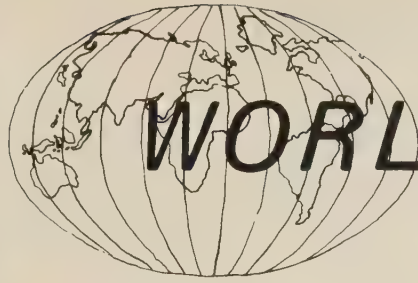
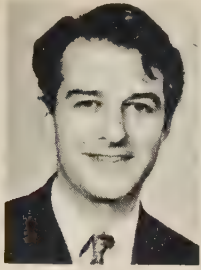
Perhaps our exegesis is not far-fetched when we thus associate a garden with the plan and purpose and grace of God. We would that we could show forth something of such beauty and purposeful design in our own lives. A garden is a place for growth, and it has been clearly set forth in the teaching of Jesus that we were designed to grow, not only in stature but in favour with God and others.

A garden is a place of life, but always in need of nourishing and watering, as well as of constant weeding and care, for the tares grow indiscriminately among the wheat. Some plants need thinning and some need pruning (Matt. 7: 19). Our lives need much the same kind of care. And perhaps the fact that when Mary first saw her resurrected Lord on Easter Sunday morning she mistook him for the gardener, suggests something to us about our need of the tender touch of his hands upon our easily blighted lives. At very least, we've something to think about as we work and walk in our gardens this summer!

## PRAYER

Creator and Redeemer God, who established an order in which the plants and trees should bring forth fruit after their kind, we thank you for all the things of beauty you have made, and for the reassuring word of Jesus that you will not break even the reed that is bruised. We thank you that Jesus renews our strength and helps us grow into the measure of the stature of his fullness, and bring forth good fruits in our lives. We pray in his Name. Amen. ★/BY D. GLENN CAMPBELL





# WORLDVIEW

## Club of Rome

TWO SCENES I witnessed during May:

Scene 1. In one of those padded basement rooms you find in new hotels around Toronto, a gathering of 40 of Canada's most eminent scientists, to listen to an Italian and a Scottish colleague, to look at a CBC feature film that had been specially made about them, and to try to decide what lines of research they should embark upon.

Scene 2. In the classrooms of Glebe Collegiate, in Ottawa, just renovated after 50 years of juvenile wear, a gathering of 80 students (and lots of judges and coordinators) from all the provinces of Canada and the Northwest Territories, to hold what the organizers called "co-operative investigations" on six subjects of wide concern.

The six subjects would have been of concern to the scientists, too. For the students were warming up, on that Friday night, for the 1974 National Student Debating Seminar, and the tournament resolution to be debated over the weekend was: "That government policy in Canada should be to limit rather than promote population and economic growth in Canada."

("Co-operative investigations" were something new to me. They consist of a series of speakers presenting a viewpoint on a specific subject, each answering questions on the points he made, and asking questions in his turn of other speakers. The judges award marks for their skill in each stage. Everyone at Glebe was extraordinarily polite, and nobody tried to score cheap debating points.)

The subjects were the big issues in the world today: population, industrialization, pollution, food production, consumption of non-renewable resources, and the growth ethic and social values. Just the subjects which the 40 scientists had met about in the basement of the Airport Hilton. For the scientists had gathered to hear Dr. Aurelio Peccei and Dr. Alexander King, co-founders of the Club of Rome, and to form their own Canadian Association of the Club of Rome.

A rather ironic setting for a meeting of scientists who believe the industrialized

world is consuming resources too fast, and there must be (to use the title of the Club's most famous publication) broad agreement on "The Limits to Growth."

Jumbo jets thundered overhead. Sleek limousines purred outside the hotel. The dining room offered succulent steaks or Dover soles of a size that needed specially large plates. The wall and ceiling decorations in some of the lounges were of a mock splendour that might have fed the ego of a minor Bourbon monarch.

Dr. Peccei seemed to ignore all these trappings of affluence. I think it probably grated on him, though. He is a sensitive and gentle person, white-haired and 66 years old now, who has spent much of his time since 1968 travelling around the world and quietly appealing to people to come to their senses about consumption.

I was fairly skeptical about him before spending two days in his company. After all, he is a millionaire businessman who has helped fill the world with Fiats, and whose factories no doubt have helped hasten the death by pollution of the Mediterranean. Perhaps his was a kind of deathbed conversion. At any rate, what would he know about what poor people in Latin America or Asia hope to get out of life?

These were unworthy thoughts of mine. It turned out he had lived for four years in China, and it obviously influenced his thinking. And he was clearly pleased that a group of Latin American scientists—the so-called Bariloche group—had challenged the "world model" that Forrester and Meadows constructed at the Massachusetts Institute of Technology, and have just completed their "alternative model" which pays much more account to what every human being in the world has a basic right to expect to possess (shelter, adequate food, education and welfare).

Certainly he operates at an élite level. The founding members of the Canadian Association of the Club of Rome are all out of the top drawer. Names like Tuzo Wilson, John Deutsch, Bob Uffen, G. R. Lindsey of the Defence Research Board, and so on. Men in their 50's, and right at the top. Where were the young scientists,

academics, businessmen, teachers with lives ahead of them, who could spread a wide influence?

Peccei has a good answer. These older men are "the questioners," and they get younger men to do the research. Dennis Meadows, as the film showed, is scarcely out of his 20's.

And they have reached and stirred many young people throughout the world. "The Limits to Growth" has been translated into countless languages. And—just one example—all the student debaters at Glebe Collegiate were well versed in the phrases of that book, "exponential growth" and all.

They added many of their own thoughts, too. Why does the federal government encourage heedless population growth, asked someone from Newfoundland who said he knew a woman with 23 kids who made \$50,000 a year out of the baby bonus. Someone politely challenged his mathematics, but he made his point.

Sharp minds and new horizons. Fritz Shulze from Victoria, on his first trip to Ottawa, posing acute questions. And Frank Quenell from Regina, most articulate in differentiating between ambition and self-improvement, and arguing that the limits to growth were to be found not so much in technical calculations but in people's values. "Core values" were mostly formed by the age of two.

He and Aurelio Peccei have a lot in common. For Dr. Peccei ended his talk in Toronto with the words: "Solutions will come, not from more technology, but from an improvement within man himself." Research to be sponsored by the Club of Rome will more and more concentrate on human values and needs, he said.

Looking back over his six years of ringing alarm bells, he commented: "This is the first time I can say I've become a qualified optimist, because I've seen the response from many places."

People are waking up to what the jumbo jet over Toronto, or the oil spill up the Fraser River, implies. And more than just a handful of student debaters are concerned.★



## The Scottish Assembly

First, an apology. The report of the inter-church relations committee sparked a lengthy debate. For instance, it was agreed, (two recording dissent) that a representative of the Roman Catholic Church should address the 1975 Assembly. Since 1969 a silent representative has attended. Then while the Assembly agreed to continue the multilateral conversations with five other churches, the Very Rev. Andrew Herron successfully moved that instead of studying the role of superintendents, the very proposal is "unacceptable" so any form of personal "Father in God" is still out. Thus it was about normal lunch time when the secretary in a rather long speech introduced your moderator to address the Assembly.

Owing to some lack of liaison it was discovered that Rev. Dr. Agnew Johnston had already gone to lunch. I'm afraid that committee arrangements can go wrong!

May I express our warm feelings of kinship with The Presbyterian Church in Canada, praising God for your remarkable progress. Those who read your Presbyterian Record join me in expressing our admiration at the outstanding quality of its contents and presentation — a difficult feat of journalism today — combining spirituality, insight, and challenge with church news!

## The Westminster Confession

For many years the continued use of this *Confession* as our "subordinate standard" has been an increasing problem even with subscription altered to accepting the substance of the faith therein: only a few scholars even read it. In 1969 an overture gave the Assembly the chance at last to seek the mind of the church, and lengthy study produced reports fully debated. As a result, it was proposed to add the *Confession* to the Nicene and Apostles' Creeds and the Scots Confession (1560), and requisite alterations were suggested to suit this and to frame suitable contemporary forms for ordination, etc., and also for the Articles Declaratory stating the church's faith.

These were sent down to presbyteries under the Barrier Act which prevents arbitrary change, amended in response to comments, and sent down a second time last year! Forty-nine presbyteries approved this report, 12 disapproved; voting 2,052 for, 586 against, often after discussions also in sessions and conferences. But at this Assembly and even in the face of the arguments of Professor T. F. Torrance, the Very Rev. Andrew Herron moved to depart from the issue until we have a new agreed statement of faith. Out of 1,342 members of Assembly, 530 present voted,

292 for Mr. Herron, 238 for the report, which thus was lost by this margin, putting the rest of the report in disarray until further reconsideration.

## Speaking with tongues

Termed the charismatic movement from the Greek for the Spirit's gifts, this has been under careful study and the commission's report was well-balanced. Rejecting Calvin's teaching that such miracles ceased in early Christianity, the report accepted by the Assembly, agreed that the Spirit's gifts, "tongues, healing by laying on of hands, and prophecy," should be fully used provided they benefit the whole church and cause no schism. Tongues should neither be forbidden nor encouraged, and exercised apart from a normal church service.

Here I am glad to record some more hopeful signs of advance in an Assembly which during a radio interview the moderator, the Rt. Rev. Dr. David Steel, Linlithgow, characterized as responsible, sober, but at times diffident in going forward, and which some of us felt somewhat reactionary in view of modern needs. A petition from the National Council of Youth Fellowships was granted requesting legislation to allow the appointment of young people (18-35 group) to presbyteries and other church courts as corresponding (non-voting) members, and as observers and consultants.

The Assembly welcomed an appeal on behalf of the moral welfare committee for more frequent and constructive preaching on the Christian attitude to sex, which cannot be separated from full commitment in love, and this means that "intercourse is for marriage." Pamphlets of balanced, positive guidance are being prepared. The Assembly after debate approved the committee's support for a proposed reduction of maximum prizes in football pools and re-distribution to social needs.

A working party of 20 is to examine all aspects of parapsychology — telepathy, the influence of mind over matter, bodily healing, etc. A report on conversations with the Methodist Church in Scotland, envisaging a possible union, was sent down to presbyteries for study. The woman's guild gave an emphatic denial to the suggestion that they will be "faded out." Rather they are studying how they can evolve, even in a new form, as an organization for maximum service to the church.

## Scottish nationalism, oil, etc.

As usual, the church and nation committee's report roused extended debate, dealing as it does with all main aspects of national life — some critics say with too many, but our church is deeply involved in our national affairs. Successive assemblies since 1946 have called urgently that Scotland should have power



"No, you're not useless. You can always serve as a horrible example."



to decide Scottish affairs while remaining within the United Kingdom. This Assembly agreed to repeat that call, asking for a Scottish legislative assembly with "adequate economic and financial control in Scotland, and...an effective voice" in the European economic community. The church could play a crucial part in moral and spiritual leadership. The Highlands and Islands must have special consideration in these days of change: government investigation is needed.

North Sea oil is having tremendous impact, bad and good; the Assembly called on the government to prevent greedy and wasteful misuse of such resources around our coast, to see that Scotsmen are trained for key posts, to form co-ordinated project groups at community level, promote research for wise and unselfish use, and for conservation of energy and of human and natural values, in a world-wide vision and service. Our whole nation must learn to live more simply.

The moderator of the Presbyterian Church in Ireland fervently assured us that both Protestants and Catholics of goodwill were striving for reconciliation, and the Assembly, while condemning all violence in Northern Ireland urged the government to confer with groups on all sides and sent assurances of our prayerful concern to the Irish Council of Churches.

*John B. Logan*

## Montreal convocation

Returning to the scenes of his earliest university labours, Rev. Dr. Agnew H. Johnston told the 107th convocation of The Presbyterian College that "all moralists and religious leaders have emphasized the supreme value of the individual." Jesus himself recognized the infinite worth of men saying, "the kingdom of God is within you." The moderator of the 99th General Assembly urged the members of the graduating class not to be content with thinking as others think and doing as others do, but to seek the truth. "You are to lead; as Christians you are an elite in the land, an aristocracy among men." The young licentiates were told never to doubt the eternal influence of their lives. The world's great need is for men of character and idealism.

Diplomas and professional year certificates were awarded to four men: John Alexander Finlayson, Lloyd George Macdonald, Telford Earle Penfold, and Harvey James Reichelt. Two of them, Messrs. Finlayson and Macdonald, were licensed by the Presbytery of Montreal during the convocation.

The degree of Doctor of Divinity, *honoris causa*, was conferred on the Rev. John Samuel McBride, minister of Summerside Church, Prince Edward Island. The acting principal, Rev. Professor Donald N. MacMillan, presided at the convocation, held in the Church of St. Andrew and St. Paul.

*July-August, 1974*

## Celebrate the Centennial with a Reformation Heritage Tour

Visit the **Land of the Bible; Geneva**, made famous by Calvin; and **Edinburgh**, home of John Knox.

A 15 day, all expense tour for **\$1,023**. (Air fare subject to any increases that may be added.) Leaving Toronto on Wednesday, May 7, 1975.

Full details from  
**PRESBYTERIAN RECORD TOURS**  
50 Wynford Drive, Don Mills, Ont., M3C 1J7

## The Record Will Cost More

By action of the 100th General Assembly the subscription price of The Presbyterian Record will be raised effective August 1, 1974 as follows:

**Single subscriptions—\$3.00 per year**

**Every Home Plan subscriptions (80% or more of the households in a congregation)—\$1.50 per year**

**Single copies of the magazine—35c each**

It is more than seven years since the single subscription rate was raised. This is the first increase in the Every Home Plan rate since the plan was adopted 20 years ago.

## Share your love

For so many children the difference between hunger and deprivation, and a life of opportunity, is the love and concern of a sponsor overseas. All round the world thousands of girls and boys are so grateful for friends who are sharing some of their more fortunate circumstances.

These children cannot understand an irrational and hard world — but how they respond and grow when help is offered. Most are brought into our Homes as infants and remain until their late teens and schooling is completed.

You can sponsor a girl or boy for just \$15 per month. You receive your child's photo, history, description and address of the Home or project, and the privilege of corresponding. Letters are translated in our overseas offices. CCF of C is experienced, efficient and economical and at present assists over 140,000 children in more than 800 Homes. Approved by the Income Tax Branch, Ottawa, registration #0211987-01-13.



Areas of greatest need are: **India, Philippines, Taiwan, Africa, Pakistan, Mexico, Brazil, South America.** (Or let us select a child for you from our emergency list).

I wish to "sponsor" a boy ☐ girl ☐ for one year in ..... (Name Country)

I will pay \$15 a month (\$180 a year). Enclosed is payment for the full year ☐ first month ☐

I cannot "sponsor" a child but want to help by giving \$ .....

☐ Please send me more information.

Name .....

Address .....

Place ..... Prov. ....

Postal Code ..... P-7-74

**CHRISTIAN CHILDREN'S  
FUND OF CANADA**

1407 Yonge St., Toronto, Ont. M4T 1Y8  
Income Tax Receipts are Issued Promptly



## Ewart graduation

Seven students received the diploma in Christian education from Ewart College at the graduation services held on May 16: Jean Bryden, Beth Anne Clifton, Ella George, Marnie Masterson, Ferne Matheson, Lydia Suto and Donna Tannahill.

Principal Margaret Webster reported that 22 students were enrolled at the college. "Our church can be proud and thankful for young people like these," commented Dr. Webster. The relationship of the college with the department of religious studies at the University of Toronto made it possible for Ewart students to work concurrently towards a B. A. degree. Two of the graduates, Miss Clifton and Miss Suto, hope to complete the degree course in the near future.

"This building is not for sale," asserted the chairman of the board, the Rev. J. Karl English, as he outlined the contribution that the college had made and would still make to the life and work of the church.

Marnie Masterson of Stamford Church, Niagara Falls, Ont., stood first in the graduating year and won five scholarships and prizes, and three went to Jean Bryden of St. Andrew's Church, Sackville, N. B.

The award for the student making an outstanding contribution to the life of the college went to first year student Karen Trimble of Milton, Ont.

"Hitherto hath the Lord helped us" was the theme of Rev. Dr. Louis H. Fowler, principal clerk of the General Assembly, who gave the address. He reviewed the church as he saw it during his ministry of 44 years. "The real action is in the congregation. That's where the life of the church really is," Dr. Fowler observed.

## Towards Fulfilling Hope

"I saw a new heaven and a new earth"—with this quotation from the Revelation of St. John the Divine Dr. In Ha Lee, moderator of the Korean Christian

Church in Japan, expressed the hope of the consultation which he was inaugurating. It bore the title "Minority Issues in Japan and Mission Strategy." It was held in May in the ancient Japanese city of Kyoto in Nippon Christian Academy, Hansai, Seminar House.

It was the first attempt to bring together representatives of the oppressed peoples of the world: the minority peoples who for one reason or another cannot exercise the kind of power needed to provide even the most basic things of life: food, shelter, the right to be themselves, to take their place in all aspects of their nation's life freely. Delegates represented Koreans—those oppressed in Japan and those Koreans now deprived of their freedom in Korea; the Ainu tribal people from Northern Japan subject to exploitation similar to native peoples in Canada; Mikaiho-Buraku, an outcast group in Japan; Taiwanese; tribal people of Laos; aboriginal people of Australia; Christian minority of Sri Lanka of India and Pakistan; two Canadian minorities, Indian and Japanese, blacks and Hispanic peoples and representatives of the Asian caucus from the United States; and significantly recognized—women in every nation.

From beginning to end it was a celebration. Only the power of God working through his Son's church can make possible such a gathering. The Korean Christian Church in Japan laid itself open to be used by that power to allow the agonized cry of many linguistic voices, many cultural backgrounds to be tuned into the great common hope of mankind that the real power belongs to God and in that power all things are possible.

The protest was against principalities and powers, specifically the governments of the United States and Japan, whose multinational corporations exploit the peoples of the nations for selfish, personal material gain. The extent of enslavement was brought to the fore in a way to make some of us present realize our personal involvement as oppressors. The church, to the extent it has kept silent in the face of knowledge of oppression, to the extent that its investments have been in these same multinational corporations, was listed among the oppressors.

The command of Christ to make known his power is our mandate. The solidarity of Christians in every land—the sharing of problems; the constant dependence on the only power that can save us all, both materially and spiritually, are the tools. The cost will not be measured, even as Christ did not count the cost of redeeming mankind to making possible the "new heaven and new earth."

A day in the consultation was given to tasting the kind of practical application of Christian power already being used: sharing in a meeting of a kindergarten board to press for equal opportunity for Korean children; witnessing the community work done among the Mikaiho-Buraku in

## Hear Dr. Bob McClure at the CNE's Festival of Faith, Aug. 25

On Sunday, Aug. 25, Dr. Bob McClure will be leading an Inter-Church Festival of Faith Service at the CNE Grandstand. Dr. McClure, who has just returned from a two year study in Malaysia is also former Moderator of the United Church of Canada. He has spent most of his life as a missionary doctor in China and India. There is no Grandstand admission for this special service.

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Kyoto.

The Korean Christian Church in Japan has given to the oppressed minorities of the world to the church in the world a renewed hope in our calling as Christians. It used every resource at its disposal—to achieve a major milestone towards fulfilling Christ's commission. It has done so out of obedience to the Lord of all, out of courage in face of persecution, out of faith that Christ's promises are real.

By Mary E. Whale



## Union in Australia

The clerks of General Assembly have received the following official notice from the Rev. L. Farquhar Gunn, clerk of Assembly of the Presbyterian Church of Australia:

"I write to inform you that the General Assembly of the Presbyterian Church of Australia resolved on the first of May, 1974 to enter into union with the Methodist and Congregational churches on the second day of June, 1976 or upon such earlier or later date as may be possible. This decision is the culmination of negotiations over the past 20 years.

"There will be a continuing Presbyterian church upon the inauguration of the uniting church consisting of a substantial minority and provision is being made for these.

"Unfortunately a small group claimed that the continuing Presbyterian Church came into being upon the resolution to unite and walked out of the Assembly and formed themselves into the 'Continuing Presbyterian Church of Australia.' They elected the Rev. Neil Macleod of Sydney as moderator-general and the Rev. E. R. Pearsons as clerk of the Assembly and propose if they can to set up churches in the various states claiming to be the only

true Presbyterian Church. To date they have been able to do so only in Victoria and Tasmania.

"The legal position, we are advised, is that the Presbyterian Church of Australia and all state churches remain as before the decision to unite until the inauguration of the uniting church when, as stated above, the minority who remain within the church until the date of actual union will constitute the continuing Presbyterian church with the right to the title 'The Presbyterian Church of Australia.'

"I inform you of this 'break away' movement so that you will know the position as regards our church. I may say this movement is confined to a small group in Victoria and New South Wales and a very small group in Tasmania. The great majority of those who will eventually form the Presbyterian Church of Australia continuing after entry into union is remaining within the church until union."

## Going abroad?

Presbyterians who are planning to travel abroad to live or visit should write for information on overseas church contacts to Miss Patricia Hanna, Service for Laymen Abroad, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

## Evangelists-at-large

A conference held in Toronto was attended by seven of the nine evangelists-at-large of The Presbyterian Church in Canada. The conference was called by the board of congregational life and three of its staff people were present, Rev. W. L. Young, the general secretary, Rev. W. A. Smith and Gordon Young, two of the associate secretaries.

The conference gave an opportunity for the evangelists-at-large to report to one another on over 30 preaching missions which had been conducted across the church over the past year. An increasing number of congregations regard preaching missions as an important method of congregational renewal and evangelistic outreach.

The conference discussed the relationship between the preaching mission and the total life of the congregation. A preaching mission may be inspirational, but unless a congregation is prepared to work hard in preparation for it and to follow it up with diligence and care, there can be few lasting results. The board of congregational life sponsors the evangelist-at-large program and is prepared to give information and assistance to interested congregations. The evangelists-at-large are: Rev. Donald Campbell, Sherbrooke, Que.; Rev. Robert A. Crooks, Parry Sound, Ont.; Rev. Dr. Mariano DiGangi, Don Mills, Ont.; Rev. Dr. Wm. Fitch, Toronto, Ont.; Rev. Robert Little, Midland,

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required for Maclean Estate property at Crieff, Ontario (near Guelph). Duties include supervision and administration of existing Day and Week-end camping activities and giving guidance for development and further use of this 250 acre property by The Presbyterian Church in Canada. For further information write: 50 Wynford Drive, Dr. D. C. MacDonald, Don Mills, Ontario, M3C 1J7.

### The Board of World Mission

requires An Executive Secretary for Church and University \$11,500 to \$12,500 including housing allowance, depending on experience. The person appointed should be at ease in the University Community, and have theological awareness but not necessarily be a minister. Enquiries should be addressed by July 20, 1974 to General Secretary, Rev. G. A. Malcolm, 50 Wynford Drive, Don Mills, Ontario.

## OVERSEAS CENTENNIAL TOURS

Planned expressly for Centennial Year, these fascinating tours will not only provide an unforgettable panorama of the countries visited but will also bring a greater understanding of the work of the Presbyterian Church throughout the world.

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## Discovered

Judee Sill is a young writer and singer recommended to me by David Ng of the United Presbyterian Church. I purchased her *Heart Food* album and placed it on the turntable only to be disappointed. It seemed I had wasted more than five dollars. I tried again and the album sounded a little better. Now several weeks later I have listened to the album for the third time and I am positively excited about it. Judee Sill may not come through on the first hearing but she does come through!

*Heart Food* not only includes Judee's clear voice and interesting orchestration, but also some fine piano arrangement. The words "Special thanks to God" appear on the album and it is clear that this is no joke. Listen carefully to "There's a Rugged Road," "The Pearl," "The Vigilante," "Soldier of the Heart," David Bearden's

sensitive words, and Ms. Sill's music for the parable "When the Bridegroom Comes," the moving "Kyrie Eleison" and others. *Heart Food*, Asylum Record, SD 5063, is available from your local record store.

## Posters

A beautiful set of posters is available for the asking for your church building from: Environment Canada, 43 Queens Park Crescent, Toronto, Ont.

## C. I. S.

An interesting peek at contemporary culture is provided by *Cultural Information Service*. C.I.S. reviews current television, records, film, literary criticism, and theatre. Of particular interest to some will be the "Feedforward" section—critical help for group study of significant television programs. The cost of C.I.S. is \$12 per year, \$1.25 for single copies. Perhaps they will send you a back copy if you ask for it. Cultural Information Service, P. O. Box 92, New York, N.Y. 10016, U.S.A.

## NEWS, continued

Ont.; Rev. Gordon Matheson, Tatamagouche, N.S.; Rev. Dr. Max Putnam, Kingston, Ont.; Rev. Dr. Ian Rennie, Vancouver, B.C. and Rev. Dr. Walter Welch, Toronto, Ont.

## Inter-church aid

Recent grants by the Presbyterian committee on inter-church aid, refugee and world service were as follows:

African drought relief, \$2,000 plus an anonymous gift of \$10,000, bringing the total for that purpose to \$25,000.

Canadian Fund for Chilean Refugees, \$1,500; Syria, for flood relief, \$2,000; Angola, for text books, \$500; and for flood relief in the Grand River valley in Ontario, \$3,000.

The committee has received \$496.04 from Melrose Park Church, Toronto, most of which was raised by 13 young people who staged a starvation for 40 hours.

## Communicants' Class

"... *And On This Rock* is a communicants' class workbook by W. Robert McLelland, a minister of the United Presbyterian Church. Unit one is entitled:

### What Is The Church?

- (1) The Church Is A Building
- (2) The Church Is An Organization
- (3) The Church May Be A Larger Organization Than You Think
- (4) The Church Is People Who Share A Faith

### Unit Two: What Is The Faith That Christians Share?

- (1) Faith Is Living As Though...
- (2) People Matter
- (3) Sin Is A No, No With God
- (4) The Pregnancy of History
- (5) Behold The Man

### Unit Three: What Are The Support Systems For Faith?

- (1) To Stand And Not Fall... As Often!
- (2) The Bible As the Source For the Courage To Be
- (3) The Possibilities of Prayer
- (4) Living In The Church
- (5) The Kick In Sharing
- (6) ... And Then There's The World

### Unit Four: What Is Church Membership?

- (1) Getting Involved
- (2) Ready For the Plunge

In total there are 17 chapters with a work plan designed for 17 weeks, and an alternative plan for 25 weeks. In addition to the class content of the teaching, there are also suggestions for individual and group exercises.

Many congregations are looking for a communicants' course... *And On This Rock* in the hands of a creative teacher may do the job. It is the best course that is known to this writer. The workbook and the instruction manual... *And On This Rock* are available from Hope Presbyterian Publications, 1443 Ross Avenue, St. Louis, Missouri 63141, U.S.A.

## Stevie Wonder

Stevie Wonder is a musician who is still growing and well worth listening to. His two latest albums include a considerable amount of material that is not only worth hearing, but worth discussing. On *Talking Book*, "You Are the Sunshine of My Life" is a moving song about human (and divine?) relationships. "Superstition" raises questions about knowledge, faith and superstition. *Innervisions* includes "Jesus Children of America," a song about loveless Christians; "He's Mistra Know-it-All," about know-it-all people; "Visions" a song about hope; "Living for the City" an intriguing tale about a young man exploited; "All in Love is Fair" is about love and suffering. Both albums are on the Tamla (Motown) label.

—L. E. Siversn



MRS. J.M. BURNETT, president, W.M.S. (W.D.), is shown at a United Way forum in Toronto sponsored by the Inter-Faith Women's Committee, of which Mrs. Robert Engel, right, is chairman. The speaker was Arnold Edinborough.





To recognize her services over 35 years as organist and choir leader, St. Andrew's Church, Markham, Ont., presented a stereo set to *Miss Barbara Stewart*. She continues in that position.



*Miss Mary Elizabeth Hewitt* has been appointed executive secretary by the national committee of Canadian Girls in Training.

The Rev. J. J. Harrold Morris of First Church, Regina, Sask., has been awarded the degree of Master of Theology by the Vancouver School of Theology at the University of British Columbia. His thesis was on the history of the Presbyterian Church in Edmonton, Northern Alberta and the Klondike from 1881 to 1925.

*Donald H. Grant* who has served as clerk of session, elder and choir member in Westminster Church, Smith Falls, Ont., during his 65 years as a member, was presented with a certificate of appreciation by the congregation.

The resignation of the Rev. D. Burton Isaac from the Charlotte County pastoral charge (St. Andrew's etc.) N. B., has been accepted as of August 31.

The Rev. Hugh Wilson has retired from the full-time ministry and is living at 2 Cherrywood Drive, Apt. 411, Stoney Creek, Ontario, L8G 2P6.

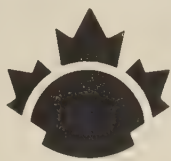
The Rev. Dr. David Gowdy retired on June 30 after 40 years in the Presbyterian ministry, the last 22 years at Central Church (Galt) Cambridge, Ont. He was the third minister in the 91-year history of that congregation.

The Rev. J. A. Raymond Tingley has retired as secretary for British Columbia after 28 years with the Canadian Bible Society. He will be succeeded by the Rev. David H. Cole, who moves from the Bible Society post in New Brunswick.

*Daniel, David and Donald McInnis*, sons of John D. and the late Mrs. McInnis, and all ministers, were honoured by their congregation, St. Paul's, Ingersoll, Ont., on May 19. Donald, the youngest, was presented with a gown as were his brothers at the time of graduation.

July-August, 1974

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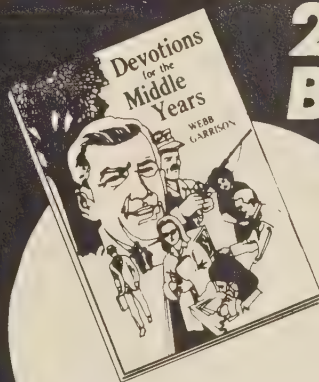
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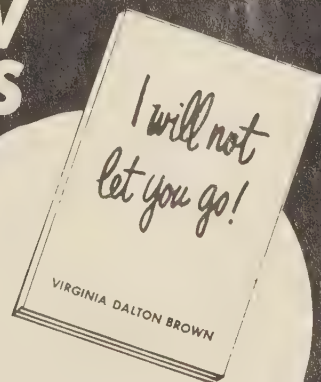
is a non-profit Foundation whose main objective is to raise funds to support animal welfare projects throughout Canada. This Foundation is managed by an independent Board of Trustees, all of whom have had extensive experience in animal welfare work but are independent of animal welfare organisations. One of the main functions of the Foundation is to receive legacies and to administer those legacies in such a way that the revenue produced from them is used, under direction, to assist or support animal welfare work. Further enquiries may be addressed to:

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Written in a delightful conversational style, the reader finds through stories from real life and a pastor's insight that our Christian faith can be helpful during these middle years of life. \$1.00 each; 10 or more, 85¢ each.



### I Will Not Let You Go! Dialogues of Doubt and Faith, by Virginia Dalton Brown.

Encouraged to publish this book by her pastor, Virginia Brown records her search for meaning in this book of prayers and meditations. The author voices the uncertainties as well as affirmations that are part of her spiritual growth. 75¢ each; 10 or more, 65¢ each.

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# Someone called Ann

## Confederation Park Senior Citizens Centre

"Challenge," "stimulation," "quality of life," "psychological well-being,"—these words never enter Ann's mind as she enthusiastically greets her new friends on a Monday morning.

"How's your cold?" "We've missed you."

"Did you know we're bowling this afternoon?"

She smiles, hearing snatches of conversation echoing around her.

No, Ann is not consciously aware of her "quality of life," but she is aware that she is happy, because she has new friends and new interests, someone notices her presence and her absence, and she feels once again she has something to offer and someone to receive it.

Ann, a senior citizen, is back in the mainstream of life.

The "W's" of the centre are—what?—a senior citizens drop-in centre; where?—St. Giles Presbyterian Church, lower hall, Calgary; when?—Monday to Friday, 10 a.m. to 4 p.m., who?—everyone, age 60 and over, and partner, non-denominational; why?—a 1972 survey, some information, some statistics, a committee and the desire of a congregation to be involved in the everyday life of the community.

A "Know Your Neighbour" program, instituted by St. Giles, and consisting of retired people from other co-operating churches—United, Presbyterian, Anglican and Roman Catholic, was already in successful operation. In existence for only three years, it attracts an average of over 100 to monthly get-togethers in the various churches for social activities, tours, bus trips, etc.

However, St. Giles Church felt this was just a beginning in meeting the needs of the aged in Calgary. A drop-in centre, five days a week, with one location and a diversified program, was proposed.

The committee applied to the federal

government's New Horizons Program for a financial grant. Two briefs were submitted stressing need, location, scope of program and anticipation of success.

Early in 1973 a grant of \$14,600 was approved. The Confederation Park Senior Citizens Centre, with A. T. Godwin as chairman, the Rev. David J. Crawford as vice-chairman, and a board of directors comprised mainly of members of St. Giles, opened its doors in June, 1973, with the official opening taking place in October, 1973.

A full-time co-ordinator, Mrs. Gloria Milligan, was hired. Her successor, Mrs. Eileen Kirkby, presently guides the centre. All participants are encouraged to share and accept responsibility. Fifty-three persons registered at the open house in June, 1973, 130 attended a July picnic. Fall registrations numbered 125, by the winter increasing to 145.

The centre's symbol is a drawing of the Tree of Life, created by Victor Thompson, Calgary artist, for a stained-glass window within the church, providing a link between the church and its outreach program with the elderly.

But there is another chapter to this story. The Confederation Park Senior Citizens Centre has successfully initiated and negotiated through the levels of government the building of a \$1,500,000 senior citizens lodge and social centre to be built approximately 1½ blocks west of St. Giles Church, fronting on beautiful Confederation Park. This project, to be built later this year, is unique as it will be the first time a social and recreational centre has been included in a senior citizens housing project within the Province of Alberta. The provincial government has already endorsed this project by order in council, with the stipulation that the Confederation Park Senior Citizens group are to operate the centre.

"People enjoying people in a relaxed

atmosphere," states the brochure, and this is achieved through "informal mutual support programs," cards and games, hobbies, arts and crafts, tours, outdoor activities, guest speakers, music and sing-songs, reading and information services.

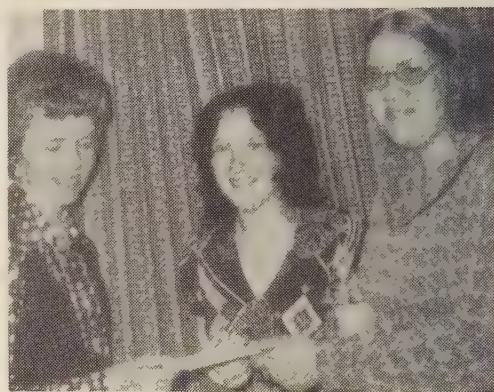
The aims of the centre are to renew acquaintances, to meet new friends, to facilitate senior citizens in volunteering their experience and skills, to explore the value of leisure time, to fully enjoy the present, and to encourage maximum human relationships of caring and sharing.

Are these aims attained? St. Giles session thinks so; but more important, ask Ann.

—Carol Kubota



## Essay winners



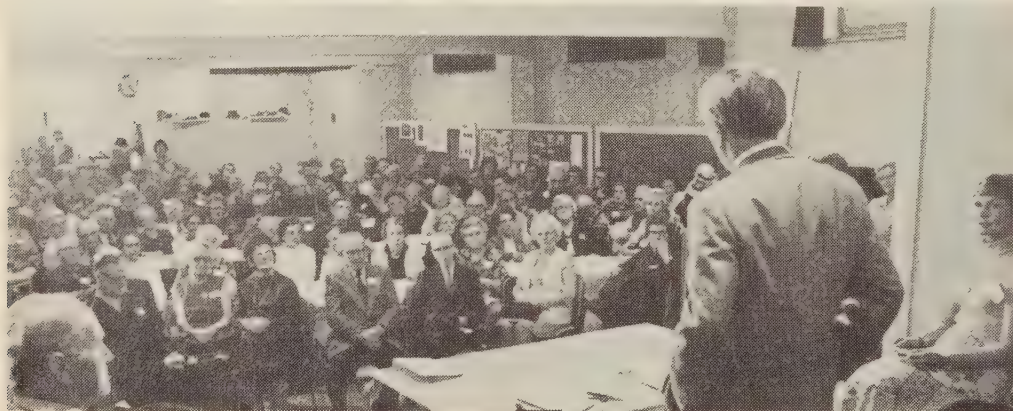
Prizes for centennial historical essays were awarded by the congregations at Embro and Harrington, Ont. Miss Debbie MacLeod wrote on the life of Dr. Hugh MacLeod, and Miss Ann McNabb wrote on the Rev. Donald MacKenzie.

In the photo above Mrs. Wayne Smith, left, presents the awards to Miss MacLeod and Miss McNabb.

## Vancouver service

Kerrisdale Church, Vancouver, B.C. was host for a service arranged by the Presbytery of Westminster to observe the beginning of the centennial year. Rev. Dr. Albert E. Bailey, minister of Kerrisdale Church was assisted in the conduct of worship by Rev. Dr. R. L. Taylor of West Vancouver, moderator of the presbytery, and the Rev. R. M. Pollock, Abbotsford, convener of the presbytery centennial committee. Rev. Gilbert D. Smith, Trinity Church, Victoria, B.C., moderator of the Synod of British Columbia preached.

Mrs. Carol Barker led the senior and junior choirs of Kerrisdale Church. Centennial projects prepared by church school pupils under the direction of Mrs. Joan Porter, superintendent, were displayed in the narthex. A centennial logo constructed by boys in grades 5 to 7 under the direction of their teacher, Dr. Robert Barrie, was displayed on the front of the church.



THE OFFICIAL OPENING of the Confederation Park Senior Citizens Centre in the lower hall of St. Giles Church, Calgary, Alta. Roy Farran, M.L.A., is shown at the microphone, co-ordinator Gloria Milligan at the extreme right, and a large gathering of senior citizens.



# BOOKS

## WORLD MISSION AND WORLD COMMUNISM

This is an excellent book which should be read by everyone interested in communism and/or Christian mission.

The articles, mostly written by West German scholars but including an interesting chapter by Bishop Sadiq of Nagpur on "The Church's Response to the Communist Challenge in India," are all attempts to understand how the Christian faith can speak to communism instead of anathematizing it.

The authors recognize the positive points of communism but contend that Christ is Lord of everything, including communism. This may be hard for many to believe because Christianity has been so completely identified with the Western powers that it has lost its appeal to the nations of the third world who are desperately trying to avoid any dependence upon the East or West.

If Christianity can throw off its western garb and address itself to the needs of the third world and see that in numerous ways God is using many aspects of communism to achieve his purpose then perhaps a new human solidarity rather than an ideological conflict will emerge. (Welch, \$1.60) *Zander Dunn*

NOBODY ELSE WILL LISTEN, by *Marjorie Holmes*

"Prayer-poems" — a lovely name for these little conversations with God that the author has simulated with simplicity, reverence and imagination as the words of prayer a girl would direct God-ward in those situations of delight and despair that every teen-ager must meet head-on. There are no false notes in the problems as the writer pours out her heart without pretense in the search for a closeness with God when "nobody else will listen." Thoughts for worship services are here, but the book's principal charm would be as the bedside reading possession of your teen-age girl. (Doubleday, \$4.35)

*Laura M. MacDonald*

ECOLOGY: CRISIS AND NEW VISION, edited by *Richard E. Sherrell*

For a large subject this paperback gives a summary of the factual situation, albeit American, but tries to go behind symptoms to the causes of pollution. It suggests that there are philosophical and theological issues. Can the human spirit rise above the worship of the gross national product? But the section on religious resources is small and disappointing. One chapter commends withdrawal to monasticism and another, a fertility cult to honour mother earth. Some better chapters take a realistic look at the possible costs of pollution control

and the distrust of the ecology movement rising in the U.S. Even pollution-fighters need to be self-critical. (United Publishers, \$3.95) *W.I. McElwain*

A VISION OF CANADA, , text by *Paul Duval*

This is a new, enlarged and revised study of the famous McMichael Canadian collection of art housed in the gallery at Kleinburg, Ont., where much of the work of the Group of Seven is displayed. Many high-quality reproductions of their work are included, along with word-pictures of each artist; plus examples of the work of David Milne, Emily Carr and others, and a few from Eskimo and Indian artists. (Clarke, Irwin, \$13.50)

## Paperbacks

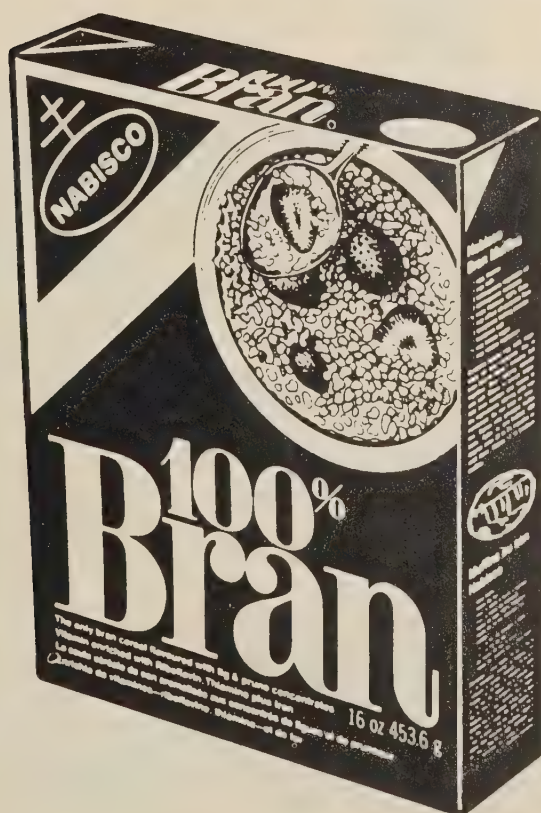
EGERMEIR'S BIBLE STORY BOOK, by *Elsie E. Egermeir*

An old favourite now available in paperback for the first time, contains 312 stories from Genesis to Revelation, with over 100 full page illustrations. (Welch, \$1.95)

THIS IS MY GOD, by *Herman Wouk*

A famous author talks about the Jewish way of life, explaining the ancient traditions of Judaism and their meaning for today. (Pocket Books, \$1.50)

## Only one bran cereal contains prune and fig concentrates...

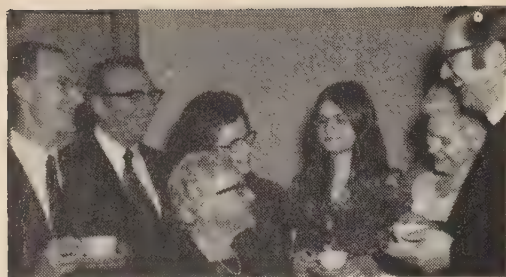


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AT A RECEPTION for the new minister of Kerrisdale Church, Vancouver, B.C., are shown, from the left: Dr. D. M. McLean, session clerk, W. F. Powell, board chairman, Mrs. N. V. McLean, Mrs. W. F. Powell, Sue Bailey, Mrs. Bailey and Rev. Dr. A. E. Bailey.

■ Memorial and centenary gifts were dedicated when *Knox Church, Iroquois, Ont.*, celebrated the 100th anniversary of the founding of the congregation. Over 150 members and guests attended an anniversary ball on Saturday evening and an anniversary cake was baked by the intermediate class of the church school. Knox Church has been operating a meals on wheels program for senior citizens since January with the aid of a local initiatives project grant from the federal government.

■ At *Durham Church, N.S.*, a Bible was dedicated in memory of Mrs. Vesta Kennedy by Rev. Dr. Fred Pauley.

■ *Parkwood Church, Ottawa, Ont.* was dedicated on April 21 by Rev. Dr. Agnew H. Johnston, moderator of the 99th General Assembly. Rev. Dr. Leslie R. Files is minister of the church.

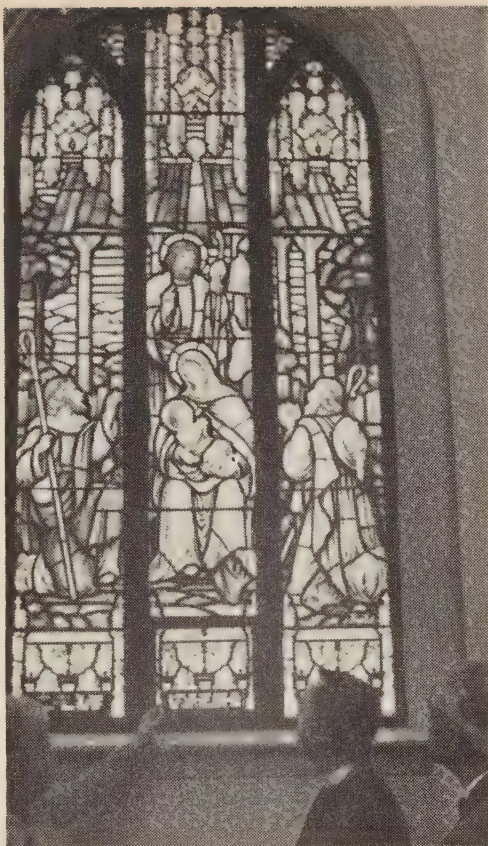
■ The session of *St. Paul's Church, Nobleton, Ont.*, is planning a series of special services in October with the theme "New Life at 100." The speaker will be Rev. Dr. William Fitch.

■ Presbyterians in *Fort Macleod, Alta.*, were involved in the Alberta centennial homecoming week. An interfaith service was held on Sunday, June 30. Excerpts from the first sermon given at the Fort in 1875 by Rev. John McDougall were read.

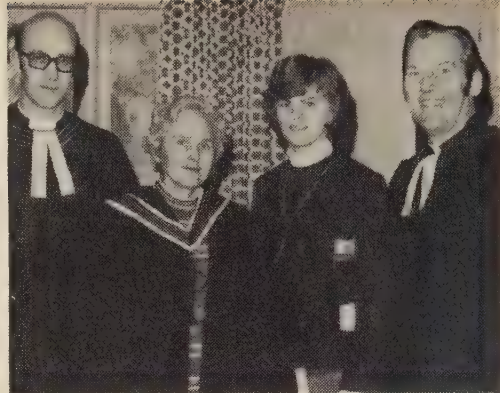
■ As a centennial project the decoration of the sanctuary of *St. Andrew's Church, Picton Ont.*, was completed in time for the 141st anniversary services.

■ An electric organ was dedicated by Rev. Lee MacNaughton in *Lake Ainslie Church, N.S.* It was given by members and friends as a memorial.

■ At the Explorers' promotion service in *St. Andrew's Church, Pickering, Ont.*, June 2, the Rev. Frank Conkey dedicated a lectern given by the Explorers.



A WINDOW IN MEMORY of Judge Alan S. Stewart was dedicated in St. Andrew's Church, Owen Sound, Ont. where he was session clerk for 12 years. Given by the Stewart family, it was presented by his wife, shown with Rev. Fred Miller and session clerk Dr. Stuart Penny. Judge Stewart's mother, 93, was present from Charlottetown, P.E.I.



REV. PROF. IRENE DICKSON preached the sermon at the ordination of Rev. Nan Flindall at Nottawa, Ont. At left is the moderator of Barrie Presbytery, at right Rev. Marshall Jess, Collingwood.



AT KNOX CHURCH, Embro, Ont., a service to honour long-time member Mrs. Walter F. Ross was conducted by the daughters of Presbyterian ministers. Shown are, from the left: Mrs. Charles Lupton (Day Howick), Miss Elaine Cunningham, Mrs. Wayne Smith (Muriel Kemble), Mrs. Ross, Mrs. Ray Brenneman (Marybelle Archibald), and Mrs. Murray Hisey (Janice Mark).

## CAMEOS

### Anniversaries

141st—St. Andrew's, Picton, Ont., (Rev. R. C. Jones), May 26.

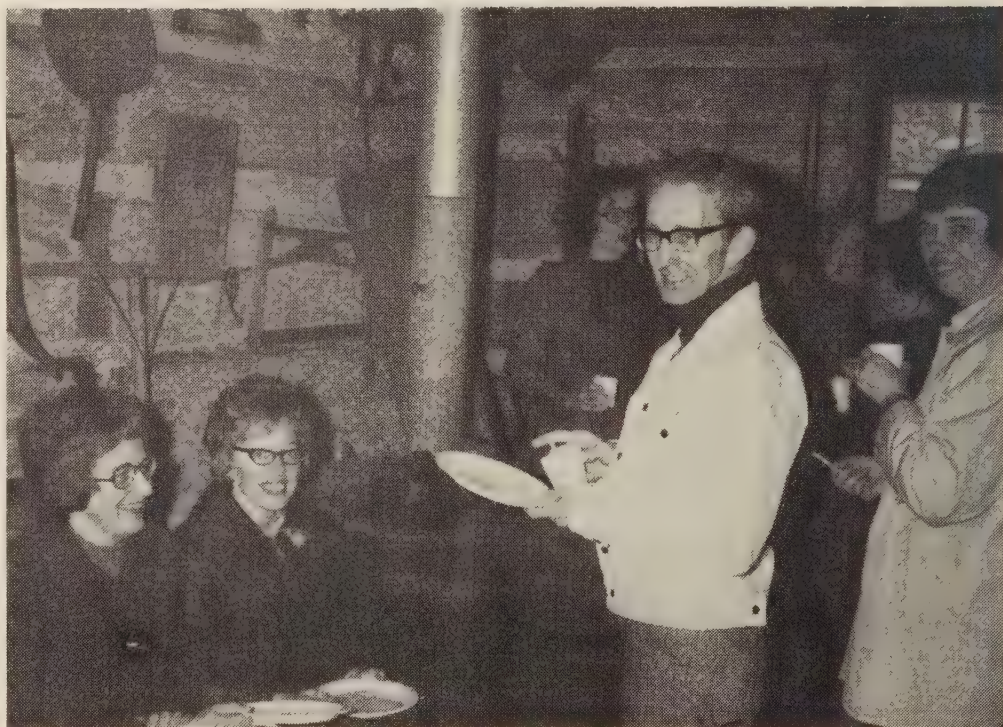
130th—Second West Gwillimbury, Bradford, Ont., (Rev. W. Harold Heustin), June 2.

100th—Guthrie, Alvinston, Ont., (Rev. R. D. A. Currie) May 26.

100th—Knox, Iroquois, Ont., (Rev. John J. Hibbs), May 5.

118th—Durham, Ont., (Rev. Dr. Fred Pauley), May 5.

16th—St. Stephen's, Scarborough, Ont., (Rev. W. I. McElwain), May 26.



MORE THAN 100 adults and children from St. Andrew's Hespeler Church, Cambridge, Ont., attended an Easter sunrise service followed by a breakfast of pancakes and syrup at Maplewood Farm.



YOU WERE ASKING?

**Q** Every once in a while our organist, at the direction of the minister, stops playing the organ to let the congregation sing unaccompanied. What do you think of it?

**A** I say hurrah for both of them. I used to have this done frequently when I was a pastor, with a secret signal to the organist when to stop and when to come in. The use of instrumental music in our congregations to assist in the singing of psalms and hymns is scarcely over a century old. One of my parishes did not admit the organ until the 1890's, and then by a close vote of the congregation whose opinion the session sought. Readers of Thomas Hardy will remember a delightful story (I've forgotten the name of the novel) about how the rector got rid of the small orchestra that played the accompaniment for the praise. This is no sly attack on my part against organ music; as a boy and youth I used to get to church early so as not to miss anything of the organist's prelude. I believe that the congregation that learns now and then to sing without the organ will learn to sing better with it. Very well; you musicians who disagree with me are offered equal space to voice your objections.

**Q** Our congregation is vacant, and the interim-moderator is obviously stalling in getting us a minister. In the edict declaring the pulpit vacant he was instructed to proceed with all convenient speed. Can you help?

**A** No, and I wouldn't if I could. You overlook the word "convenient" in the edict. He may be acting under instruction of presbytery to let considerable time go by until your congregation stops its spating and settles down to be more worthy of the name Presbyterian. It may be his own judgement, but, whatever it is, the first step when he reports to presbytery as to the fulfilment of his duty is for the presbytery to consider his conduct of the affairs of the vacancy. Raise, or get raised, your objections at that time if you still hold to them.

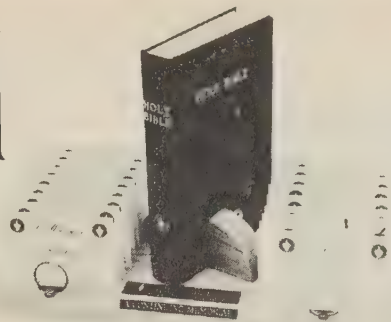
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# OPINION



## More sparkle and colour

by Mrs. Sheila Kirkland,  
Islington, Ont.

I READ THE RECORD with a great sense of loyalty and wish to commend those who are and have been responsible for the publication.

The Record is good but I would like it to be outstanding. The articles are varied and interesting but they rarely excite or arouse any deep emotional response in me. I would like them to throb with life. Letters to the editor do let us feel the heart beat of the readers. Reduction of print size could make more available.

Most of us are locked so tightly into our own congregation that we are rarely aware of the dynamic and interesting events taking place elsewhere. Let us share our outstanding liturgical and social adventures.

My particular interest is the arts—music, the visual arts, literature, drama, dance, architecture. These have all been used extensively by the church throughout the centuries yet I cannot recall one serious article on any of them. I do appreciate the book reviews when they present works not covered in the daily press.

I also feel a need to be a more enlightened Christian. It is said we rarely progress beyond the Grade VI Sunday school level. What about some higher education?

Colour vibrates and fascinating calligraphy is employed everywhere. Could this magazine not use the new techniques with more daring? If colour costs are pro-

hibitive what about coloured pages and inks and a more imaginative layout? Let us read sideways or even upside down now and then but let it leap out and shout "read me."

Before I am besieged with a barrage of "buts," I know the high cost of everything but I also know of no other magazine as inexpensive as The Record. Why not expand in size, price, daring, inspiration and advertising (if that helps financially)? So what if you lose your shirt for awhile?—streaking is "in."

## DEATHS

Hill, Rev. Dr. Douglas Cameron—A retired Presbyterian minister, Dr. Hill died suddenly at home in Winnipeg on May 19 at 74 years of age.

A native of Ottawa and a graduate in arts from the University of Toronto, he was one of the four students in the 1925 class of Knox College who remained with The Presbyterian Church in Canada and was the last man to be ordained before church union.

In Ontario he had pastorates at Allandale, Port Elgin, Foxboro and Exeter before entering the army as chaplain during World War II. He served in Sicily and Italy.

After a ministry at St. James Church in Winnipeg Dr. Hill was superintendent of missions for Manitoba and Northwestern Ontario from 1952 until 1961. Knox College conferred an honorary D. D. degree on him in 1955.

There followed pastorates in Old Kildonan Church, Winnipeg, and the Moosomin-Whitewood charge in Saskatchewan before his retirement in 1968.

Surviving are his wife, the former Margaret Mitchell, and three daughters, Margaret (Mrs. F. Craig) of Beloeil, Que., Dorothy (Mrs. D. Sly) of Winnipeg and Elizabeth (Mrs. A. Heinicke) of London, Ont.

Waldie, Rev. Dr. John Robert — The clerk of the Presbytery of East Toronto, Dr. Waldie, 70, died on May 5, five days after receiving an honorary D. D. from Knox College, *in absentia*.

He was born in Acton, Ont., and obtained the B.A. and M.A. degrees from Queen's University, Kingston, Ont. In 1932 he graduated from Knox College and was awarded a B.D. degree

there.

Over 42 years he served five pastoral charges in Ontario: Burns Church, Mosa, Arthur and Gordonville, St. George's, London, and Dorchester, Port Hope, and Westminster, Toronto, where he was minister at the time of his death.

Dr. Waldie had acted as clerk of the Presbytery of London, and treasurer of the Synod of Hamilton and London.

He is survived by his wife, the former Millicent Walker, a deaconess; a son, Donald of Hamilton, Ont.; and a daughter, Kathleen, wife of the Rev. A. Ross Gibson of Toronto.

Alcott, Gordon M., 65, lay preacher, elder, Burns Church, Erin, Ont.; leader Pax Bible Class, Forbes Church, Weston, Ont.; founder of the little N.H.L. minor hockey association, Apr. 25.

Carroll, George, 86, elder and clerk of session, Argyle, Crinan, Ont., Apr. 28.

Cunningham, John, 66, elder, South Gate Church, Hamilton, Ont., May 4.

Dunbar, Lt.-Col. John W. A., treasurer, Presbytery of Pictou, active in Presbyterian Men, elder Zion Church, Eureka, N.S., father of Jean, Mrs. (Rev.) J. Donald MacKay and the Rev. Fraser Dunbar, Apr. 21.

Forbes, James A., 99, father of the Rev. John Forbes, Pierrefonds, Que., at Londonderry, Northern Ireland, Apr. 28.

Harvie, Mrs. Eben S., life long W.M.S. worker, West Point Grey Church, Vancouver, B.C., May 31.

Hiltz, Colson N., elder, organist and choir director for 25 years, Knox Church, Halifax, N.S., Apr. 29.

Howson, Mrs. Clara, 90, oldest member of St. John's, Medicine Hat, Alta., since 1908, May 14. (Langford) Wood, Bertha A., 93, of Lennoxville, Que., (formerly Mrs. T. E. Langford of St. Paul's Church, Simcoe, Ont.), long time member of the Ont. provincial executive of the W. M. S., Apr. 26.

Lauder, Mrs. Leo, 84, pioneer member, Elphinstone, Man., May 8.

Macgillivray, Mrs. Eva May, wife of former moderator of General Assembly, the late Rev. Dr. John M. Macgillivray, at Lindsay, Ont., June 1.

MacLeod, Dr. John G., 78, physician, senior elder, St. Luke's Church, Finch, Ont., Apr. 1.

MacLeod, Norman J., 78, elder, Saint Columba Church, Kirk Hill, Ont., May 8.

MacLeod, Mrs. Rupert, 75, Mackay Church, Timmins, Ont., May 11.

McMillan, Mrs. Geo. H., mother of Rev. Dr. G. McMillan, general secretary of the Canadian Bible Society, at Palmerston, Ont., May 9.

Mark, Mrs. Bessie, 96, long time member of Knox Church, Bobcaygeon, Ont., active in choir, youth and women's work, May 9.

Moncrieff, Hertha, mother of the Rev. Wilfred Moncrieff of Chateaugay, Que., May 7.

Murdoch, Mrs. Mary P., 81, active in choir, Sunday school and W. M. S., past presbyterial and synodical president, Gordon Church, Burnaby, B.C., May 7.

Newcombe, George W., 74, elder of Orillia Church, Ont., May 19.

Peterson, Garth, elder and board member, founding member of Braeside Church, St. Albert, Alta., Apr. 11.

Polson, Alastair J., 87, long time member and trustee of St. Paul's, Hamilton, Ont., May 9.

Shaver, H. Elburn, 82, former session clerk and chairman of the board of trustees, St. Luke's Church, Finch, Ont., Apr. 26.

Shaw, J. Horace, 76, elder for 45 years, clerk of session for 32 years, St. Andrew's Hespeler Church, Cambridge, Ont., Apr. 25.

Todd, Mrs. Christena R., 87, life member W. M. S., Patterson Church, Toronto, May 13.

Westwater, Frank, 90, member of building committee for the present church and Christian education wing, representative elder, Rogers Memorial Church, Toronto, Apr. 27.

Younger, John, elder and charter member of Central Church, Brantford, Ont., May 8.

Zowdu, Mrs. Edith Isabel (formerly Anderson), deaconess, served in Canada and Ethiopia, sister of the Rev. Robert Anderson, Japan, May 24.

## HYMN OF THE MONTH

from the new Book of Praise  
*Joyful, Joyful, We Adore Thee*  
—No. 569

During the summer season, what better hymn could we think about than this, with its magnificent tune! The tune "Hymn to Joy" is adapted from the final movement of Beethoven's 9th Symphony (the choral symphony) where the words of Schiller's *Ode to Joy* are used. Even as a youth, Beethoven was captivated by these words, and it became his life's dream to compose a masterpiece "celebrating joy, which conquers grief and liberates man, bringing him nearer to God."

At the first performance of this

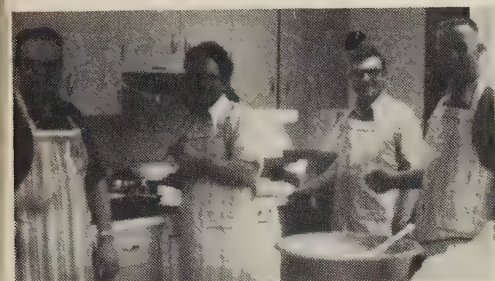
symphony in 1824, Beethoven being totally deaf, could not hear the thunderous applause, so one of the orchestra members turned him around and he could see the enthusiasm of the audience. Here was the superb master of sound, who could not hear a thing!

Many hymn writers have attempted to write a Christian hymn which would match the Schiller words. In 1907 Henry Van Dyke succeeded in writing these verses. They are a reflected wisdom and glory of the Creator in all his marvellous works. The hymn was included in *Poems of Henry Van Dyke, 1911*.

—Henry Rosevear



# MEN



**THE KNOX MEN'S GROUP** at Port Alberni, B.C., sponsored a congregational breakfast to raise funds for centennial bursaries to assist students training for a Christian vocation.

## CALENDAR

### ORDINATIONS

Archer, Ronald C., Whitby, St. Andrew's Ont., May 26.  
Donaghey, Donald, Stouffville, St. James, Ont., May 12.  
Flindall, Rev. Miss Nan, Duntroon, Nottawa and West Church, Ont., May 9.  
Finlayson, John A., Montreal, Knox Crescent and Kensington, Que., May 12.  
Freeman, Dennis G., Bluevale, Ont., April 28.  
Glass, D. R., Sonya, Ont., May 23.  
McInnis, Rev. J. Daniel, Innerkip-Ratho, Ont., May 29.  
Murdoch, Lloyd A., Dartmouth, Iona, N. S., May 25.  
Reichelt, Harvey J., Moose Creek, Ont., May 9.

### INDUCTIONS

Anderson, Rev. John, Oshawa, St. Paul's, Ont., June 19.  
Bailey, Rev. Dr. Albert E., Vancouver, Kerrisdale, B.C., April 18.  
Bodkin, Rev. John A., Lachine, St. Andrew's, Ont., May 30.  
MacLellan, Rev. W. Lloyd, Little Harbour and Picton Landing, N.S., May 23.

McInnis, Rev. J. Daniel, Innerkip-Ratho, Ont., May 29.  
Tozer, Rev. V. W., St. Marys, Ont., May 30.

### RECOGNITIONS

Flindall, Rev. Miss Nan, Duntroon, Nottawa and West Church, Ont., May 9.  
Murdoch, Rev. Lloyd A., team ministry, Dartmouth, Iona, N.S., May 25.

### DESIGNATION

Archer, Rev. Ronald C. and Mrs. Archer, to mission work in Taiwan, Whitby, Ont., May 26.

### VACANCIES & INTERIM MODERATORS

**Synod of Atlantic Provinces**  
Bass River charge, N.B., Rev. John Posno, 206 Wellington., Chatham E1N 1M7.  
Grand River, Loch Lomond and Framboise, N.S., Rev. E.H. Bean, 12 Lorway Ave., Sydney B1P 4Z2.  
Montague charge, P.E.I., Rev. Raymond L. Gillis, Belfast.  
Murray Harbour North and South, Peter's Road, Caledonia, P.E.I., Rev. Raymond L. Gillis, Belfast.  
North Shore, North River, Englishtown, N.S., Rev. Neil J. McLean, 3 Queen S., Sydney Mines.  
North Tryon, Breadalbane and South Granville, P.E.I., Rev. Edward S. Hales, Hunter River.  
Picton, First, N.S., Rev. J. Bruce Robertson, 139 Almont Ave., New Glasgow B2H 3G8.  
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Cornwall, St. John's, Ont., Rev. Wallace MacKinnon, Box 213, Ingleside K0C 1M0.  
Hawkesbury, St. Paul's, Ont., Dr. Thomas A. Hay, 579 Parkdale Ave., Ottawa  
Hull, Cushman Memorial, and Aylmer, St. Andrew's, Que., Rev. Gerald Doran, Box 159, Richmond Ont. K0A 2Z0.  
Lancaster-Martintown, Ont., Rev. Willis E. Sayers, Box 53, Avonmore.  
Montreal, Maisonneuve-St. Cuthbert's, Que., Rev. A. Ross Mackay, 1575 Bèaudet St., St. Laurent, Montreal 379.  
Scotstown, Milan and Lake Megantic, Que., Rev. D. L. Campbell, 1162 Portland Ave., Sherbrooke.  
Vankleek Hill, Knox; Hawkesbury, St. Paul's, Ont., Rev. Dr. Iver D. MacIver, Box 178, Maxville K0C 1T0.  
Verdun, First, Que., Rev. A. G. MacDougall, 677 Victoria Drive, Baie D'Urfe.

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Agincourt, Knox, Ont., Rev. W. W. MacNeill, 115 St. Andrew's Rd., Scarborough M1P 4N2.  
Alliston and Mansfield, Ont., Rev. Basil P. Das, Box 142, Tottenham L0G 1W0.  
Barrie, Essa Road, and Stroud, Ont., Rev. Albert Farthing, Box 196, Penetanguishene.  
Cambridge (Galt), Central, Ont., Rev. Wallace Little, 125 Hillcrest Ave., Cambridge (Hespeler) N3C 2E5.  
Elora, Knox and Alma, St. Andrew's, Ont., Rev. Willis A. Young, 360 Tower St. N., Fergus, Ont. N1M 2N7.  
Elmvale and Flos, Knox, Ont., effective Sept. 1, Rev. Samuel J. Stewart, 3 Greenfield Ave., Barrie L4N 2V7.  
Kirkfield, Bolsover, and Eldon Station, Ont., Rev. Wm. Fairley, Box 37, Fenelon Falls.  
Mississauga, Dixie, Ont., Rev. J. W. Hutchison, 291 Queen St. S., Streetsville L5M 1L9.  
Orangeville, Tweedsmuir and Waldemar, Ont., Rev. D. G. Kemble, Box 33, Caledon East.  
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Toronto, Bonar-Parkdale, Ont., Rev. H. Russell, 270 Gerrard St. E. Toronto.  
Toronto, Rogers Memorial, Ont., Dr. J. H. Williams, 17 Glenview Ave., Toronto M4R 1P5.  
Toronto, Westview, Ont., Rev. Wayne A. Smith, 50 Wynford Drive, Don Mills, M3C 1J7.  
Uptergrove, Essen and Willis, Ont., Rev. Charles Carter, Box 118, Victoria Harbour.

### Synod of Hamilton and London:

Ashfield and Ripley, Ont., Rev. James R. Weir, Box 820, Kincardine, N0G 2G0.  
Dorchester-W. Missouri, Ont., Rev. J. Murdo Pollock, 610 Hamilton Rd., London.  
Hamilton, St. John and St. David's Ont., Rev. John Allison, Cheyne Presbyterian Church, Stoney Creek L8G 1G7.  
Meaford and Thornbury, Ont., Rev. Kenneth F. McKenzie, Box 418, Wiarton.  
St. Thomas, Alma St., North St., Ont., Rev. D. Glenn Campbell, 41 Elworthy Ave., London N6C 2M3.  
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### Synod of Alberta:

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### Synod of British Columbia:

Nanaimo and French Creek, B.C., Major the Rev. R. J. Ritchie, 240 Back Road, Courtenay V9N 3W6.

## READINGS

August 1 — Genesis 1: 1-13  
August 2 — Psalm 102: 13-28  
August 3 — Psalm 8: 1-9  
August 4 — Matthew 5: 13-20  
August 5 — Psalm 144: 9-15  
August 6 — Isaiah 2: 1-5  
August 7 — Psalm 147: 1-11  
August 8 — Psalm 147: 12-20  
August 9 — Psalm 148: 1-7  
August 10 — Psalm 148: 8-14  
August 11 — Judges 2: 1-10  
August 12 — Judges 4: 1-9  
August 13 — Judges 4: 10-14  
August 14 — Judges 6: 11-18  
August 15 — Judges 11: 1-11  
August 16 — Judges 16: 21-31  
August 17 — Judges 17: 6-13  
August 18 — I Cor. 1: 18-25  
August 19 — I Cor. 3: 5-15  
August 20 — I Cor. 4: 5-21  
August 21 — I Cor. 7: 17-24  
August 22 — I Cor. 10: 6-22  
August 23 — I Cor. 13  
August 24 — I Cor. 15: 42-58  
August 25 — 2 Cor. 3: 1-11  
August 26 — 2 Cor. 4: 7-15  
August 27 — 2 Cor. 1: 1-11  
August 28 — 2 Cor. 5: 11-21  
August 29 — 2 Cor. 12: 1-10  
August 30 — 2 Cor. 5: 11-21  
August 31 — 2 Cor. 13: 5-14  
September 1 — John 5: 1-17  
September 2 — Acts 18: 1-6  
September 3 — Ephesians 1: 1-16  
September 4 — Ecclesiastes 12  
September 5 — Matthew 8: 14-22  
September 6 — Matthew 22: 34-46  
September 7 — Ephesians 4: 7-16  
September 8 — Romans 12: 1-9  
September 9 — Romans 12: 9-21  
September 10 — Romans 13: 1-8  
September 11 — Romans 12: 6-21  
September 12 — Romans 13: 1-10  
September 13 — Romans 13: 8-14  
September 14 — Romans 15: 1-7  
September 15 — Romans 14: 10-23  
September 16 — Ezra 7: 6-10  
September 17 — Ezra 7: 11-20  
September 18 — Ezra 8: 21-30  
September 19 — Ezra 9: 5-9  
September 20 — Psalm 119: 105-112  
September 21 — Ezra 7: 25-28  
September 22 — Ephesians 1: 1-10  
September 23 — Ephesians 1: 11-23  
September 24 — Ephesians 2: 1-10  
September 25 — Ephesians 2: 11-22  
September 26 — Ephesians 4: 1-16  
September 27 — Ephesians 6: 1-9  
September 28 — Ephesians 6: 10-18  
September 29 — John 5: 5-30  
September 30 — Galatians 5: 1-6

### BUDGET RECEIPTS

**Income from congregations for the General Assembly's budget totalled \$579,230 on May 31, as compared to \$543,018 at same date, 1973. Expenditures for the first five months amounted to \$1,234,921, as against \$1,116,394 last year.**

**The W.M.S. (W.D.) contributed \$143,750 and the W.M.S. (E.D.) \$8,000 for mission work.**





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# Four Seas

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**Port Harcourt  
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Action  
Groups.**

**YOUTH CENTRE  
Clubs—  
Atoms, Juniors,  
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THE AIM of the Four Seas is to involve persons who wish to put their Christianity into action, as well as helping others to help themselves by participating in the project.

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# SUMMER CELEBRATION

When the countryside awakens~



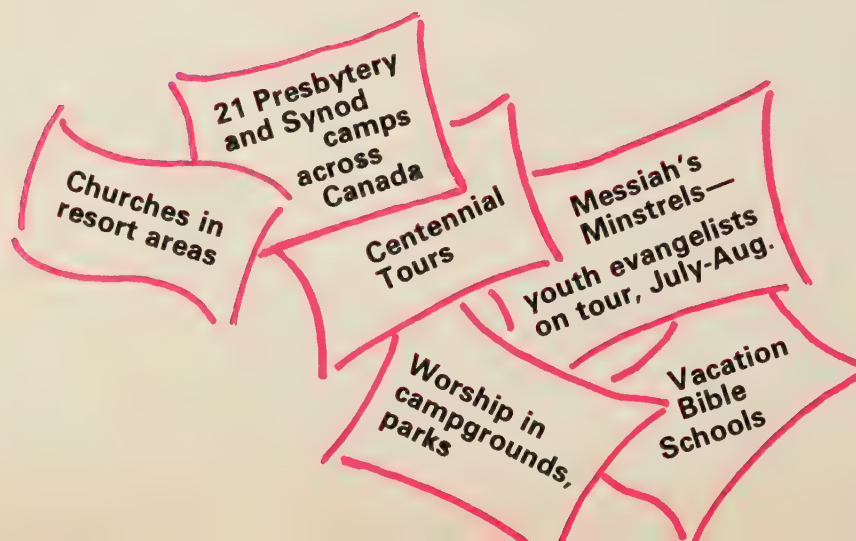
Need the church  
go to sleep?



Not by a long shot!

Many Christians regard summer as a time for

- Witness
- Celebration
- Growth



Churches in  
resort areas

21 Presbytery  
and Synod  
camps  
across  
Canada

Centennial  
Tours

Messiah's  
Minstrels—  
youth evangelists  
on tour, July-Aug.

Worship in  
campgrounds,  
parks

Vacation  
Bible  
Schools

Have a  
celebrative  
summer!

BOARD OF CONGREGATIONAL LIFE



PRESBYTERIAN

# ***RECORD***

SEPTEMBER, 1974

St. John's Church,  
Belfast, P.E.I.





# BOOKS FOR SINGING

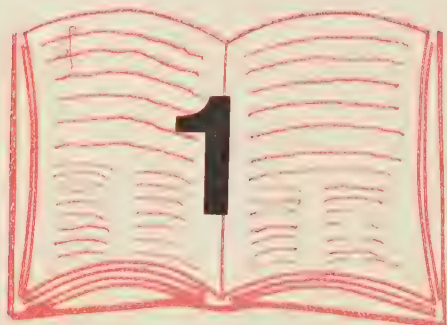


By Harry Miller

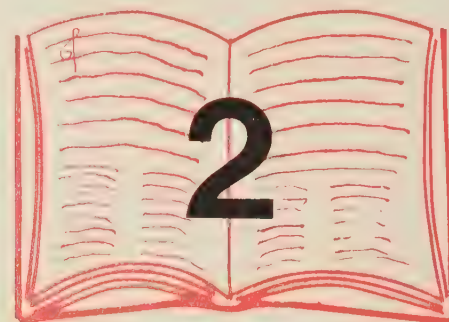
AUNT HAZEL DROPPED the hymn-book into the rack with a thump. "I still don't like it," she muttered through the organ postlude. "It" being the new *Book of Praise*. In our church we have been using the new hymn-book for nearly a year and still she hasn't got used to it. She says the new book is too heavy, too big and the music interferes with the words. Further, many of the tunes have been changed, and not for the better. A number of her favourite hymns have either been left out or so misplaced that she can't find them. Before I took a hard look at our hymn-books I was inclined to agree with her.

When you think of it, hymn singing is as personal as praying. This makes our *Book of Praise* a very special book; so when a committee of the General Assembly gets messing around with something this personal we can expect trouble. In her present mood, Aunt Hazel is one person who is ready to raise it.

There is nothing new in this situation. We Presbyterians in Canada have always held strong opinions about church music. As early as 1871, it was pointed out that we must be wary of change in matters of church singing. The Rev. Robert Campbell in his prize-winning essay *Union of Presbyterians in Canada* has this to say:



"The matter of hymnology might occasion a little difficulty if the Presbytery of Stamford were to be part of the union, for it is one of their most tangible differences that they sing only the Psalms of David. The Church of Scotland since its origin has used for generations, in all its branches and the Free Church since its origin also, metrical paraphrases of the scripture . . . while the United Presbyterian Church has gone in advance



and used a large selection of hymns not professedly founded on passages of scripture."

These differences in opinion did not deter the General Assembly long, for a few years later it appointed a committee to get on with the job of compiling a new hymn-book. In May, 1880, the co-conveners, Dr. John Jenkins and Dr. William Gregg, submitted "to the General Assembly and to the church, the results of their labours."

The committee on tunes did not make its report until September, 1881. The Rev. J. D. MacDonnell, convener of this committee reported that the "fixed tune" system had been adopted:

"They (the committee) have taken great pains to find tunes adapted in every case to the spirit of the words, and they have endeavoured to secure that the music shall be of a stately and solemn character suited to the "praise of God, and at the same time simple enough to be joined in by a congregation of ordinary culture. In a few cases tunes which were not of the highest class have been retained because they were wedded to certain words that have long expressed the devotional aspirations of a large section of the Christian church."

The revision of harmonies in our first hymn-book were entrusted to E. J. Hopkins, organist of the Temple Church, London, England. The report continues:

"not only has the use of 15 tunes, which were his copyright, been generously granted by Mr. Hopkins, but three new tunes . . . especially written for this work . . . have been placed



freely at the use of this committee.” And so Book One was born.

It is ironical that only one tune by Hopkins is to be found in the latest revision. This is the tune “Eilers,” used with the hymn “Saviour, again to Thy dear name we raise.”

Book one, titled *Hymnal with Tunes*, was a handy little black book containing 348 hymns and 13 doxologies. It contained no psalms or paraphrases, thus it could not be expected to meet the needs of all Presbyterians in Canada. It didn’t. In 1884 Book Two appeared.

Book Two was compiled by the same conveners as Book One. It was titled *Psalter and Hymnal with Tunes*. An obvious compromise, it consisted of Book One bound with a 258 page section of psalms and paraphrases. A note explained that the psalms and paraphrases had been “specially selected by the Psalmody Committee of the Free Church of Scotland.” E. J. Hopkins also revised the harmonies of the psalm tunes.

Book Two was chubby and cloth-covered. The pages in the psalm section were cut in half, with music on the upper half and the words on the lower. This permitted the worshipper to sing psalms or paraphrases to almost any tune. Changes brought about in Book Two must have pleased the psalm-singers for it was not until 1897 that Book Three was published.

In Book Three, titled *The Presbyterian Book of Praise*, the split pages were gone. The psalm section was still set apart from the hymns, a separation that continues to this day.

Book Three was an imposing volume, tall and slim. It was available also in limp leather binding, printed on Oxford India paper. Here the winds of change were felt, with more than 40 new hymns added. These included: “I joyed when to the house of God,” “Jesus, Master, whose I am,” “Hiding in Thee,” “O God of Bethel,” and the Christmas hymn, “O little town of Bethlehem.” Book Three must have filled a need for it was not until 21 years later, in 1918, that Book Four came out.

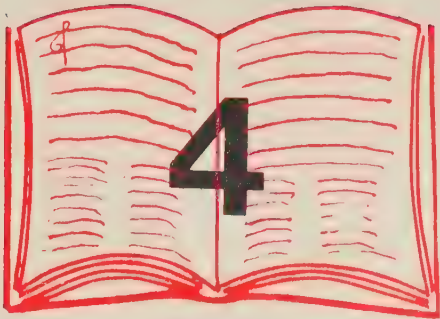
The popular appeal of Book Four is unquestioned. For 54 years it served The Presbyterian Church in Canada. No wonder Aunt Hazel asks “Why do we need a new hymn-book?” Book



Four was the first to be titled simply *The Book of Praise*. It contained 134 psalms and 675 hymns.

Book Four saw the introduction of many new hymns. To name a few: “Breathe on me, breath of God,” “Faith of our fathers,” “O Master, let me walk with Thee,” “Lead on, O King eternal,” and such diverse selections as “Sunset and evening star,” as well as that jolly Christmas contribution, “God rest you merry, gentlemen.” These must have been startling changes to conservative minds!

But what of Book Five? This is the revision that Aunt Hazel can’t get used to. One thing can be said—it is a book for these changing times. As evening services are few, there are less evening hymns. Though we may be saddened to lose “Now the day is over,” and “Saviour breathe an evening blessing,” we



still have “Sun of my soul,” and John Ellerton’s two great evening hymns, “The day Thou gavest, Lord, is ended,” and “Saviour, again to Thy dear name we raise.”

We no longer sing “From Greenland’s icy mountains,” or Rudyard Kipling’s “God of our fathers” to that beautiful tune, St. Chrysostom.

If, with our changing work habits, we no longer “Work, for the night is coming” or engage in “Bringing in the sheaves,” why, may I ask, do “We plough the fields, and scatter?” Moreover, how is a minister to stimulate church givings when we no longer sing, “Lord, Thou lov’st the cheerful giver.”

Getting back to Aunt Hazel’s objections, Book Five is heavier, by two ounces, than the music edition of Book Four. Some old hymns have been dropped but most of these I’ve never sung. On the other hand many old hymns have been retained. How about “What a friend we have in Jesus,” “Glorious things of Thee are spoken,” “The church’s one foundation,” and “Blest be the tie that binds,” for a start? These have been around since Book One. There are more too.

I like the words alongside the music, no doubt a weakness from my choir days, and as for matching old words with different tunes there is one I commend. This is using the tune Cwm Rhondda with the words “Guide me, O Thou great Jehovah.” A rousing combination!

Works of new poets and composers are to be found in Book Five. They have melodies and messages worth listening to; why not use them? Two new hymns to try are “Thy first great gift was light” (502) and “They set out on their homeward way” (203). In spite of Aunt Hazel, I am partial to Book Five. This 1972 revision has clean lines, the print is large and clear and the hymn title is where it should be, right at the top of the page. Our new *Book of Praise* is a mixture of the old and the new, a book that we can be proud of. I feel that these new hymns have a lasting quality. Some of them could be old favourites by the time it is necessary to authorize Book Six. ★



THE AUTHOR is an elder in St. Stephen’s Church, Ottawa, Ont., and he was chairman of the original board of managers there.





# Not all refugees are red

AN IMPORTANT ASPECT of inter-church aid, refugee and world service is the assistance given to refugees, those who are without a country.

One of the unfounded criticisms of the World Council of Churches being circulated currently is that its aid for refugees is given only to those who are communist oriented, for example the Chileans.

People have forgotten the assistance and support given to those who fled from Hungary to escape communist oppression some 17 years ago. Or the aid that is still offered in Austria to the many political refugees who reach that country on their way out from behind the Iron Curtain.

In Hong Kong inter-church aid is one of the dependable sources of assistance to refugees fleeing from communist China, a number estimated at about 4,000 per year. Another flow of refugees through Hong Kong is composed of Orthodox Christians from the Soviet Union, who are later repatriated in Europe.

Political upheavals often cause a mass movement of human beings, as when millions of refugees from Pakistan sought sanctuary in India in 1971. Prior to the recent change of government in Portugal many fled to France from that country to escape military service in support of Portuguese colonial policy. After the political coup in Chile last year some 100,000 people who had lived in that country all their lives wanted to leave. But critics of aid to Chilean refugees have dwelt only on the comparative few who had gone to Chile for political asylum because of their leftist views.

Those who say that the church should not meddle in politics must remember that the Christian is under compulsion to render aid in the name of the One who said, "I was a stranger and ye took me in." The person we describe as a refugee is one who, for a variety of reasons, is helpless in a strange land. It is his helplessness, not his political status, which demands a response. It is his being at the mercy of the world that requires us to show him mercy.

Not all refugees are the victims of natural disasters. Not all have been forced to abandon their homes. Some have chosen for reasons of conscience or through fear of persecution to leave what is dear and familiar and venture into a new and sometimes hostile environment. It is to all such refugees that the church must extend the hand of friendship and support.

One of our readers has drawn to our attention the plight of the many thousands who are unable to break out from behind the Iron Curtain, those Christians who suffer for their faith and sometimes are imprisoned or martyred simply because they profess belief in Christ. We acknowledge their courage and sacrifice and commend them for your prayers. There are still some ways in which they may be helped, and nothing is left undone that can be done, either by the World Council of Churches or by the World Alliance of Reformed Churches.

The Christian church has always been an advocate of order rather than chaos, of peace rather than conflict, of reconciliation rather than rebellion. But it has also called for justice rather than injustice, freedom rather than bondage, equality rather than exploitation.

# A higher rate of giving

EVERY SUPPORTER of the church must be fully aware of the higher cost of living today. Whether it be food, clothing, gasoline or almost any kind of goods or servicing, the price is higher than it was a few months ago.

Congregations will soon be faced with the challenge to increase the minister's stipend, as recommended by the last General Assembly. At the beginning of next year the board of world mission will increase the minimum salary for ministers by \$900 a year, and congregations close to the minimum will be encouraged to do the same. In recommending the raise in stipend the

administrative council confessed that deficit budgetting is planned for 1975 to provide a better income for ministers and missionaries. It recognizes that the minimum stipend "is still considerably below that of persons in other vocations."

So the higher cost of living confronts church contributors with a challenge to raise their rate of giving. Every aspect of the church's program will cost more in 1975 than it did this year. The General Assembly made its decision in the expectation that Presbyterians will respond to the church's need for stronger financial support. ★





## A Centennial Declaration

(To be said in unison)

WE, THE COVENANT PEOPLE of God gathered this day, in remembrance and thanksgiving, to mark the centennial of The Presbyterian Church in Canada, do solemnly give expression to our faith.

We believe—in God, the Father, creator of heaven and earth.

We believe—that he has created us in his own image, and that man's chief end is still, to glorify God, and enjoy him forever.

We believe—in Jesus Christ, our crucified and risen Lord, who has come to us, and in the cross and resurrection has conquered sin and death.

We believe—in the Holy Spirit, alive today, bestowed upon us.

We believe—that he continues to create and renew the church of Jesus Christ, binding into covenant, faithful people of all ages, tongues and races.

We acknowledge—that he has led his people through the past 100 years, and long before that.

In this day he asks us to:

—acknowledge in grateful remembrance the pioneers of our faith.

—accept the continuing cost of discipleship.

—be his servants in the service of men.

—proclaim, by word and deed, the good news—the gospel of Jesus Christ.

—join him in his passion and victory.

We accept—his forgiveness, his continuing presence, and his life which is eternal.

We accept—the future. We face it with courage and expectation, as God's pilgrim and pioneer people.

He has overcome! We shall overcome! Blessing and honour, glory and power, be unto him for ever and ever. AMEN.

Used at the centennial service of remembrance and thanksgiving held by the Presbytery of Winnipeg on June 2 in First Church.

September, 1974

PRESBYTERIAN

RECORD

SEPTEMBER, 1974  
VOL. XCVII, No. 9

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### cover story

THIS PHOTO of St. John's Church, Belfast, P.E.I. was taken for The Record by Duke Neilsen of Milltown, P.E.I. Story on page 15.

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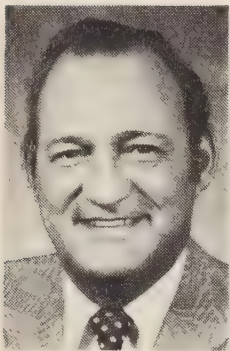
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# PUNGENT and PERTINENT



## Playing host to the 100th Assembly

By K. A. Baird,  
Kitchener, Ont.

SOME CYNIC once garrumphed that hospitality is the fine art of making your guests feel at home when you wish that they were.

St. Andrew's, Kitchener, has just played host to the 100th General Assembly, and let the commissioners and other guests be assured that the cynicism doesn't apply.

It was a pleasure.

And, of course, it was an honour. And a lot of work. But more important, it was a blessing.

St. Andrew's has a large congregation, one that has prided itself on its capacity to undertake major projects, many of them innovative. But playing host to the centennial General Assembly of our church was a super special endeavour, and so the congregation cranked up an organization equal to the task.

How many members were involved? One estimate is 600, but that's only an educated guess. No one will ever really know. Some members devoted vacation time to be on hand throughout, and that was a measure of their commitment. Their response bespoke the blessing to St. Andrew's. Any time you get hundreds of people committed to a single goal, great things happen.

St. Andrew's gained as a congregation, and those who played a role gained as individuals. New friendships were formed; old friendships were cemented. Members who had been vaguely involved became deeply involved; members deeply involved found their best hope reaffirmed; their congregation was in fact a dynamic force.

But a few words about St. Andrew's. Because of its size, it is not a typical congregation. It is also non-stuffy. And it owes a lot of its non-stuffiness to its ministers, Rev. Dr. Finlay G. Stewart and the

Rev. Grant MacDonald.

Probably the early arriving commissioners didn't realize it, but that was Dr. Stewart, a former moderator, wig-wagging cars into parking stalls. Or a youngish Mr. MacDonald doing this and that, and explaining where everything was (or was supposed to be).

That's one reason most projects work well at St. Andrew's. The chairmanship of any committee only entitles you to work twice as hard as anyone else; paint, move chairs or pass out the orders of service.

Because of its size (in a traditionally Germanic community), St. Andrew's can draw on a lot of expertise. It has adapted the parable of the talents to draw on the skills of its members.

Talents, yes.

Thus, members who are television professionals oversaw (and wangled) the closed-circuit colour TV equipment that carried the opening service to an overflow audience in St. Peter's Lutheran Church half a block away.

Thus, members who are newspapermen put out a special edition of the congregational paper, *A-Spire*, for delivery to Assembly commissioners on Monday.

Thus, some people knowledgeable in communications were on the public relations committee.

Thus, people skilled in transportation helped man the transportation desk.

And so on and so on.

But it took no special skills, save dedication, to help tend the courtyard gardens, man the clean-up squad, be part of the driver pool, or help in the tuck shop. And the countless other chores.

And—at the risk of being accused of being a male chauvinist what not—let's note that the women of St. Andrew's were the backbone of it all.

Besides heading up and serving on the major committees, they managed, by random count, to serve 1,500 meals, 4,000 added cups of coffee, and do countless jobs superbly well.

Some of the anecdotes will long remain.

For example, the elderly lady who had driven long miles to see the new moderator installed in the sauna atmosphere of St. Andrew's. When it was politely pointed out to her that she was in a spot reserved for the commissioners and that she'd probably enjoy it more in air-conditioned St. Peter's (the nearby church), she snapped: "Me go into other than a Presbyterian church? Not likely." (So much for ecumenicity—and an usher who knew that discretion is always the better part of valour.)

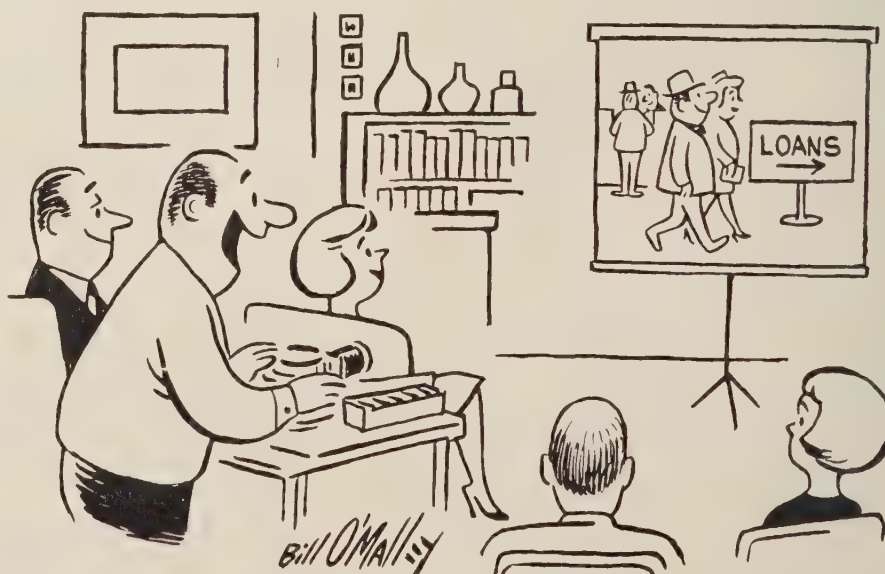
Some of the memories will linger, too:

The centennial banners, finer by far than anything anyone had expected;

The conversations with commissioners from coast to coast, who brought a new awareness of what the Presbyterian Church (and Canada) is all about;

The two church opening service which (despite the swelter at St. Andrew's) was moving indeed;

The house guests. (And, if you will pardon the aside to Thomas Pickett of near Bassano, Alta.: the lady of the house has been studying maps, and, in the words of the folk tune *Four Strong Winds*, "Think



"Now to begin our trip . . ."



I'll go out to Alberta, the weather's good there in the fall . . . ");

And the Sunday afternoon parade. It shook a few people and the London (Ont.) *Free Press* which, under the heading "So They Made A Joyful Noise," was moved to comment editorially:

"The image of our dour Presbyterians marching solemnly out of Scotland suffered a severe blow last weekend.

"But the Presbyterians put joy in their religion, which is as it should be, by having Canada's pied piper, Bobby Gimby, lead 35 children in shorts, socks, colourful caps, balloons and streamers through the city.

"Wonderful. There's hope for mankind when children and balloons open church assemblies."

Again, to all the commissioners and guests: St. Andrew's thanks you for the pleasure of your company.

And that, of course, includes the weary St. Andrew's member who, the day after the Assembly ended, climbed onto a jet for Algiers and Kuala Lumpur for a period of rest and recuperation.★

"SANDY" BAIRD is an elder in St. Andrew's, assistant publisher of the *Kitchener-Waterloo Record*, and a member of The Record committee.



**Psychological Cripples**  
By A. V. Bentum,  
Cowichan Station,  
B. C.

SOCIETY, THROUGH the administration of its laws or through those to whom it entrusts the adjudication of them can be punitive in the extreme. This is particularly true of misdemeanours which fall into the category of moral offences. I am not a bleeding heart type myself and can be objective enough in my relationships, however there are things about which I have mixed feelings.

Capital punishment is one of them. The argument that it is not a deterrent I cannot accept, for we haven't any accurate means of really knowing how much or how little of a deterrent it might be. True, it is not likely to deter crimes of passion or impulsive acts. Having worked in correctional institutes, among them places where capital punishment sentences were carried out, I am not so sure that execution is a greater

evil than incarceration for life or on a long term basis. Personally, I would not like to be the executioner.

Recently, a young man with whose background and family history I am well acquainted received a sentence of ten years for a moral offence. This seems to me a vicious sentence and cannot be other than punitive. Not in any way can I see it as being rehabilitative. Further, society could be better protected by more understanding treatment. Dr. Karl Menninger says "you cannot enforce the same rules on everyone." It has been pointed out that the law looks at the crime and punishes the act. The crime which brought this particular sentence could be diagnosed as obsessive-compulsive. The facts are that the young man is a victim of the mistakes and failures of those responsible for his birth and conditioning. In a sense a crime or a series of crimes have been committed against him in the past, unpunished because not discovered or recognized. Really, the wrong person is paying the price.

Most of the general public are unaware that society has a considerable number of psychological cripples. Many are congenital cripples, born that way or psychologically damaged by faulty environment in the early and later growing up years of life.

The physically crippled and handicapped can be easily seen, so there are plenty of agencies which offer help. Emotions are easily aroused with regard to physically handicapped or disadvantaged children. But who sees the psychological cripples or understands their behaviour?

One of my First World War memories is of a hospital in the north of England to which I was taken when I was made a casualty in France. People were still curious about wounded men, "Fragments from France" was a phrase sometimes used. It is strange what a morbid curiosity people show regarding the physical injuries of others. One of the jokes in that hospital was about a visitor who asked a patient wearing a head bandage; "My good man, were you wounded in the head?" He replied; "No lady, I was wounded in the foot and the bandage slipped up."

While surgery was necessary in my case, the psychological wounds were far more serious. Because I was a callow youth there were a lot of things I could not integrate, and so relapsed into what must have been a schizoid type of drift. I wanted to hide from people. When the doctor ordered my bed carried outside each day I tried to stay with my head covered. I didn't want to see or be seen by the curious people who pressed their faces against the iron railings.

It was after I was again on "civvy"

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These models are free, so write for yours now. Thousands have already been mailed, so write today to Dept. 4879, Beltone Electronics Corp., 4201 W. Victoria St., Chicago, Ill., 60646.



street that I wandered into a second-hand bookstore and came across the book *Wounded Souls*, by (Sir) Phillip Gibbs, a former war-correspondent. The stories were moving accounts of people deeply scarred emotionally or psychologically by the ravages of war. They were indeed as he titled his book, wounded souls.

I learned in subsequent clinical training that one should not make a diagnosis, (or judgment) without all the available facts. How many available facts do we have or seek before condemning and sometimes harshly punishing some of the wounded souls? There are far more congenital psychological cripples in our society than we realize. And perhaps more handicapped than the physically crippled.

As an example, there was the young heroin addict with whom I did therapy in a correctional institution. Of course to be a "junkie" is a cardinal sin. I can never forget the battles this young man put up. Illegitimate, denied acknowledgment by his natural father, the butt of his mother's ill-temper, a waif who often slept in the park, he joined the forces. He told me he was a parachute jumper. I never verified this but it is the kind of thing he would be likely to do to prove that he did not lack courage, and as a bid for acceptance. He married and deeply loved his wife, but his love was mixed with hate for his mother, all too often displaced on this sweet girl. Though she tried more than once, she could not live with him nor could he live with himself. In the end, this wounded soul became a total casualty, he terminated his own life.

It is time we gave more comprehensive attention to the psychological cripples of our society. Over permissiveness or bleeding heart attitudes may be of little real assistance, but preventive programs which provide education on how to live emotionally and spiritually in a healthy fashion are clearly indicated.★

## LETTERS

### Protest bad T.V.

Many readers of the July-August Record must have been gratified to read on page 5 the report concerning television programming for children. Gratified, that is, that concern and action has resulted from the observation of these programs. I would like to recommend to all Christian readers the need for individual action, where programs of a vulgar and/or subversive nature are observed to invade their homes.

Protest at once, do not be put off with such an answer as: "You can switch off!" It is too late then. Damaging content has already been absorbed by the viewers, *young and old*. Further, do not be discouraged if you should be told: "You are the only one who has complained!"

I have received this response several times, but later discovered, in consultation with friends, that their complaints had been lodged ahead of mine. Each one said they had received the same answer as I did!

*Isobel Old, Regina, Sask.*

## The Moderator's voice

The lead editorial in the June Record, "A Spokesman for the Church," advocates that the moderator "be permitted to voice an opinion or make a comment on behalf of the constituency which he represents." It also quotes Dr. Agnew H. Johnston as saying, "It is better for the church to speak out than to say nothing at all. It is better to be wrong than never to take a stand." My purpose in writing is to share with you my reaction, as a lay person, to this editorial.

Your editorial seems to touch on two issues: the need for the church to say something; and the moderator as spokesman for the church. Both issues, as expressed in the editorial, cause me some alarm: the former for me as a public servant frequently on the receiving end of various statements by churches or church-sponsored organizations; the latter for me personally as a Presbyterian.

In the former case, concerned Christians must speak out and give strong moral and ethical leadership to the nation. But, in doing so, may such expressions of concern—while motivated by worthy desires—be credible. May they employ arguments which show that, to the extent possible, all considerations have been taken into account. For example, the GATT-Fly Project (which, as you know, is supported by The Presbyterian Church in Canada) has articulated on several occasions on Canada's trade and economic relations with developing countries. Unfortunately, in a number of cases, these statements—which have received wide circulation amongst interested people in Canada—have been somewhat less than balanced and have not fully represented the actual state of Canada's relations with developing countries, despite dialogues which have been held from time to time between GATT-Fly people and government officials.

As for the moderator being the spokesman for the church, I would simply say that, unless he restricts his expressions to those which reiterate decisions taken at General Assembly, I really do not see what right he would have to represent my views or those of any other Presbyterian in Canada. He could thus only speak for himself. Your editorial does in the end recommend that he "exercise his judgement...and speak out as a Presbyterian," but I would be inclined to think that those hearing the moderator would be under the impression that it is the church speaking and not one of its many members.

*David J. McJanet, Ottawa, Ont.*

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BY CLYDE SANGER



# Fish

MENTION THE WORD "Sahel," and most people will think of drought and of thin, ragged kids and of cattle bony and shambling.

Few people would connect the name of this semi-arid region of Africa with fish. I certainly didn't. I had vaguely known about Lake Chad and fishermen there, but not much more. And then I read a 28-page document by a Guyanese fisheries expert, W. H. Allsopp, who now works for the International Development Research Centre out of Vancouver.

## Fishermen's plight

Bert Allsopp used to work for the Food and Agriculture Organization, travelling all over West Africa and he knows the inland fisheries situation as well as anyone around. His paper does a startling job of pulling together what is known to have happened to a basic source of life and livelihood for hundreds of thousands of Africans caught in the seven years of drought.

First of all, what it used to be like.

The great Niger River, flowing east and north from Guinea and then round and down from Mali past Upper Volta and Niger into Nigeria, used to provide one-tenth of all Africa's inland fisheries. To put that figure in perspective, more fish are normally caught inland in Africa than in North America, South America, Europe and the Soviet Union all together!

Mali, one of the poorest countries, used to be rich enough in fish to feed all its own people and then export \$2.5 million worth of smoked and dried fish to the coastal states. But now, with the drought, the catch has been cut to one-third; worse than that in the floodplains, where the annual spill from the rivers sustains a delicate

balance for agriculture and wild fowl and fish, especially young fish which find nursery feeding and sanctuary areas there among the aquatic weeds.

Further east, Lake Chad has shrunk to about one-third its normal surface size. This is a disaster for an estimated 210,000 fishermen who used to make a living pushing out over these shallow waters in their papyrus rafts and hooking or netting more fish each year than are caught in our Great Lakes.

There are other sad tales to tell. With the drop in the flow down the Senegal River, the salty tidal water from the Atlantic has penetrated many miles up that river. Many of the catchment reservoirs, the hundreds of earthen dams, the small fish hatcheries that have been established over the last several years in half-a-dozen countries by the efforts of ordinary people and governments, are now dry. So much work has gone to waste, and the people who did it are starving.

Perhaps eventually the waters will swell again, and the lakes replenish themselves. It happened to Lake Chilwa, much further south in Malawi, six years ago and new species of fish have turned up there. But that is over the horizon for the people suffering today.

What have we outsiders done to help, or hinder? Quite a lot, it seems . . . to hinder.

It started some years ago. Their fishermen had begun buying imported nets and engines for their boats from the money they made selling fish abroad. The markets became disrupted around 1970 when a brief cholera outbreak at Mopti, a main collection point in Mali, led the coastal peoples to turn away from these inland suppliers. At the same time the price of imports rose with fuel shortages and with the devaluation of local currencies. They took to making nets the traditional way,

from the roots of the Dhoum palm, floats out of lily stalks, sinkers from baked clay. All very ingenious, but not as effective as styrofoam or lead.

Bad luck, you say, but not really our fault in the West. Well, what about this? Off the coast of this wretched region sit the factory-fleets of 20 nations. Their trawlers can catch and process up to 50 tons of fish a day; the dug-out canoes of African coastal fishermen who compete with the trawlers may average five tons in a good year. The catch of marine fish in the Eastern-Central Atlantic has increased sevenfold in the last 15 years, but African fishermen are only landing twice the volume of 1958. What this means is that two-thirds of the fish caught in these coastal waters are hauled away to make fish meal for animal feed in the rich countries. If that amount of fish were instead landed on African soil and sent inland, it would provide the equivalent (in Bert Allsopp's calculation) in protein yield of "more than 3 million normal sized beef cattle fed on good pasturage."

## A solution needed

Canada may not be one of those 20 plundering nations, but it would be wise for the others to think whether they should not land some of the edible fish free for famine relief, using only wastes for fish meal. They, and Canada, might take a full look at the whole fisheries situation—marine and inland—in West Africa and make proper plans to help.

The alternative could be that the African nations get together as the oil-producing countries did, and form an international fish cartel to harvest the resources of these waters. Some people have started talking that way.★



BACK IN THE YEAR 1909 a national missionary congress was held in Toronto. The Rev. J. A. MacDonald addressed it on the theme, "The Christianization of Our Civilization." Behind this rather pompous title lay a sincere desire to build a righteous nation, stamped with the great motive and standard of Jesus. His motive was love, that standard was service.

These two principles, if applied to all the institutions and conditions that shaped Canada's everyday life, would "redeem the social life of our civilization from the cruel selfishness and the vulgar luxury and the half-barbaric rivalries that keep wide areas of society in a meaningless and maddening whirl . . . The Christ-motive and the Christ-standard would change the social butterflies into angels of mercy and the social parasites into useful servants."

The desire to build a righteous nation gained practical expression on an ecumenical basis in the formation in 1907 of the Moral and Social Reform Council of Canada, later to become the Social Service Council of Canada. This body owed much to the personal effort and guidance of the Rev. John G. Shearer, secretary of the Presbyterian board of moral and social reform. The charter members were the Presbyterians, Methodists, Baptists, Congregationalists, Anglicans, the Lord's Day Alliance, Trades and Labour Congress and Dominion Grange and Farmers' Association. No better outline of the principles and programs of the social gospel in Canada can be found than that offered by the council.

"The Council believes in:

The Kingdom of God, and therefore in universal righteousness and social justice through the evangel of Christ;

The saving not only of men but man, not only the individual, but society;

The universal call to social service unto sacrifice for the Christianizing of all life—economic, social and political;

The Council declares: For the purity of the home; For the right of the child to be well-born, well-developed, well-reared, well-educated; For the single standard for both sexes, in morals, and in economic opportunity; For the application of Christian principles to industrial relations; For a living wage, and eight hour day, and the Sunday rest; For conciliation and arbitration in industrial disputes; For the abatement and ultimate abolition of poverty; For insurance against accidents, sickness, unemployment, and old age; For the conservation of natural resources and public utilities for the people's benefit; For the adequate care of dependents, defectives, and delinquents; For purity in public life, honesty at the ballot-box, and the abolition of the patronage system; For the suppression of drink, gambling, sexual and other vices, their prevention by the removal of their causes, and the reclaiming of their victims; For proper housing, the promotion of health, and the prevention of contagious disease; For wholesome recreation; For universal peace."

## Moral and social reform

The Rev. George Pidgeon outlined the methods pursued by reform organizations that sought to promote righteousness in a study booklet, *Canadian Problems*, put out by the Presbyterians in 1910. Education was seen as the foundation of the other measures. This involved acquainting people with the dangers to the nation and teaching them their duty as Christians. Great faith was placed in the power of aroused public opinion. The religious and secular press were used as vehicles for dissemination of this information. In addition, the board of moral and social reform issued a number of pamphlets written by its members, and operated a mail-order book room for literature relating to the theory and practice of reform.

A remarkably complete reading course was completed for the

## A centennial feature

BY BRIAN FRASER



board by, among others, William Lyon MacKenzie King, a member of the board. King, who studied in Chicago, had been exposed first hand to the best work and thought of the American social gospel. He learned from people like Jane Addams, founder of the most famous of American settlement houses, Hull House, and Professor Graham Taylor, one of the first professors of Christian sociology in the United States. The reading course listed well over 100 books representing the most progressive international thought of the period on political, social, economic and religious matters.

The next step was organization. Within the Presbyterian Church, each synod and presbytery had a committee of moral and social reform. Dr. Pidgeon urged that each congregation establish such a committee for the purpose of investigating moral and social conditions in its community and working with other reform-minded bodies for improvements. The Presbyterian Brotherhood groups were particularly active. The national committee sponsored a number of social surveys co-operatively with the Methodists, in both urban and rural areas. These ascertained the nature and extent of social problems and the resources available for their alleviation. Lengthy surveys





# BUILDING A RIGHTEOUS NATION

were published dealing with St. Catharines, London, Regina and Vancouver, among other centres; these reports were intended to stir those communities to take action and correct the problems. The constant obstacle to the forces of reform was civic pride that preferred to ignore bad social conditions, what the reformers called, "The Cult of the White-Washed Fence." The church recognized not only the need for an efficient organization, but also the importance of thorough, professional knowledge of social and moral conditions in the community.

An important tool in the hands of churchmen concerned with the righteousness of the nation was legislation. Law was seen as the crystallization of the people's convictions, and a particularly effective tool in combating "the business of vice." That group of men who wanted to make money out of the moral weakness of others was the particular target of the reformers' legal program. The business of selling liquor, race-track gambling and Sabbath desecration commanded most of their attention. George Pidgeon was hard pressed to find phrases strong enough to condemn those who thrived on the suffering of others.

"The giants of the stories of childhood, who feasted on children's flesh, were humane, compared with those who de-

grade young men and women for their own aggrandisement," he said. Considerable success was achieved in gaining legislation to curb or eliminate many of the social evils, with the exception of race-track gambling. But it remains an open question as to how effective the legislation was.

## Enforcing the law

The final area of concern was law enforcement. Concerted efforts were made to change law enforcement systems in many provinces, making provincial authorities responsible for putting criminal law into effect, rather than municipal or local bodies. It was felt that provincial authorities were less prone to bribery and corruption than were the local ones. In addition, reform organizations encouraged and assisted officers of the law.

For example, in 1909, the board of moral and social reform received a report from a detective agency that it had hired to investigate the extent of prostitution in Halifax. "Operator M-8" reported the existence and location of 66 houses of ill repute with 236 inmates, as well as one dimly lit park patrolled by a solitary constable. Such reports were made available to local reform committees, who in turn were expected to approach the police and demand action. James Gray's recent book, *Red Lights on the Prairies*, however, suggests that the response of law enforcement agencies was less than enthusiastic.

Laying stress on the practical task of promoting righteousness through education, organization, legislation and enforcement did not blind the church to the underlying and primary importance of man's spiritual dimension. Christ's teaching on individual and social duty was radical because it was spiritual. And it dealt with the deep and fundamental relationship of man with God which contained the potency of all true human relationships. Economic and social problems were important because they reflected man's corrupt relations with his God and his fellows. But the goal of faith was not simply to imitate Christ, for the practical conditions that he faced were vastly different than those at the turn of the 20th century. J. A. MacDonald outlined the proper response of the Christian to his Lord and Saviour in his own day and age. "It is ours to pray that the mind and spirit of Christ be in us. With this fresh, original and creative spirit, to face the problems that baffle, and the needs that cry aloud—that is the task of every man in every age."

The cause of moulding a righteous nation seems idealistic, almost naive, in the context of our present society—the stuff of romantic adventure stories, but certainly not realistic. Yet Canada was still a small country in terms of population—7,206,643 in the 1911 census. And religion still played an important role in the life of the nation. Adherents of the three major Protestant denominations, Anglican, Methodist and Presbyterian, included 45% of the population. Neither government nor business had developed the elaborate bureaucracies that exist today, so the influence of individuals and small groups still had an observable impact on public life.

Death came to this vision of a righteous nation for a variety of reasons. The First World War had a devastating effect on the vision of progressive improvement in the conditions of mankind. And the central theological presupposition of the social gospel, that God was present with and working through men to build his kingdom, using the church as a means to that end, fell into disrepute with the experiences of the war followed by industrial and labour conflict, and the depressions of the 1920's and 1930's. Finally, the growing complexity of all aspects of Canadian life, spurred by the war effort, defied the relatively simple solutions posed to social problems at the height of the movement to build a nation stamped with attitudes of love and service. ★





# In The Family

by Nancy Langille

*Reverend Mr. Felcher:* Good evening, Mr. Bunker. I happened to be in the neighbourhood and I thought I'd drop in on you and your family.

*Archie:* Oh—ah—sure, Reverend. Come on in. Can I get you a beer or somethin'?

*The Minister:* Ah—no, thank you.

*Mike:* Excuse me, but I've got an assignment to finish.

*Archie:* Yeah, you see, Reverend, the Meathead's not a Christian like me an' you. He's one of them atheists. The Reverend don't want to hear none of that junk you got to say, Meathead, so why don't you go feed your face or somethin'.

*The Minister:* No, no. I'd be very interested in hearing your thoughts, Mike. What makes you reject God?

*Mike:* I don't necessarily reject God, Reverend. But you can't know God—you can believe in him but you can't know him. And if you just believe in him that's only good for you. It doesn't offer proof for anyone else.

*The Minister:* It was thought at one time that knowledge of God came from God—a special knowledge that only a few select people were granted. This is not so prominent today because Christians like to think their religion is for everyone. But there are those who claim that God shows himself through revelations.

*Archie:* Oh, I don't know, Reverend. Revelations is that weird book of the Bible, I don't think God would want a part of anything weird. He don't like hippies and freaks, you know.

*Mike:* He's talking about visions, Arch. If you base your knowledge of God on revelations, Reverend, how can Christianity be good for anyone who doesn't experience them? That should make it a very small sect—it certainly shouldn't involve the large masses of people it does. Unless these visions are very common.

*Archie:* There's nothin' common about God. He performed your miracles all the time.

*The Minister:* No, Mike's criticism would have to be a very valid one but I think you'd have to say there's more to God than knowing. Religion involves faith and faith is a very complicated thing. Besides a feeling of knowing, it involves a feeling of personal involvement.

*Mike:* If it is a feeling of personal involvement, one man's faith is as good as another's. Therefore, there shouldn't be two people who think alike about religion. In fact, an organized religious body shouldn't even exist. God should be different for every individual when you think about him as a personal experience.

*Archie:* What are you talkin' about thinkin' for? You don't need to think. God tells you all about everything in the Bible. All you got to do is read it and you'll know all you need to.

*Mike:* Come on, Arch. You can read into the Bible anything you want to. Besides, you can't expect someone in the 20th century to believe that creation story. It just doesn't fit. Darwin has scientifically shown that man evolved from apes.

*Archie:* With you that wouldn't be too hard to believe. If God



says he made the world in six days, he made it in six days. And he says it right in Genecide, Chapter 1.

*The Minister:* Surely you aren't suggesting that science is capable of handling such huge questions as life and moral values, Mike?

*Mike:* Science has answers to questions that religion can't answer. It's explained a lot of things that people thought religion had the explanation for. People don't need God to explain away things they don't understand any more. About values—who can say what's right and what's wrong. In the history of the church some very un-Christian things have happened.

*The Minister:* But surely science cannot cover anything deeper than that which can be studied in the laboratory. Yes, science can reproduce life in a test-tube but can science answer the moral questions that inevitably rise out of such powers? There has to be something beyond science that we can count on for guidance in the basic values of life.

*Mike:* But values aren't absolute. They're a product of the world we live in. And values differ from person to person. So if you're going to bring values into the argument, whose values are you going to use?

*Archie:* Don't show your ignorance, Meathead. You use God's values and they're in the Bible. God says what's right and what's wrong.

*Mike:* If values are so plain in the Bible how come you can justify just about any position you want by quoting scripture? That's another trouble with Christianity, Reverend. The church expects you to accept all of these rules without ever doubting and questioning.

*Archie:* Them's God's rules, Meathead, and you don't doubt God. Don't mind the Meathead, Reverend. He's nothin' but a dumb Polack.

*Mike:* How can you talk about God and then turn around and call me a Polack?

*Archie:* It's easy, Meathead. When God made you, he made you a Polack. Don't blame it on me.

*Mike:* You see, Reverend? That's the very kind of garbage that makes me wonder about Christians. How can they talk about a God of love and do the things they do in the name of God? They discriminate, fight wars, and Lord knows what else all in the name of God. Christians warp God to fit whatever is most advantageous to them. They don't follow God, they use God.

*Archie:* Would you listen to that, Reverend! That kind of talk will never get you through the pearly gates, Meathead. Of course, that'll probably be the only place I'll be able to live without you moochin' off me. And what are ya always talkin' about discrimination for? When God put Adam in the Garden of Eden he made him white—he didn't want none of your coloureds or Dagoes messin' up what you call your Paradise. That broad, Eve, was bad enough.

*The Minister:* Mike's criticism of these types of Christians is very valid, Mr. Bunker. God should not be used to further our own ends.

*Mike:* But he is used to further our own ends. People believe in God because they think they'll end up in the fires of hell. They don't live for now, they live for what they hope they'll get when they die. That's what religion is for most people—a security blanket.

*Archie:* It's not a seniority blanket. It's God's word and it's written right down in the Bible. And you don't argue with the Bible 'cause it's sacred.

*Mike:* But what makes it sacred? There's no more reason to believe what it says than any other book. It's like I

said—you can interpret it to mean anything you want. Even Christians on different sides of the fence can support opposing claims with quotes from the Bible.

*The Minister:* Are you suggesting that Christianity is useless? What's going to replace the values it represents?

*Mike:* As a dogmatic, ritualistic religion, yes, I'm saying useless. As for values, I realize there are some very good basic values underlying Christianity. But the point is, are those values practised or are they ignored because it's inconvenient to love your neighbour? And does Christianity have a monopoly on these kind of values? You can't impose your values on other people. Everyone's got his own.

*The Minister:* That's a very chaotic picture you're painting. If everyone has his own values then no one is right and there's no point in even trying to answer some of these questions. Are we supposed to let the need for some kind of moral standards slide because no one can say for sure what morality is? Surely you don't like the way society's going now?

*Mike:* No, I'll admit there's a need for something, but why Christianity? It wouldn't be so bad if Christians would practice what they preach and leave the rest of us alone to believe what we want to believe.

*The Minister:* But, that brings us back to the same problem. We need something to fall back on and since Christians think they know what that something is, they want to share it.

*Mike:* Maybe it isn't Christianity that's wrong. No, I think Christianity has some good ideas basically but they need to be modernized so they fit our needs today. And there shouldn't be that threat that's used to make you conform.

*Archie:* There you go tryin' to change everything. Religion don't need none of your modern junk. It's fine the way it is. You go to church, you say your prayers, you sing praises and when you die you go to heaven. What needs changin' there?

*Mike:* Everything needs changing there. You're supposed to be religious all week, not just on Sunday. Besides where do you get off telling people to go to church, you haven't been there since you and Ma were married!

*Archie:* Wrong again, Meathead. Edith and me was married at City Hall.

*Mike:* What does that prove? The fact is, you're a hypocrite.

*Archie:* Watch your mouth! I don't go to church 'cause I don't need it.

*The Minister:* How do you mean that, Mr. Bunker?

*Archie:* Ah—well—well you see, Reverend, I do my churchin' right here in my airchair. I mean I do some deep contemplating right here. Besides, Sunday's the only day I have off. You know what I mean, eh, Reverend?

*The Minister:* Yes, I've heard that several times before, it seems to me. Well, I've got to be going. I've enjoyed talking to you, Mike. I hope I've convinced you there's at least some hope for Christianity.

*Mike:* If it keeps on the way it is I wouldn't hold my breath, Reverend. But if you make some major changes, maybe.

*The Minister:* We'll have to take this up again. I don't think you should be on the outside making criticisms, Mike, I think you should be on the inside making the changes. I have some tickets here for a charity sale we're having. Would you care to buy a few, Mr. Bunker?

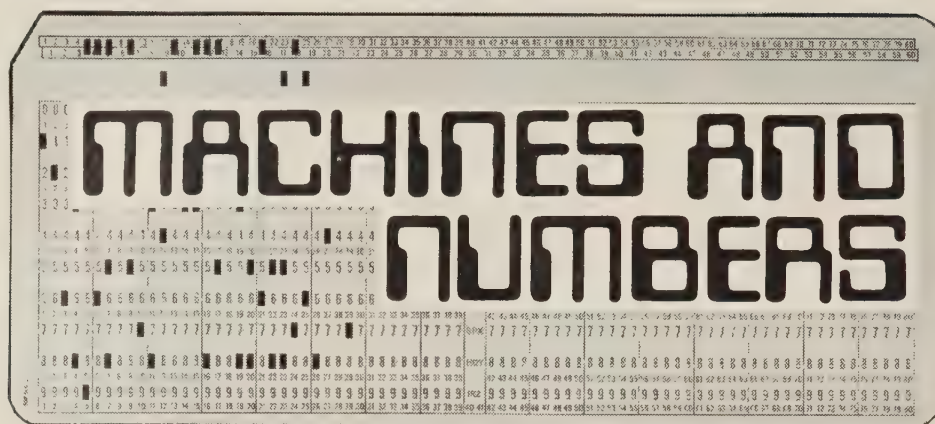
*Archie:* Well, I don't got no change on me now, Reverend, but I'll buy a couple next time I'm in church. Bye now, Reverend.★

*THE AUTHOR* is a student at Mount Allison University, Sackville, N. B. This article would provide the basis for a discussion group.



# People and Names

OR



**"Fear not: for I have redeemed thee, I have called thee  
by thy name; thou art mine." (Isaiah 43: 1, KJV).**

MANY MUST HAVE BEEN dismayed to read in their daily papers last spring of the man in southern Ontario whose wallet and identification papers had been stolen. On the basis of the victim's social security number the thief freely ran up bills, issued cheques and incurred traffic fines, all to the embarrassment of the victim. On applying for another social security number he was advised by the federal government to seek a legal change of name; otherwise the computer would be hopelessly fouled up!

Which reminds your writer of something the late Rev. Dr. James T. Cleland said a few years ago about working conditions in an industrial plant with which he was familiar. Having heard a worker give voice to a physical complaint, Dr. Cleland asked why conditions could not be improved to make them healthier, and the man replied: "It's because of the machines," which apparently required a degree of dampness in order properly to operate.

Rev. Dr. A. Leonard Griffith has said, "There is something terribly symbolic of the impersonal nature of our age in the printed sign which hangs in a modern factory beside an intricate and delicate machine. It reads: *'Do not waste the time of this machine.'*"

A newspaper columnist recently commented on the need we all have for certain numbers today: "Let's face it, we live in a computer-programmed society which is drowning the individual in a sea of numbers. Life is becoming a digital nightmare. Consider . . . how many different numbers a person needs to survive. Quite apart from telephone numbers and postal codes, we need a driver's licence number, an OHIP number, social insurance number—you name it."

All of which confirms our suspicions that *persons* have become of minimal value. This is an issue of some importance as we observe Labour Day at the beginning of September. A matter of concern to labour leaders for a number of years has been the threat of increasing depersonalization of workers, with the main threat being posed by the computer.

One wonders what Jesus would say? He who talked about the value of persons, and about the eye of God being upon the sparrow? He whose coming, sacrifice and resurrection made each one of us of inestimable worth? We have heard of Muretus, the old scholar, very learned but very poor, who fell into the

hands of doctors ignorant of his scholarship. They were discussing his case in Latin, saying that he was a poor creature of no value to any one, when he opened his eyes and said in their own Latin, "Call no man worthless for whom Christ died." This is the truth about each of us, hard through it is to comprehend today.

Following the Second World War a book was written and later a movie produced on the theme, *They Were Expendable*. While the world may accept that, it's not really Christian. It reminds us of Napoleon, who wrote to his wife after a battle that he had won another great victory and "lost no one of importance." That, though he had lost hundreds, even thousands of soldiers,—all precious in the sight of God.

We know that as human beings we are full of fault and guilty of much that is to be condemned. But may we be encouraged to look at Jesus Christ again and consider his love! He said, "not a sparrow," and "the very hairs of your head," and "God misses nothing," and so he dealt with all. To Zaccheus, "I must stay at your house today," perhaps *because* it was as lonely and as despised as any house in town. Or to some woman taken in adultery, "Neither do I condemn you . . . sin no more." Or to his disciples who often misunderstood him but whom he turned into saints, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

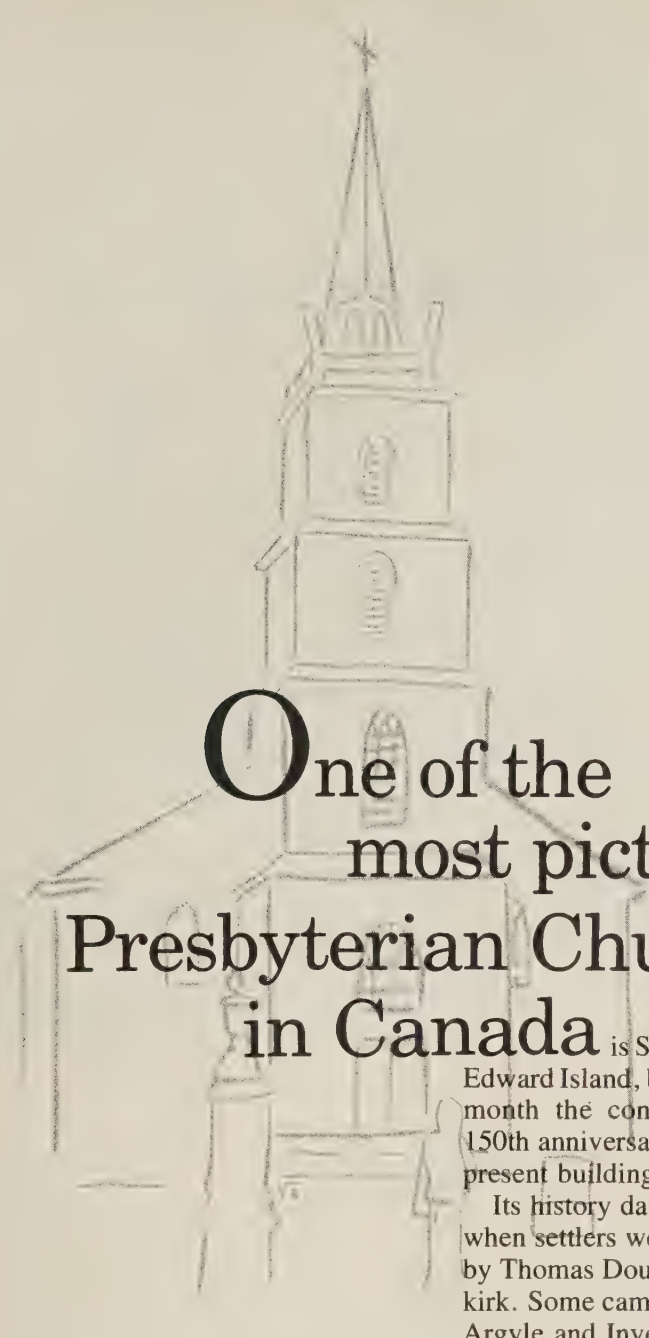
Illustrations of his wisdom and love could be multiplied many times over. Perhaps it is enough to redeem ourselves in our own eyes and to confirm a higher evaluation of others to recall God's words to the prophet, "I have called thee by thy name; thou art mine." Jesus also said, "He calls his own sheep by name" (John 10: 3, NEB).

## Prayer

Almighty God, infinite in your love as in your power, who have encountered and dealt with your people personally through the years, even as you deal with us personally and save us as persons in Jesus Christ, we thank you that you have so loved and cared for us all. May we, remembering, never belittle ourselves unduly nor underestimate the value of our neighbour. Through Jesus Christ, who gave himself and was resurrected for us all. Amen.★

/BY D. GLENN CAMPBELL





# One of the most picturesque Presbyterian Churches in Canada

is St. John's at Belfast, Prince Edward Island, built in the year 1824. Last month the congregation celebrated the 150th anniversary of the dedication of the present building.

Its history dates back to the year 1803, when settlers were brought from Scotland by Thomas Douglas, the fifth Earl of Selkirk. Some came from the shires of Ross, Argyle and Inverness, a few from the islands of Uist and Mull, but the great majority were from the Isle of Skye.

A leader of the emigration was Dr. Angus MacAulay, who was both a British army chaplain and a medical doctor. He acted as family physician and minister to the settlers for the next 20 years. Dr. MacAulay conducted worship in a small log chapel which he built on his own property.

In 1822 the Rev. John MacLennan was sent out by the Church of Scotland as the first full-time minister, and the construction of a church was begun. The site, on a hill where stood a grove of beautiful maple trees, was donated by Lord Selkirk. The men went into the woods and cut down trees, then hewed the timbers, using only axes. The shingles, still in place 150 years later, were hand split and planed by a frow used with a wooden mallet. The nails were made by the local blacksmith.

Robert Jones directed the construction of the building. He had lived in London and was influenced by the architecture of Sir Christopher Wren. The church is 60 feet long and 42 feet wide. The building is distinguished by a sturdy tower, surmounted by an 85 foot spire, which was built by the brothers Neil and Malcolm MacLeod about the year 1860.

The exterior of the building has changed little since then, except that a vestry was added and 12 years ago a basement was excavated and finished. Originally there was no organ or choir, an organ was first used in 1892. A little later the original box pews were removed, and the high pulpit was taken down.

Until about 1910 a service in Gaelic was held each Sunday at 10 a.m. It was immediately followed by a service in English which lasted until 12.30 or one o'clock. The service was simple. The congregation stood for prayer and remained seated for the singing, which was led by a precentor with a tuning fork.

During its century and a half the St. John's congregation has given ten ministers and one missionary to the larger work of the church. The present minister, the Rev. Raymond L. Gillis, who was inducted in October, 1968, is a direct descendant of one of the elders in the log church started by Dr. MacAulay.

The 150th anniversary celebrations opened on Sunday morning, August 4, with Rev. Dr. Donald Sinclair of Halifax, a son of the Belfast manse, as guest preacher. Among those at the service were the Lieutenant-Governor and the Premier of Prince Edward Island.

Sunday evening was youth night, Monday was ladies' night, Tuesday was men's night, and Wednesday was Gaelic night, with the Rev. Angus MacKinnon of Glace Bay, N. S., as preacher.

On that evening the 141st anniversary of the landing of the ship *The Polly* was observed. A two-masted square rigger of 178 tons, she anchored offshore and unloaded the Scottish immigrants on August 7, 1803.★





Champlain in Huronia.

# Protestant Pioneers in New France

by W. Stanford Reid

FRENCH PROTESTANTS played a larger part in the settlement of New France than most Canadians realize. It was Calvinistic Huguenots who were prepared to risk their money and their lives in the development of the colony before they were finally excluded by Cardinal Richelieu and his Jesuit supporters in the year 1635.

The Reformation had exercised a strong and powerful influence upon France. John Calvin, a French convert to Protestantism, made sure that his *Institutes of the Christian Religion* were promptly translated into French from the Latin in which he wrote them. He kept in close touch with French Reformed pastors while in Geneva, in fact many of them were trained there.

Life was not easy for the first Protestants in France. Some 30,000 of them were slain in the massacre of St. Bartholomew's Eve in August, 1572. Persecutions and restrictions forced thousands of Huguenots to flee from their homeland to Prussia,

Holland, England and North America.

The first French visitors to Canada were fishermen from Normandy and Brittany. Among these, particularly the Normans, there may well have been some Protestants, for we know that Protestantism had gained some followers in Dieppe and other coastal ports by the 1530's. The first formal, government authorized voyage to what was to become New France was made by Jacques Cartier in 1534. We do not know much about Cartier, but he probably came from a Huguenot family, although he himself appears to have been a Roman Catholic. He was appointed to lead the expedition largely through the influence of Philippe de Chabot, Governor of Burgundy and Normandy, who was a Protestant. Cartier made two more voyages (1535 and 1541) but he was unhappy because Jean-Francois de la Rocque de Roberval was made governor of New France. Roberval we know for certain was a Huguenot. He was murdered in Paris in 1560, after attending a Protestant service.



Cartier and Roberval laid the foundations of New France by their work of exploration. Cartier ascended the St. Lawrence as far as Montreal and Roberval did further exploring, particularly up the Saguenay River. Thus right from the beginning the Huguenots began to play an important part in the development of the colony.

As persecution of Protestants increased in the period before St. Bartholomew's Eve (1572) some of the leaders of the movement such as Coligny and Henry of Navarre considered the colonies as places where their co-religionists might settle. In this way they would gain religious freedom, while at the same time developing France's colonial holdings. One colony was attempted in Brazil, but it failed owing to Spanish opposition. With the establishment of settlements in New France under the French government's protection, this might be the answer to the problem, a solution which England adopted in the following century with the colonization of New England by the Puritans.

Such a plan for the Huguenots apparently had the support of the merchants of La Rochelle, the principal Protestant seaport. They were the only ones who seemed interested in exploiting the riches of the New World and at first were the only ones prepared to provide the money for the fur trade. While no doubt profits formed part of their motivation, they felt that the plan to settle fellow Huguenots in New France would solve a good many problems for those who were suffering persecution.

The first real colonizing effort came with the granting of a monopoly of trade to Eton Chaton de La Jannaye and Jacques Noel, a nephew of Cartier, licensed to found a colony in New France which was to be strictly Roman Catholic. This was a new departure in policy, but King Henry III, who granted the charter, probably felt that he had better make this a condition to protect the colony from the animosity of the Spanish who might use religion as an excuse for making an attack on the new establishment.

## Huguenot settlers

The next year Henry III was murdered, being succeeded by Henry IV who after a considerable struggle and a conversion to Roman Catholicism ascended the throne. Although the Sieur de La Roche had been granted a charter to colonize the country in the place of La Jannaye and Noel, he likewise was pushed aside in 1599 in favour of Pierre Chauvin de Tonnetuit, a former commander in the Huguenot army and now a leading marchant in Honfleur. He had already been involved in the Newfoundland trade in fish, owned two ships, and was prepared to establish a colony. Although La Roche and the other earlier grantees had done little to implement their promises to bring in settlers, La Roche sought to block Chauvin's development of a colony. The latter, however, went ahead with his plans, founding Tadoussac as the first move in the opening up of the country. In his efforts to develop trade with New France, Chauvin was aided and abetted by Francois de Pontgravé and Pierre de Gua de Monts, the latter a Huguenot who was prepared to invest heavily in the project. De Monts actually visited New France in 1600, to gain knowledge which was to stand him in good stead a little later. Chauvin, however, died in 1601.

In 1604 De Monts received from Henry IV a grant of all America from the 40th to the 46th parallel of north latitude extending from south of present day Philadelphia to Montreal. The same year the recipient of this wide kingdom set out for the area known as Acadia, while sending Pontgravé to the St. Lawrence River. At Port Royal on the Bay of Fundy, De Monts, Jean Biencourt de Poutrincourt and Samuel de Champlain set up their *habitation* where they planned to make a permanent settlement.

Three years later it was destroyed by an expedition from Virginia led by Samuel Argall. Yet it would seem that this settlement was predominantly Protestant. As one examines the old plan of the fortifications of Port Royal, despite emendations in the modern rebuilt site, we find no priest's house, nor do we find signs of a specifically Roman Catholic chapel. When we remember that De Monts, probably Poutrincourt, and perhaps Champlain, were Huguenots, it is hardly strange that Roman Catholic priests and liturgical appurtenances were not prominent.

## Champlain's religion

This of course raises the question of Samuel de Champlain. Was he a Protestant? It seems likely that he may have been, for he came of a Protestant family as is indicated by his name Samuel which was seldom if ever given to Roman Catholic boys. He married a Huguenot girl. And in neither the *habitation* at Port Royal nor the *habitation* at Quebec which he founded in 1608, was provision made for Roman Catholic services. The fact also that although he died in Quebec, there is no trace of his grave in consecrated ground, would seem to indicate that he was hardly regarded as a member of the Roman Church. It is possible, of course, that Champlain was like quite a number of Frenchmen of his day, Protestant in background but not vitally interested in any particular religion, conforming in outward posture to the religious party in control at the time.

In 1615 Poutrincourt's son, who had been known as Biencourt, succeeded to his father's domain in Acadia, as De Monts had already retired from New France with the assassination of his patron Henry IV in 1510. Biencourt now made arrangements to have the merchants of La Rochelle send out a ship a year to purchase the furs which had been brought in by the Indians. In this way the Protestant merchants gained a foothold in this important commerce. In 1619 Champlain helped to organize a company to exploit the wealth of New France, but he reports that he had great trouble with it because although some of his supporters were Roman Catholics some were Huguenots, who objected to the idea that Romanism should be the established religion of New France. As the Protestants were the only ones prepared to provide the capital for the company this made matters a little difficult. Furthermore, while the latter would not object to the Recollets coming into the colony as they had done since 1615, they were strongly opposed to permission being granted to the Jesuits. At the same time, the whole company which was based on Rouen and Le Havre sought to stop the Rochellais from trading in what they regarded as their preserve.

The outcome of all this conflict was that in 1620 Ezechiel de Caen, his son, and his nephew, obtained the monopoly of the trade to New France. Although Ezechiel and his son were Roman Catholics, the nephew, Guillaume, was a Huguenot and he became admiral of the Caens' fleet and so governor of the colony. Guillaume's appearance on the scene at Quebec to take over control from Champlain led to a violent confrontation, particularly as a good many of the personnel of his fleet and the settlers whom he was bringing were Protestants. The result was a number of highly partisan pamphlets written by the Recollets attacking the de Caens and in 1626, although the de Caens' grant was continued, the king ruled that no Protestant was to be allowed to be commander of the fleet. Indeed, Guillaume was prohibited from ever returning to New France, although he had set up the first French Canadian seigneurie at Cap Tourmente which he sought to develop as a stock farm. A Protestant was thus the person who laid the basis for the later typical form of French Canadian settlement.

(continued)



Guillaume de Caen was succeeded by a Roman Catholic governor, de la Ralde, who had already been involved in conflicts with the Protestants at Tadoussac. Meanwhile Acadia had fallen to the hands of another Protestant, Charles de la Tour who had inherited it from Poutrincourt (Biencourt). When de la Ralde, therefore, set off in 1626 to inspect de la Tour's possessions, he left orders that the Protestants were not to be allowed to sing their psalms on the St. Lawrence in the hearing of the savages. But Champlain reports that "They did not stop singing, so that all the savages could hear from the shore: speaking to them has no effect. It is the great zeal of their faith that impels them." He also tells in his journal that the Protestants were propagandizing among the Indians, telling them that the Roman Catholic forms of service caused them to die.

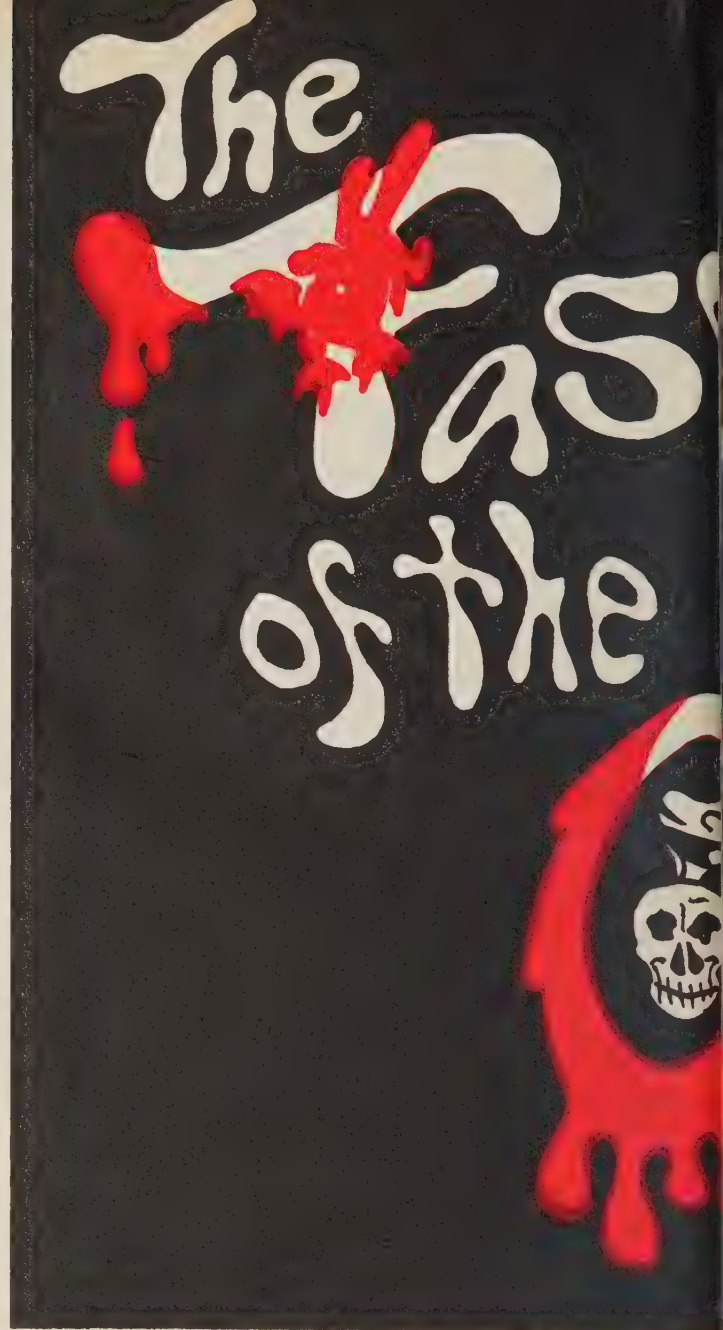
Meanwhile matters had been going badly for the Huguenots in France. In 1628 La Rochelle fell to the French crown's forces led by Cardinal Richelieu. It was during the siege of this stronghold that Louis XIII signed the charter which established the Company of the 100 Associates. It contained a strict provision that only Roman Catholics were to be allowed to go to New France and Acadia. However when the Franco-Scottish brothers David, Louis and Thomas Kirk, who were Protestants, captured Quebec in 1629 for the British they discovered a considerable number of Protestants living there. These had to leave when New France was returned to its French rule (1632).

Although there do not seem to have been any regular Roman Catholic services held in New France until 1615, both Roman Catholic priests and Protestant pastors had been arriving with the merchants and the sailors. In that year the first Recollets had come, and had immediately set about to have Roman Catholicism established as the only permitted form of religion. In this they had been partially successful, but total success came only around 1635 when under Jesuit leadership and influence, Huguenots were definitely banned from New France. This was the end, at least officially, of Protestant influence in the colony.

Although the anti-Protestant rule was officially enforced rigidly, in fact Protestants keep turning up in New France. Some of them may have been prisoners captured in raids on New England, others were merchants, some of whom were Huguenots who had migrated to the British American colonies after the Revocation of Edict of Nantes in 1685, or who came over directly from La Rochelle which continued to be a centre of Protestant activity. By the 1740's they had become so numerous that Bishop Pontbriand was threatening the governor and intendant with punishment if they did not take summary action against these people, but as they were necessary for the economic well-being of the colony these officials made no move. Consequently when Quebec fell to the forces of General Wolfe in 1760, Col. John Knox reports that a considerable number of French merchants attended the thanksgiving service held by the English in the Ursulines Church, even though they could not understand the language.

As we look back over the history of Protestantism, and particularly Presbyterianism, in Canada, we have to remember that the foundations of our country were in part laid by men who held the same beliefs as do we. This is often forgotten as in a recent television broadcast where constant reference was made to the religious beliefs of the earliest founders of the country, with the implication that they were Roman Catholics. The fact is that much of the initiative, foresight and investment which provided the basis for later colonization and development came from those who were the followers of John Calvin and participants in the Reformation in France.

*THE AUTHOR is a Presbyterian minister who is professor of history at the University of Guelph, Ontario.*



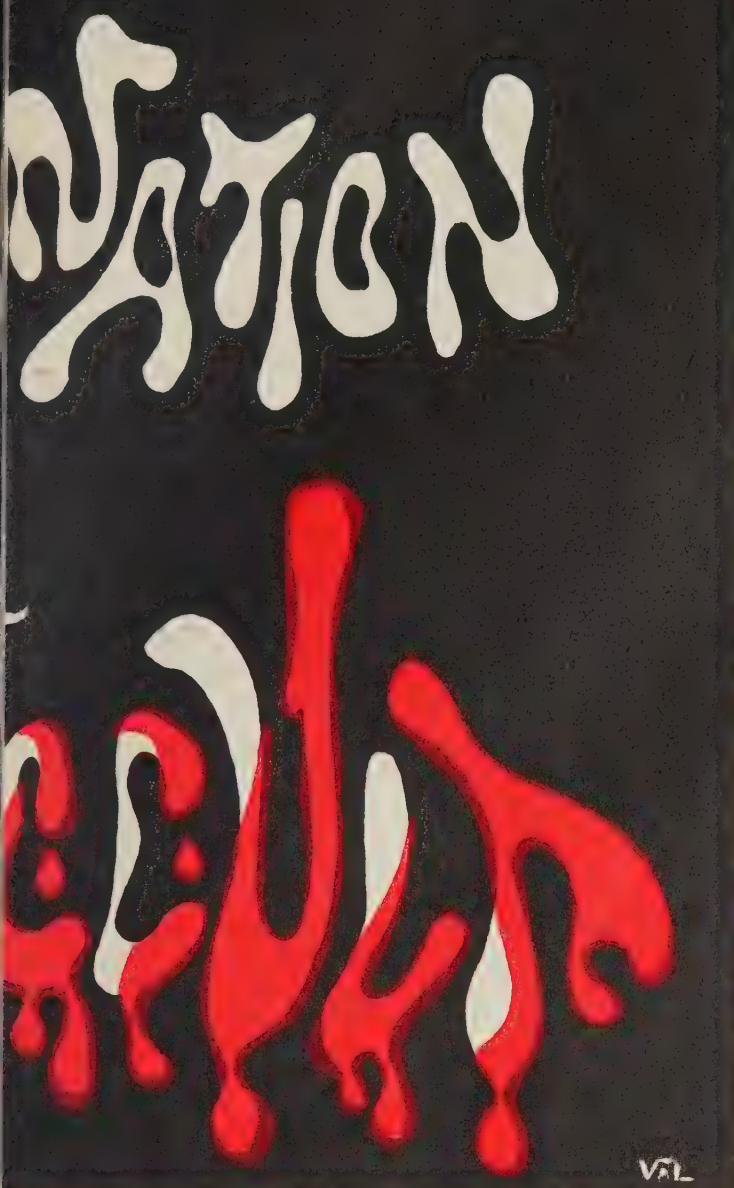
ITCHES, WARLOCKS, NUMEROLOGY, clairvoyance, fortune telling, black magic, black mass, glossolalia, yoga, tea-cup reading, phrenomenology, E.S.P., astrology, Rosicrucianism, voodooism, tarot cards, palmistry, horoscope, satanism, seances, exorcism—all of these words are summarized by the word occult. They describe an approach to life that has continued through the years, surfacing where people live in ignorance and fear, and when people have lost their way, their sense of purpose and commitment in life.

The occult section of book stores is now much larger than the religious section. The rock musician, Alice Cooper, is making fortune on what has been called "decadent rock," catering to base instincts with songs like "I Love the Dead" and "Sisters in Crime." *The Exorcist*, featuring scenes calculated to shock your body and blow your mind, is not only a best selling book but is now well on the way to being the greatest money-making film of all time.

The various forms of the occult are quite different but they have in common:

First, a future orientation. What is going to happen in the days ahead? What is to become of the world? What is going





By L.E. Sivers

become of me?

Second: a pronounced anti-establishment approach. Authority figures and institutions are put down. The question is asked: haven't these institutions, including science and the church, been keeping something from you?

Third, the occult promises power—"try it, you'll like it." Taste the forbidden fruit and you will be as gods.

Fourth, stimulation is used, including drugs, music, sex.

Fifth, the occult features licentiousness in many areas, including the sexual.

Sixth, the occult recognizes the strange feelings, power and coincidences that most of us experience from time to time. There is a great deal that is unexplained and perhaps unexplainable.

Seventh, often charismatic leaders provide leadership.

Eighth, the occult is rarely a primarily verbal or at least an academic, approach to reality.

Ninth, almost all of the participants are in opposition to, rather than in continuity with the culture.

There is another aspect of this that I would like to deal with briefly. When I was in grade 9 or 10 about 100 years or so ago, I

became interested in psychic experience. I never got beyond reading but I did read, and I became convinced of the reality of psychic phenomena. I suppose that if I stayed with it I could have conversed with the spirits. Now aside from all the malarky and the charlatans, the lies and distortions, there did seem to be a reality there—a reality that I could not see with my eyes. But the question I had to ask myself was, was it worth spending more time on—for it was capturing my imagination.

If you think there is evil in the world (and who doesn't) there is more than one approach to it. You can acknowledge it as supreme. You can devil worship. You can become a witch or a warlock. You can be fascinated by it, reading up on and becoming immersed in the psychic powers. You can gravitate and levitate. You can consult a spiritualist and talk to the dead. You can engage in sex orgies in a coven. You can slowly but surely destroy yourself as it demands more and more of your time and resources. Or for some you can be a Charles Manson, worshipping evil as the supreme power of the universe.

This whole spiritualist thing seems to be unhealthy in that it takes over. Individualistic and egocentric, it doesn't allow room for loving and caring. The supreme power is not personal in any significant way. Perhaps the most obvious feature of the occult is the lack of humour—or perspective. You can laugh when you worship God, you have to laugh because God is in control and that turns our standards topsy-turvy. But you can't laugh in Satan worship. You have to be very, very, serious.

In a world that takes evil seriously, that thinks of evil in concrete terms, where ethical standards and religious values are in abeyance, and where experimentation is on the upswing, we can understand that seventh century B.C. book, Deuteronomy, especially as paraphrased in *The Living Bible*:

"No one may practice black magic, or call on the evil spirits for aid, or be a fortune teller, or be a serpent charmer, medium, or wizard, or call forth the spirits of the dead. Anyone doing these things is an object of horror and disgust to the Lord, and it is because the nations do these things that the Lord your God will displace them. You must walk blamelessly before the Lord your God." (18: 9-16)

Isaiah too complained about those who "consult ghosts and wizards that whisper and mutter." (8: 19). There was also the interesting incident of King Saul and the medium at Endor (1 Samuel 28).

From the point of view of the Christian you don't have to be full of the devil to understand something about evil. But somehow the overcoming of evil is intimately connected with the forgiving of sins—evil is not just a something to be exorcised but something to be forgiven—and that implies a relationship to a Forgiver. It is not something totally involuntary as in *The Exorcist* but a failure in relationship. Evil is not just or so much a thing to be exorcised but a relationship to be altered, and not just a personal relationship but a social relationship. What I mean is that we are, in part, evil. To worship evil is to worship the destructive side of ourselves.

The good news of the resurrection is that God is powerful and God is in control. There is no need to consult the cards, the stars, the mediums—in fact that's a dead-end street; there's no resurrection there. The fight against the occult is the fight against false gods. So Alice Cooper is a rip-off. Sybil Leek can call herself a witch but so what? It is Christ who has overcome evil—it is God who is in control—and that's still good news:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8: 38-39 RSV.) ★



## The Irish Assembly

Over 2,000 people gathered in the heart of battle-scarred Belfast for the opening of the Irish Presbyterian General Assembly on the 3rd of June. This is a significant statement in a number of ways. Less than a week before it was uncertain that the Assembly would meet at all. Northern Ireland had been brought to a stand-still because of industrial action by loyalists who felt that Westminster was imposing solutions on the community without sufficient consultation. Electricity supplies were down to two or three hours a day. There was no gas. There was no transport. As was often in these troubled areas there was still courage and conviction left and that was enough. At the last moment before chaos engulfed the community the industrial action was called off. The General Assembly, which would have met and perhaps adjourned, in fact carried through its business.

Two issues were in the forefront, the continuing terrorism which was making political solutions ever more difficult and our relationships with other churches, a subject often debated in recent years.

Once again the Assembly took a firm line against violence from that source and called upon all church members to be on guard against becoming hardened by the continuing violence and bitterness, to keep alive sympathy for the suffering and to persevere in working for understanding, reconciliation and co-operation.

In seeking to set out guidelines to provide the framework for order, stability and peaceful development the Assembly emphasized that these must be kept in mind:—

1. More regard must be paid outside the province to the hopes and fears of the majority as well as the minority here.

2. The aim of positively involving different religious, political and social sec-

tions of the community in practical responsibility for government in accordance with democratic practice, for security and for economic progress, should still be sought in one form or another.

3. Accusations of extremism, bigotry, sectarianism, disloyalty and rebellion, even when made with some foundation, though all too easily and widely used, have also too often obscured and misrepresented the real situation and the character of a host of men and women.

4. Democratic government cannot be exercised nor human rights defended by coercion for any length of time. While recognizing the widespread support for the recent strike, we must condemn the fascist manifestations which it took on a number of occasions. As a church in the non-conforming tradition we must ever defend the rights of individuals to act according to conscience. Democratic opposition, too, must be constructive, seeking always for wider agreement and co-operation with those of different viewpoints and traditions.

5. Christians are called to seek a better way of truth and mercy, honesty and patience, justice and compassion, of looking after not only their own interests but also those of others, in public as in private life. More Christians need to hear this call and offer themselves in public service and political endeavour at this time of such great stress and need in the community.

These are some of the more important resolutions on the present situation.

In our relationships with other churches it was agreed that the conversations with the other Protestant churches and the studies undertaken in groups representative of both Protestant and Roman Catholic churches should continue. These decisions were reached after much heart searching and heart burning. Many members of the Assembly were anxious not to compromise anything of our Protestant witness. Yet even in such a situation of tension in both church and community the Assembly was able to adopt a statement on faith to assist elders and others to under-

stand better their ordination vows, guidelines on the sacrament of baptism, and a report on Irish Republicanism. As well there was not only the usual, almost formal business of the Assembly, but the exciting expansion of church extension, home mission, Irish mission and work overseas.

One issue that affects all the churches has at least been aired and some action taken towards finding a solution. It is summed up in the main by a newspaper man—"I would hope that at next year's Assembly the speakers would sound more like Henry Kissinger and less like King James." Like other churches we have not moved fast enough in learning how to communicate our message effectively. In a time when so many voices are drumming in the ears of mankind.

*By Donald Fraser*

## World Evangelization

An interesting thing happened on the way through the International Congress on World Evangelization. The assembly, held July 16-25 in the Swiss city of Lausanne, shifted course after the opening days and concluded by marking radical new departures for world evangelicals.

The new atmosphere was described by England's John Stott as "the spirit of Lausanne." He identified it as a new concern that "Christian integrity and Christian authenticity mean more to us than publicity or statistics."

In an atmosphere heavily dominated at the outset by the administrative efficiency of the Billy Graham Evangelistic Association this was a significant departure. The 4,000 delegates, observers, and staff had been chosen from 150 countries. The facilities of the largest convention centre in Europe were taxed to capacity.

But the voice of the Third World, with its large and impressive representation, was soon heard. "Integrity" and "authenticity" were their concerns. What, they asked, did American culture have to do with the Christian gospel? It was Rene Padilla from Argentina who electrified his listeners with a ringing denunciation of what he called "culture Christianity." Speaking for youth and for the Third World he defined culture Christianity as the surrender of much evangelization to a gospel that was more of a product of American culture than it was of Christianity. He concluded amidst cheers: "It would be a great pity if by the end of our time together we have done little more than pat our backs and tell each other that we have the right theology, that evangelical churches are on the right track, and that all we need now is the right strategy and the most efficient methods of the evangelization of the world."

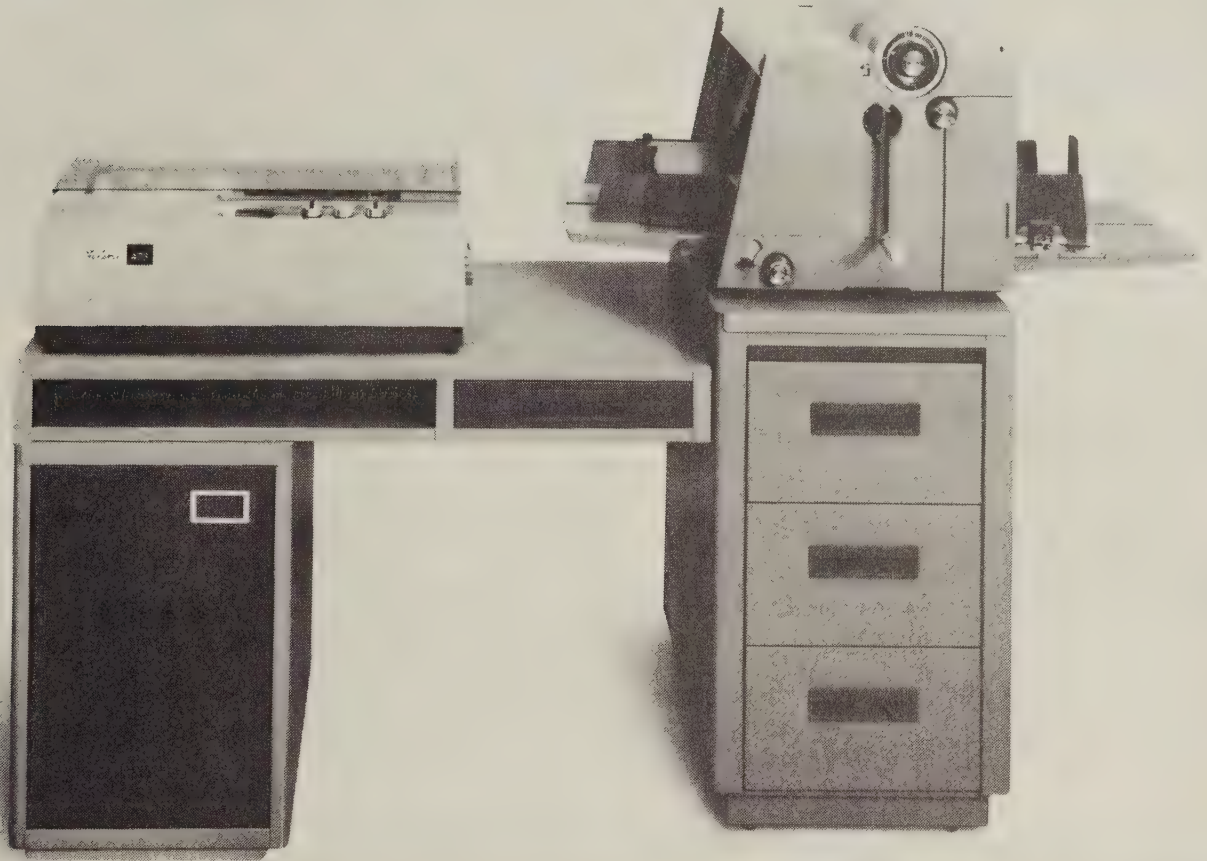
His challenge was accepted by the Congress delegates. A new openness developed among the multiplicity of races and cultures represented. A new respect



THREE BROTHERS have followed each other into the ministry at Ingersoll, Ont. Shown with the minister of St. Paul's Church, Rev. George Johnston, left, are David McInnis, of Hamilton, Ont., Daniel, of Innerkip, Ont., and Donald, whose first charge is Estevan, Sask. All three won the M. Div. degree at Knox College, and each as he graduated received a gown from the St. Paul's congregation. They are the sons of John D. McInnis and his late wife.



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for the leadership of churches in the developing nations surfaced.

The emphasis was continued in Samuel Escobar's paper on "Evangelization and Man's Search For Freedom, Justice and Fulfilment." The Canadian Inter-Varsity Fellowship secretary, formerly of Latin America, spoke of his experience with Canadian youth. "I have found the younger generation of North American evangelical students far more aware of world issues and problems than some of the leaders who forge the policies of mission boards." And he concluded: "We should reaffirm our willingness to be the community of disciples of Christ which tries to demonstrate in the context of development or underdevelopment, affluence or poverty, democracy or dictatorship that there is a different way."

The Canadian participants, some 80 in number, saw the application of Mr. Escobar's paper to their own country. In the national strategy session that followed the paper, spirited discussion arose on Canadian responsibility to the oppressed. Indian and Eskimo, recent immigrants, the have and the have not provinces, all were recognized as in need of Christian concern in Canada today if evangelism is to have both integrity and authenticity.

Eight Canadian Presbyterians were at Lausanne. Dr. Mariano DiGangi was secretary of the strategy group which drafted the final Canadian statement. Dr. Ian Rennie, presently of Regent College, Vancouver, was the only Canadian platform speaker.



**CANADIAN PRESBYTERIANS** at the International Congress on World Evangelization, from left: Rev. Desmond Howard, Dr. Ian Rennie, Rev. Gordon Matheson, Rev. A. Donald MacLeod, Rev. Russell Self, Rev. David Craig and Dr. Mariano Di Gangi.

Francis Schaeffer, the Presbyterian minister who has directed the L'Abri Community near Lausanne for the past 20 years, won sustained applause while pleading for retention of the traditional theological affirmations. He nonetheless warned of a dead or reactionary orthodoxy and asked that the church be restored as a place where evangelism is possible. This can happen only where there is "the practice of a beauty of community that reaches across all languages, all colours of skin and all social strata — a community which touches the whole spectrum of life including the intellectual and cultural and material needs."

A 3,000 word Lausanne Covenant brought all the varied emphases of the meetings together. Within it there were the usual statements of evangelical orthodoxy. There were also new and — within the theological position represented at Lausanne — innovative ideas.

The traditional conservative view of the Bible was reaffirmed. So also was the uniqueness of Christ. It rejected as "derogatory to Christ and the gospel every kind of syncretism and dialogue that implies Christ speaks equally through all religions and ideologies."

But the Lausanne Covenant was frank in expressing "penitence both for our neglect and for having sometimes regarded evangelism and social action as mutually exclusive." It went on to affirm that "the message of salvation implies also a message upon every form of alienation, oppression and discrimination."

The traditional and narrow definition of evangelism was a concern to many. "We confess that we have sometimes pursued church growth at the expense of church depth, and divorced Christian evangelism from Christian nurture." At last evangelicals are moving away from a confining concept of evangelism which has helped to discredit them.

The final follow-up to Lausanne was complicated by the fact that none of the delegates were official representatives of any sending organization. No continuing structure of representative bodies is possible in such a gathering. Although a Lausanne Committee has been established no specific proposals were made as to how Lausanne could develop into an ongoing structure for the world-wide church.

—by A. Donald MacLeod

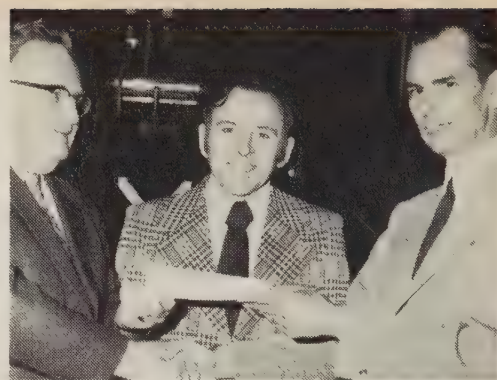
## Sexism in the 1970's

Women in all countries experience oppression because of their sex. But through divine and human action they see hope for the creation of a more human society.

This was the conclusion reached by 154 women attending the international consultation on "Sexism in the 1970's" convened in West Berlin by the World Council of Churches. Hosts for the occasion were the Church Women's Federation of Germany.

The most broadly representative group of church women ever assembled, the meeting drew participants from 49 countries. Mrs. R. Hummelen was one of the Canadian delegates.

At first, differences of tradition, theological orientation and life situations in the First, Second and Third Worlds seemed insurmountable. Women from poor countries said it was useless to talk about sexism when people were starving to death. Women from countries with totalitarian governments said: "Our husbands do not oppress us because they are in prison. The liberation of all humanity is



**REV. ALEX MacSWEEN** of the board of world mission presented a cheque to clerk of session **Dan Thompson** of St. Andrew's Church, Westville, N.S. In the centre is **Rev. Cedric Pettigrew**. The congregation received a grant of \$5,000 and a loan of \$5,000 towards a new manse.

our goal."

First World women pleaded for the rights of single women and those who chose alternative life styles instead of the nuclear family. They charged that existing forms of theology are often oppressive to lay people and especially to women. Because theology is considered a field for experts, lay people are deprived of contributing their insights into the meaning of faith.

Theologian Nelle Morton of the USA traced the roots of sexism to the patriarchal system, which structured society by sexual stratification. Using gender-stereotyped images, it created a master/servant mentality that in time spawned racism, sexism, classes and castes, she said.

Yet the group discussing theology saw signs of hope in the attempts by women at the consultation to understand each other and to reach out for "the fruits of a reconciled and reconciling life" in Jesus Christ. "We long to catch a new vision of what it means to be fully human in Christ," they said.

Judge Annie Jiagge of Ghana summed up the consultation in these words: "We grew together and discovered that the pain of sexism is the pain of injustice. Discrimination and oppression are two sides of the same coin. Once participants had identified the problem, women from the developed world and those from the developing world talked about the same thing from different angles.

"Sexism has wider dimensions than being tied to housework. Our own liberation is meaningless unless it is linked with the liberation of people all over the world," she concluded.

In connection with International Women's Year, the consultation recommended a special project be directed towards women suffering from the worst conditions of housing, health and nutrition. One possibility might be a world-wide effort to provide adequate drinking water for all women.



## Pension board chairman

The former chairman of the pension board, J.E. Smart of Toronto, has asked The Record to correct the impression given to the General Assembly that he was relieved of that office at his own request.

Mr. Smart stated that when he learned that he was due to be removed from chairmanship of the pension board due to the six year limitation rule, he said, "If you are taking me off as chairman then take me off altogether."

He told The Record that it was his understanding, for which there is precedent, that chairmen of some boards where special knowledge is required serve for more than six years. This year the committee to nominate applied the rule to all boards and committees.

## HYMN OF THE MONTH

### From the new Book of Praise

No. 350 — "Now let us from this table rise"

With holidays over for most, congregations and choirs will be returning to their churches with a growing excitement and anticipation of their forthcoming centennial celebrations, a renewed sense of pride in their noble heritage, and hopefully, a renewed sense of commitment.

In this post-Communion hymn, "Now let us from this table rise," Fred Kaan, that remarkable theologian and hymn writer, reminds us of our commitment, and what the sacrament commits us to. In this, as in the other eight hymns he has contributed to the *Book of Praise*, he writes with a simplicity and directness. His hymns cover a great variety of topics, and are full of the issues that torment our world today. Rev. Mr. Kaan, who lives in Geneva, is presently at work on a new edition of the World Council of Churches hymnal, *Cantate Domino*, due for publication this year.

The tune, "Solothurn," is one of the more sedate Swiss traditional melodies. (It will be familiar to some through the Beethoven variations on the tune.) It has been effectively arranged for unison singing by the late Ralph Vaughan Williams. Congregations will enjoy learning and singing this attractive melody.

"Now let us from this table rise" makes a most fitting close to a service of Holy Communion.

—Lilian Forsyth



## Here's How You Can Sponsor a Needy Child

### You Simply Do This

- Fill out your name and address on the coupon.
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- In about four weeks you'll get a photograph of the child you sponsor, a case history, and a description of the project where the child receives help.
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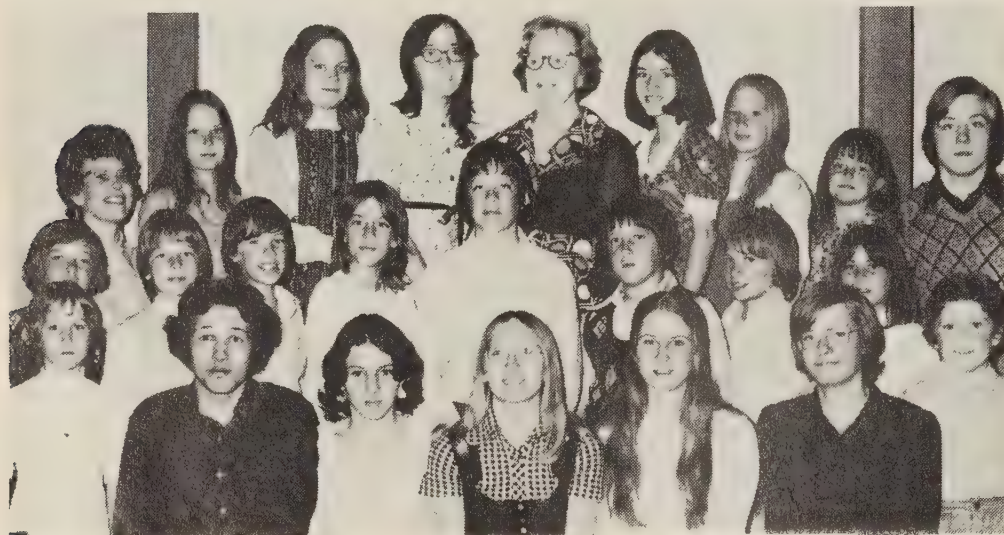
# YOUTH



AT SYLVAN LAKE, Alta., 35 children raised \$604 towards the church building fund by walking the seven miles to the annual picnic. Here are eight of the boys in action.



NINE YOUNG COMMUNICANTS were received into membership at Westwood Church, Winnipeg, Man. Shown with them are Rev. George Vais, the minister, and Edward Bell, clerk of session.



THE JUNIOR CHOIR of the Kirk-on-the-Hill, Fonthill, Ont. presented an evening of musical praise and celebration. It included music by the Young Peoples Ecumenical Brass Band and the King's Kids, a folk singing quartet from Fonthill United Church.

## Thanksgiving plans

The Toronto and Kingston Synod P.Y.P.S. will hold its 25th Thanksgiving

convention in St. Andrew's Church, Hespeler, Ont., October 12-14. Information available from Miss Karin Beaumont, 35 Ormskirk Ave., #708, Toronto, telephone 416-769-1840.

## BOOKS

WOMEN OF THE REFORMATION (two volumes)

by Roland H. Bainton

*In Germany and Italy*, (\$7.95); *In France and England*, (\$8.95)

These companion volumes of impeccable scholarship by a former professor of church history at Yale Divinity School give a significant history of a number of women of these four lands, and at the same time a comprehensive study of the historical period involved. The style is scholarly and factual, characterized by frequent quotations from historians and theologians. I especially liked the excerpts from letters, prose and poetry by these women who played out their roles in the reform movements of the 16th century, witnessing to

their faith and affecting the lives of their families and nations. Both volumes are illustrated. (Augsburg)

—Laura MacDonald

BILINGUALISM AND BICULTURALISM, edited by Hugh R. Innis

Some people remain cynical about the Royal Commission on Bilingualism and Biculturalism and its extensive research, as well as the recommendations and resulting policies, which has since become important guides to government and industry on all levels throughout much of Canada. An indication of the significance of this new self-knowledge on the part of the Canadian people, and of the resulting new relationships between the two original Canadian societies, is this publication of a remarkable summary of those voluminous reports in one volume—an extraordinary

achievement, for it uses only original wording —with *all* the recommendations. (McClelland and Stewart, paper, \$3.95)

Wilfred F. Butcher

THE GOOD TIMES SONGBOOK, by James Leisy

In two editions, the more expensive, (\$12.95), most suitable for the pianist, contains over 400 large format pages of old and new favourites. The 160 songs are interspersed with delightful illustrations. Both words and music are printed in large, clear type, easy to read and play. All are simple sing-along types, such as "My Gal Sal" and "She'll Be Coming 'Round the Mountain," and there are familiar carols, hymns and spirituals too. An invaluable aid to any who lead group singing. Accompanying the larger hard-bound volume is a small paperback for the individual singer, costing only \$1.50, containing words and music to all songs found in the larger book. (Welch)

## Paperbacks

MODERN AMERICAN USAGE, Wilson Follett

A handy paperback for home or office, this will help you learn to express yourself in the correct terms. If you have ever been baffled about whether to say "who have never known" or "who has never known," this is for you! (Warner, \$1.95)

THE SIGN OF JONAS, the journal of Thomas Merton

Well-known for his deeply meditative writings, here is the author's diary of his daily experiences, doubts and uncertainties as a member of a strict Roman Catholic order. As well as showing us the inside of a Trappist monastery, the book is a record of one man's spiritual struggle. (Doubleday, Image book, \$2.15)

CORINTHIANS ONE AND TWO, by E. H. Robertson

LUKE, by John Drury

Two commentaries on the J. B. Phillips translations. Those who find his work stimulating will enjoy having these concise commentaries in their Bible study resource libraries. (Fontana, each \$1.50).

## OPINION

### Sharing Experiences

By Bruce Upshall, Toronto

THE NAME of the official publication of our denomination, The Presbyterian Record, is indeed appropriate. As it arrives from month to month one finds a record of current events within the church, opin-



ions, and articles directly related to our faith. One is impressed by the concerns of knowledgeable contributors about contemporary social problems which cannot be disregarded by thinking Christians. It is apparent that there is a deliberate effort to publish a magazine that will communicate to all readers wherever they reside.

However I have wondered if it would not be useful if in addition to recording events in the life of the church as a corporate body, The Record would include more articles on experiences of individuals in their own daily lives, such as answers to prayer and evidences of God's guidance. Such experiences may or may not be of a spectacular nature. The members of the early church were encouraged and inspired as they told each other of God's presence in their lives. This should be equally true in the church today. I have had some involvement in men's meetings where the main objective is fellowship and have found that the sharing of experiences has enriched my own life and the lives of others.



**Praise from the Prairie**

**By Rev. Miss Leslie Landell, Biggar, Sask.**

IT WAS IN a rare, unguarded moment of reckless abandon that our congregation threw caution to the winds and subscribed to The Record's Every Home Plan. The first copies were duly delivered in the desperately dreary, wintry month of April, 1974, and soon 40 mildly curious households were browsing through its pages. The result was electrifying! Phones buzzed! Word spread! Imagine! Our own church was mentioned right there on page 14!

A former minister, John Congram, had written a marvellous centennial profile of our beloved, late director of music "Mrs. Mac." And oh, the excitement over the photo! A good likeness of Mrs. Mac but it took some weeks of consultation before all the choir members could be identified to everyone's satisfaction.

Of course the article was reprinted in *The Independent*, our local newspaper, with an introduction explaining that The Record enjoyed national circulation, and also explaining centennial. We were sinfully proud for a while, and quite smug about having subscribed to such a discerning periodical.

We're happy one of our own has been remembered; we feel that maybe we're contributing something to The Presbyterian Church in Canada too; and through The Record we're learning of what others have done and are doing in our church's work for his kingdom under his guidance. Thank you!



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**ORIENT**

Come with us for a fascinating visit to our mission fields in the far East.

Our travels will unveil an unforgettable panorama of the countries visited, and provide us with a greater insight into the cultural aspects of their people and the work of the Presbyterian Church among them.

Starting from Vancouver on April 25th we'll spend 21 days visiting Japan, Taiwan, Hong Kong and Honolulu, returning to Vancouver on May 17th.

The cost for the above arrangements is \$1,400.00, based on twin occupancy Vancouver to Vancouver and includes air and land transportation, hotel accommodation with breakfast, transfers and sightseeing excursions as detailed in the itinerary.

For travel from Halifax add \$336.00

For travel from Toronto add \$216.00

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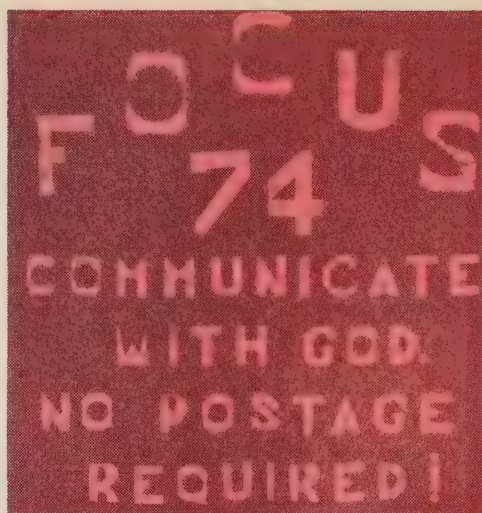


## Focus '74

Potluck suppers, sing songs, sermons and coffee with doughnuts — pretty commonplace in any church! But what's this — snake-dances and handclapping to the "Saints . . .", candlelight processions and applause in the sanctuary — not an everyday occurrence in a Presbyterian Church. But then, this was not an ordinary weekend at First Church, Regina, Sask. It was our Focus '74 weekend.

With the help of Rev. Dr. Walter Welch of Humber Heights Church in Toronto we set out to discover what it meant to be a Christian: what gifts we, as individuals and the church as a whole, had to offer. Dr. Welch not only inspired us with three theme addresses and a special talk with young adults, but also combined his gifts on the trumpet with some musical talent from First Church to lead enthusiastic sing songs throughout the weekend. We also borrowed the Koinonia, a group of folk singers from St. Andrew's Church, Saskatoon and their effervescent joy and considerable musical talents provided an inspiration to young and old alike.

The weekend had something for everyone and almost every minute was meaningful and filled with joy and emotion. If any particular event could be sing-



A BANNER used at First Church made of postage stamps by Ewan Davidson, clerk of session.

led out as a highlight most would choose Saturday evening's "Celebration of Gifts." It was a sharing with each other of the gifts of our congregation in a coffee-house atmosphere. There was music, both classical and folk, poetry, drama and dance along with displays of visual arts such as painting, ceramics, needlework and origami, all offered by members of First Church.

The evening did not end as expected

with the contemporary candlelight worship service in the sanctuary, where we heard hymns especially written by Dr. Isabel Jones for Focus '74. Afterwards many returned to the Christian education hall, putting aside their Presbyterian inhibitions and sharing their Christian joy with each other, grandmothers and children, elders and teen-agers alike. Midnight had come before the participants reluctantly went their own ways.

We had set out to discover our gifts, share our joy in Christ and to revitalize the life of our congregation. At the end we realized that the process, at times painful, at times full of joy, had been a very meaningful and stimulating experience.

—Ian Ferguson

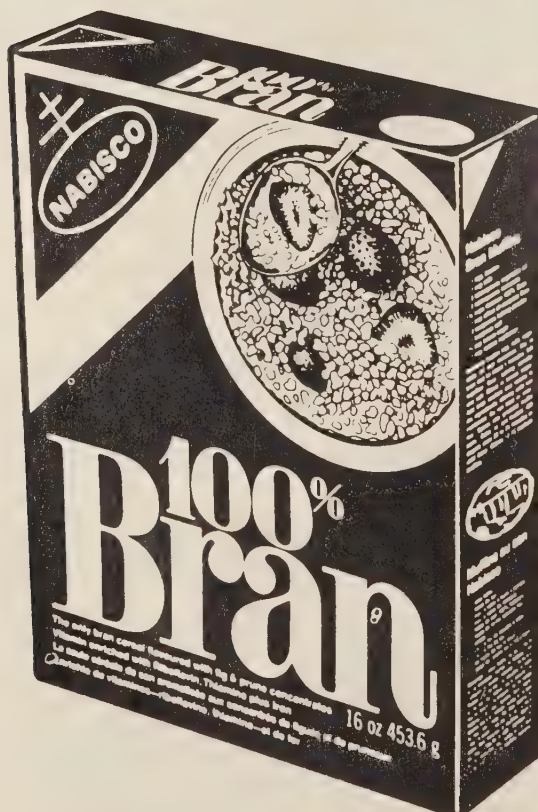
## MEN

### National conferences

A total of 260 men attended the two national conferences held in May at Truro, N.S., and Peterborough, Ont.

Remembrance, renewal and response was the theme of Rev. Dr. Mariano Di Gangi, who gave three addresses at each

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conference. At Truro special music was provided by the male chorus of St. James Church, and by Sam Cho of Wolfville. In Peterborough the P. M. chorus from Toronto and Glen Rutledge of Crossroads TV in Hamilton were featured.

## PM PERSONALITY



Roderick Elmer MacDonald was born on Prince Edward Island and has lived on Rural Route 1, Borden, P.E.I. all his life. He attended Augustine Cove Public School and Kensington High, and then studied at Prince of Wales College. He is self employed and is in partnership with his brother in a mixed farming operation, under the name of MacDonald Bros.

Elmer and his wife, Annie Lee, are the parents of Karen, aged 8, and Duane, aged 3. They attend North Tryon Church where Elmer is an elder, a Sunday school teacher and serves on the board of managers. Some of his community involvements are president of the Chamber of Commerce and secretary of minor hockey. Elmer is also a director with the Crapaud Exhibition Association. A part time insurance salesman with Great West Life, he is completing his term as president of the Maritime Council of PM.

## SEE/HEAR

### Church songs

*Ron and Kris Klusmeier and Friends* is an album of contemporary hymns. Ron Klusmeier leads the choirs of Erindale United Church, plays organ, piano, and guitar and directs those playing other instruments. Kris is featured as vocal soloist. There is an unfortunate sameness to the hymns on the album, partly due to the repetitiveness of the arrangements and partly due to Mrs. Klusmeier's voice—it just doesn't warrant being featured on an entire album.

Still, where else can you find an album with seven of Frederick Kaan's hymns, one by D. L. Ritchie, two by W. Farquharson and two by Ron Klusmeier. All these hymns should be known by Presbyterian congregations, and this album is the fastest and perhaps most interesting way of learning them.

*Ron and Kris* is a Vintage Record SCV 132, produced for the *United Church Observer*, 85 St. Clair Ave. E., Toronto, Ont., M4T 1M8.

### Joybreak

*Joybreak* is another album of contemporary hymns from the *Observer*. On one

side of the album the choir of St. George's Church, Toronto, sings "Joyful, Joyful, We Adore Thee," "Jesus is the Man," "Sons of God, Walk Softly in Springtime," "Sing We of the Modern City," and "Sing Ye Praises to the Father." On the other side the Chancellors of Central United, Weston, Ont., sing "Lord of the Dance," "Let us Break Bread Together," "Were You There?," "Every Star Shall Sing a Carol," "He's Got the Whole World in His Hands" and "Mine Eyes Have Seen the Glory."

The choir of St. George's, under the direction of Peter McCoppin, performs notably indeed.

The Chancellors, too, deserve a cheer or two, for their electric back-up and vibrant singing is joyous although they lack a sense of feeling for "Mine Eyes Have Seen the Glory." *Joybreak* is an album that you should know about; maybe you should buy it for a friend or enemy. Vintage SCV 126, The *United Church Observer*, 85 St. Clair Ave. E., Toronto.

### Ecology

An extensive listing of popular music, films, hymns and scripture passages relating to the environment has been produced by this writer, and is printed in the summer issue of *Strategy* magazine, available from Presbyterian Publications. —L. E. Sivers

## CLASSICS of Inspiration and Devotion



### IN LARGE PRINT

#### By the River of No Return

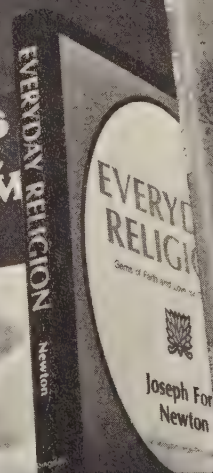
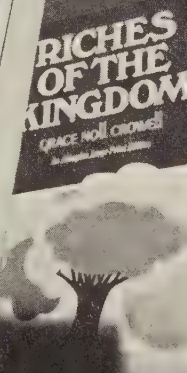
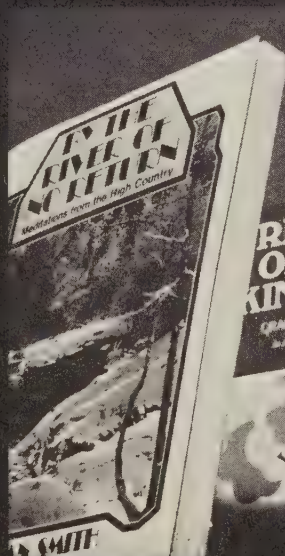
Don Ian Smith, a rancher and pastor, presents meditations about spectacular and dangerous aspects of life on the wild Salmon River in Idaho. \$5.95

#### Riches of the Kingdom

Grace Noll Crowell's poetry is a true asset to the scriptural passages and meditations found in her collection on faith, love, and peace. \$5.95

#### Everyday Religion

Joseph Fort Newton counsels on giving, forgiveness, and thanksgiving in his selection of best-selling ideas on universal situations. \$7.95



#### The Will of God

Leslie D. Weatherhead reveals and guides us through the three wills of God: the intentional, the circumstantial, and the ultimate. \$5.95

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# PERSONALS

The moderator of the 100th General Assembly, *Rev. Dr. Hugh F. Davidson*, left for Africa in mid-August, to visit Malawi and Nigeria. He is due in Rome on September 10, to present our greetings to the Waldensian Church on its 800th anniversary. Then Dr. Davidson and *Rev. Dr. L. S. Pandey* will make an official visit to the Reformed Church in Hungary. The moderator will return to Canada on September 27.



*Mrs. Ethel Clara Scott*, who was 100 years old on July 7, receives a bouquet from two-year-old Julie Barnes at a reception in St. Andrew's Church, Fredericton, N.B. where she is a charter member and still active.

The *Rev. John M. Murray* of Milton, Ont. retired at the end of August. He and Mrs. Murray, who served together in India for many years, will live in Waterdown, Ont.

*Rev. Dr. W. Oliver Nugent*, retired superintendent of missions, and his wife studied French at the University of Strasbourg during the summer. They visited Major the *Rev. William Graham*, chaplain at Baden Baden, Germany.

*Miss Maureen Flett*, a member of Knox Church, Winnipegosis, Man. was crowned queen of the Manitoba Metis Federation in July.

The congregation of St. Andrew's Church, Aurora, Ont. provided the funds for *Rev. and Mrs. Homer W. McAvoy* to travel to Edinburgh, where Dr. McAvoy received the Ph.D. degree after several years of extra-mural study.

The *Rev. Roy A. Taylor* of Stirling, Ont. has received a bachelor of theology degree from Queen's University, Kingston, Ont.

The *Rev. W. H. V. Walker* and his wife were honoured guests at a special service

in St. Andrew's Church, Stirling, Ont. where Mr. Walker was minister for 20 years. The renovated chancel, special gifts and a new organ were dedicated. The *Rev. A. L. Sutherland* was the guest preacher.

At the 108th anniversary service the Knox Church congregation at Conni, Ont. made presentations to *Mr. and Mrs. Gordon Coutts* in gratitude for years of faithful service. Mr. Coutts has been an elder for 43 years and clerk of session for 35. His wife is a life member of the W.M.S.

An unusual baptism took place in St. David's Church, Scarborough, Ont. when the *Rev. Donald A. Donaghey*, 27 and recently ordained, baptized his brother *Darryl Douglas*, aged one year. Their parents are *Mr. and Mrs. R. Donaghey*.

The *Rev. Walter F. McLean* of Waterloo, Ont. has been named chairman of the commission on world concerns of the Canadian Council of Churches.

Canadian Bible Society appointments: the *Rev. Gunter Flemke* as district secretary in Toronto; *Daniel Racine* as director of French work for Canada and assistant to *Rev. Dr. R. Stuart Johnston* in the Montreal and Quebec districts; the *Rev. G. Boyd Butt* as district secretary for New Brunswick and Prince Edward Island.

The *Rev. D. Burton Isaac*, formerly of St. Andrew's N.B., has retired after 35 years in the ministry. He and his wife are living at 1067 Aragon Road, Richmond, B.C. V7A 3E8.



Honoured by St. Andrew's Church, Innisfail, Alta., were *Elmer Browne*, left, a member since 1892 and an elder since 1961, and *Walter Gibson*, for 32 years an elder as well as choir member. They were guests at a special luncheon.

The *Rev. Robert Anderson* has been appointed by the board of world mission to serve in Lower Sackville, N.S. The Andersons, who have completed ten years of service with the Korean Christian Church in Japan, were accorded a farewell service in Nagoya, Japan by the Chubu Presbytery. A sum of money was given to Mr. Anderson designated to assist in his new work in Canada. This is an interesting type of two-way mission.

The *Rev. Ted Ellis* and his wife *Marilyn* and their infant son are in Canada on regular furlough from Taiwan. It will be spent in study and limited deputation work.

The *Rev. Clare McGill* and family are home in Canada from Mr. McGill's translation work among the Tayal tribal people in Taiwan. They will be here for a year of furlough, study and deputation.

*Miss Agnes Hislop* from the Bhil area, India was in Canada during the summer vacation to see her mother who was quite ill at the time.

The *Rev. George Malcolm*, general secretary of the board of world mission, returned in July from an administrative trip to India and Nepal. In the latter country he visited *Miss Pat Pooler* who is at work with the United Mission to Nepal. In India he attended the second meeting of the Synod of the Church of North India — the highest court of that church.

The *Rev. Sidney Chang*, who is under appointment to Eckville, Alta., was ordained by the presbytery of Red Deer on June 20. Mr. and Mrs. Chang, who are from Taiwan, are living in the manse in Eckville.

The *Rev. K. C. Doka* was recently appointed superintendent of missions for the Synod of British Columbia effective January 1st, 1975.

*Mrs. Mabel Powers* has begun her work at the Winnipeg Indian Centre on Logan Avenue to which she was appointed earlier in the summer. Mrs. Powers is a teacher and has had experience in Peterborough County, Ont.

*Miss Mavis Hyndman* will return at the end of September to her work with the Korean Christian Church in Japan. She will be located once again in the city of Tokyo. While in Canada on a short furlough Miss Hyndman did observation and study in Toronto on teaching English as a second language.

*Miss Joy Randall* is in Canada on furlough from her nursing duties at Changhua Hospital in Taiwan. She will study and do limited deputation in the central area of Canada until her return to Taiwan in 1975.

The *Rev. Robert Wilson* and family were in Canada for a short furlough during the summer. Mrs. Wilson underwent treatment for back injuries sustained in a car accident in Nigeria, and Mr. Wilson did deputation and camping in the prairie provinces. They returned in early September for the dedication of the new Lagos Presbyterian Church on September 7.

*Rev. Dr. E. H. Johnson* has been ordered by his doctor to take a complete rest. He will be out of the office until late October and has had to cancel all speaking engagements and meetings.

The *Rev. Desmond Howard* will continue his assignment with the World Association for Christian Communications for the remaining two years of his appointment. The Howards will continue to live in London, England.

A request has been received from Taiwan for the services of the *Rev. Terry and Mrs. Samuel* to be on staff at Tam



Kang Middle School in Tamsui. The Samuels attended the Toronto Institute of Linguistics and the Missionary Orientation course in London during the summer and expect to leave for Taiwan in late September.

Miss Susan Tucker of Fairview Church, Vancouver, B.C. has been appointed by the board of world mission as an overseas volunteer related to the Korean Christian Church in Japan to serve as an art teacher at the Christian Academy in Tokyo.

The Rev. Girdharry Kissoon has resigned as moderator of the Guyana Presbytery and the Rev. Oscar Mathura has resigned as clerk of presbytery. The Rev. Harry Sukhu is acting moderator, while the Rev. David Deebrah is recording secretary and Charles Kartick is acting clerk.

The Rev. Inya Ude, after a year of study at Princeton Seminary, Princeton, N.J., U.S.A., completed his studies for the M.Th. degree. He will continue his studies at Fuller Seminary, California, towards a Ph.D. Many Canadians will remember Mr. Ude of Nigeria from the time he studied at Knox College, Toronto.

Dr. Ogbu Kalu has returned to Nigeria to take up teaching duties at the University of Nigeria in Nsukka as assigned by the Presbyterian Church of Nigeria. This summer Dr. Kalu completed his M.Div. studies at Princeton Seminary, after having obtained his B.A. (U. of T.); M.A. (McMaster) and Ph.D. (Toronto) in history.

Mrs. Alexander Clements, wife of the minister, was presented with an honorary membership in the W.M.S. by the three W.M.S. and the three C.G.I.T. groups in the charge of Dutton, West Lorne and Wallacetown, Ont. Mr. and Mrs. Clements have since moved to Alliston, Ont.

#### BUDGET RECEIPTS

Income from congregations for the General Assembly's budget totalled \$867,585 on July 31, as compared to \$797,897 at same date, 1973. Expenditures for the first seven months amounted to \$1,837,785, as against \$1,717,311 last year. The W.M.S. (W.D.) contributed \$201,250 and the W.M.S. (E.D.) \$18,000 for mission work.

#### CONTRIBUTIONS TO THE RECORD

News, letters and other material must reach *The Record* before the first of the month preceding the date of publication. Short articles of up to 800 words will be considered for the Pungent and Pertinent section, and should be accompanied by a photo of the author.

September, 1974

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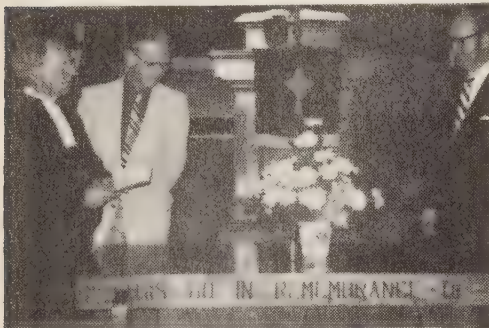
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THE 50th ANNIVERSARY tea of the Alma Club of Alma Street Church, St. Thomas, Ont., brought back former ministers and members. Shown, from left, are: Mrs. A. Plowright, Mrs. Glenn Campbell, Mrs. Dean Cassidy, Rev. James K. West, Rev. Dr. Campbell, Rev. Evan Jones, Mrs. D. Kernohan, president, and Mrs. West.



REV. C. W. QUINN, minister; T. J. Musty, clerk of session at Norwood Church, Winnipeg, Man., receive a new Communion table given in memory of Mr. and Mrs. Robert Sutherland, by their son, William.



MRS. GORDON GEDDES, left, laid the cornerstone, Wallace McGowan, clerk of session, admitted the presbytery at the dedication of an addition to the Presbyterian Church, Durham, Ont. In centre is the minister, Rev. J.M. Laurenson, right Rev. James Weir of Kincardine, Ont.



"DOC. McMURRAY and the One Way Kids" conducted a special evening service in St. Andrew's Church, Roslin, Ont. Now minister of Runnymede Church, Toronto, Rev. Dr. John McMurray served at Roslin as a student.

A set of offering plates, presented in memory of R. W. Coburn by his wife and family, were dedicated by the Rev. Walter Kutcher at the *Ukrainian Church, Oshawa, Ont.*

In *Kenloch (Strathlorne) Church, N.S.* a baptismal bowl was dedicated in memory of Mrs. Neil Dan MacInnis by the Rev. L. M. MacNaughton. The presentation was made on behalf of friends by D. F. MacKinnon, a senior elder.

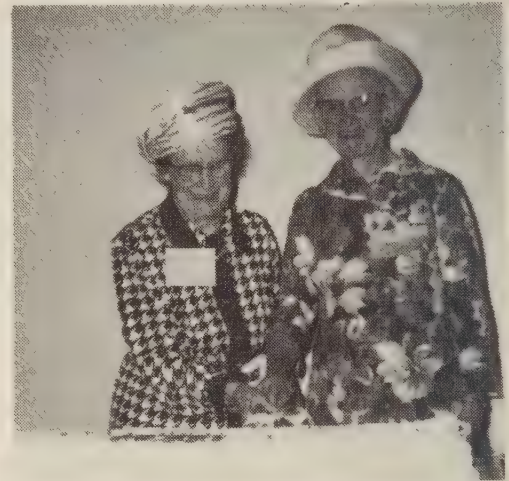
At *Knox Church, Cranbrook, Ont.* a new organ was dedicated in memory of Miss Alice Forrest, organist and youth leader for 40 years, by the Rev. Charles Falconer.

A new church building for the *Strathcona Park congregation, Kingston, Ont.* was dedicated by the presbytery on June 18. The Rev. N. J. Allison is the minister.

At *Knox Church, Breadalbane, P.E.I.* a pulpit lamp and four Bibles presented in memory of Mr. and Mrs. Graham Gamester by their children, were dedicated by the Rev. J. Bloedow.



AT ST. ANDREW'S Church, Dresden, Ont., a presentation was made to Mrs. Mary Laird when she left to make her home in Toronto. Shown are, from left, board chairman R. S. Johnston, clerk of session K. W. Campbell, Mrs. Laird, and Rev. Edward Dowdles, minister.



THE 100TH BIRTHDAY cake of the Sunday school at Erskine Church, Hamilton, Ont., was cut by Miss Bessie Brown and Miss Jennie Smith. A former pupil, Rev. Donald Herbison, reviewed the history of Erskine Sunday school.



VOLUNTEERS DID MOST OF THE WORK on a cedar log building for the new Knox Church, Cranbrook, B.C., top left. The L-shaped structure provides a sanctuary and a Christian education unit with 12 rooms and other facilities. Bert Raine and Brynley Richards are shown at work on the new church.





MEMORIAL GIFTS to Knox Church, Guelph, Ont., were two candlesticks, presented by Mrs. Alexander Smith in memory of her husband, an elder; and a Bible stand, given by Mrs. Richard Elliott in memory of her parents, Mr. and Mrs. Archie Sheriffs and of Mrs. Wilma Hopkins. Shown with Mrs. Elliott and Mrs. Smith are clerk of session James Mayes and the minister, Rev. J. P. Jones.

#### Anniversaries

165th—Rockway, Ont., June 9, (Rev. R. A. Sinclair).  
156th—Knox, Blue Mountain, N.S., July 14, (Rev. Steven C.H. Cho).  
143rd—Alberton, P.E.I., July 21, (Archie Murray, catechist).  
108th—Knox, Conn, Ont., June 16, (Rev. E. Lloyd Clifton).  
100th—Blair, Garden of Eden, N.S., Aug. 11, (Rev. Steven C.H. Cho).



THOMAS COLLINS, clerk of session, presented a well filled wallet to Rev. Dr. David Gowdy when he retired after 22 years as minister of Central Church, Cambridge (Galt), Ont. Mrs. R. M. Hastings presented flowers to Mrs. Gowdy.



WEDNESDAY EVENINGS at Westwood Church, Winnipeg, Man., have provided an opportunity for worship and fellowship in a relaxed atmosphere. The 1974 series featured the Covenant Players of Los Angeles, California, U.S.A.

## YOU WERE ASKING?

**Q** *I read references now and then to the courts of the church ranked as superior and inferior, such as the session being inferior to the presbytery. It doesn't sound democratic to me.*

**A** The use of these terms is simply one of jurisdiction. Sometimes the word lower is used for inferior. The distinction I make is basic to democratic government. The contrast is not that of peasant and lord, but of ministers and elders in terms of their duties, functioning for the government of the church.

**Q** *I am annoyed at the recent attacks on Presbyterians. Are you?*

**A** Not at all, my friend. At least Presbyterians of Scottish ancestry take no offence at these stories attacking our bagpipes, our alleged stinginess, and so on. ("The Scot slowly opened his purse, and out flew a moth...") We pass these stories on with glee. It is impossible for us to overtake the false doctrines of predestination imputed to us, stories of our alleged lugubrious services, our Puritanism (which was common to many faiths and was not of Presbyterian origin), our supposedly solemn faces, and our strict Sabbatarianism, usually illustrated by something out of the 17th century when such strictness was shared by all in the British Isles.

I thank God for the gift of laughter, especially when we can laugh at our own expense. From one point of view, this stuff of which you speak is the best advertising we can have—that is, if we are looking for advertising, which I don't think we are. Whatever the point of view, can we not say with St. Paul that we know that all things work together for good to them that love God, to them who are the called according to his purpose? (Romans 8:28). They may not be good in themselves, but they work together for good.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

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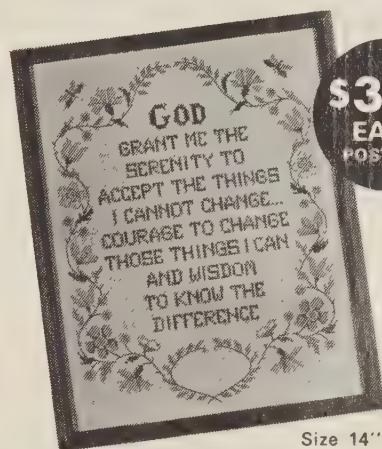
Oct. 31 — Nov. 2: Festival of Flowers  
Nov. 3 — 11 AM & 7:30 PM: Centennial  
Services

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Nov. 10 — 11 AM: Dedication of Stained  
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# CALENDAR

## INDUCTIONS

Boyd, Rev. T.H., Meaford and Thornbury, Ont., July 28.  
 Creaser, Rev. Hugh M., St. Thomas, Alma St. and Tempo, Ont., Sept. 5.  
 Herrod, Rev. R. B., Toronto, Coldstream, Ont., May 30.  
 McEntyre, Rev. Stuart, Port Perry and Ashburn, Ont., June 20.  
 Nelson, Rev. E. C., Seaforth, First, Ont., June 12.  
 Owen, Rev. J. Glyn, Toronto, Knox, June 24.  
 Riddell, Rev. Joseph E., Wallaceburg, Knox, Sept. 5.

## VACANCIES & INTERIM MODERATORS

### Synod of Atlantic Provinces

Bass River charge, N.B., Rev. John Posno, 206 Wellington., Chatham E1N 1M7.  
 Grand River, Loch Lomond and Framboise, N.S., Rev. E. H. Bean, 12 Lorway Ave., Sydney B1P 4Z2.  
 Little Narrows, Whycocomagh, River Denys, Orangedale, Malagawatch, N.S., Rev. L. M. MacNaughton, R.R.3, Baddeck.  
 Murray Harbour North and South, Peter's Road, Caledonia, P.E.I., Rev. Raymond L. Gillis, Belfast.  
 North Shore, North River, Englishtown, N.S., Rev. Neil J. McLean, 3 Queen S., Sydney Mines.  
 North Tryon, Breadalbane and South Granville, P.E.I., Rev. Edward S. Hales, Hunter River.  
 Pictou, First, N.S., Rev. J. Bruce Robertson, 139 Almont Ave., New Glasgow B2H 3G8.  
 Pictou, St. Andrew's, N.S., Rev. Paul A. Brown, R.R.2, Scotsburn, Pictou County.  
 St. Stephen, St. Stephen's and St. George, The Kirk, N.B., Rev. Cameron Brett, 512 Charlotte St., Fredericton.  
 Tyne Valley charge, P.E.I., Rev. John S. McBride, Box 1614, Summerside.

### Synod of Quebec and Eastern Ontario

Beauharnois and Valleyfield, Que., Rev. J. W. Milne, Box 552, Ormstown J0S 1K0.  
 Cornwall, St. John's, Ont., Rev. Wallace MacKinnon, Box 213, Ingleside K0C 1M0.  
 Dunvegan, Kenyon, Ont., Rev. Dr. Iver D. MacIver, Box 178, Maxville K0C 1T0.  
 Lancaster-Martintown, Ont., Rev. Willis E. Sayers, Box 53, Avonmore.  
 Montreal, Maisonneuve-St. Cuthbert's, Que., Rev. A. Ross Mackay, 1575 Béaudet St., St. Laurent, Montreal 379.  
 Prescott, St. Andrew's, Ont., Rev. A. J. Morrison, Cardinal.  
 Scotstown, Milan and Lake Megantic, Que., Rev. D. L. Campbell, 1162 Portland Ave., Sherbrooke.  
 Vankleek Hill, Knox; Hawkesbury, St. Paul's, Ont., Rev. Dr. Iver D. MacIver, Box 178, Maxville K0C 1T0.  
 Verdun, First, Que., Rev. A. G. MacDougall, 677 Victoria Drive, Baie D'Urfe.  
 Westport, Knox, Ont., Rev. L. R. Renault, 12 Church St., Brockville K6V 3X4.

### Synod of Toronto and Kingston

Agincourt, Knox, Ont., Rev. W. W. MacNeill, 115 St. Andrew's Rd., Scarborough M1P 4N2.  
 Alliston and Mansfield, Ont., Rev. Basil P. Das, Box 142, Tottenham L0G 1W0.  
 Barrie, Essa Road, and Stroud, Ont., Rev. Albert Farthing, Box 196, Penetanguishene.  
 Cambridge (Galt), Central, Ont., Rev. Wallace Little, 125 Hillcrest Ave., Cambridge (Hespeler) N3C 2E5.  
 Elmvale and Flos, Knox, Ont., effective Sept. 1, Rev. Samuel J. Stewart, 3 Greenfield Ave., Barrie L4N 2V7.  
 Kirkfield, Bolsover, and Eldon Station, Ont., Rev. Wm. Fairley, Box 37, Fenelon Falls.  
 Leaskdale, St. Paul's, Ont., Rev. Stuart McEntyre, 289 North St., Port Perry.  
 Milton, Knox, Ont., Rev. P. Barrow, 38 Edith St., Georgetown, Halton Hills.  
 Orangeville, Tweedsmuir and Waldemar, Ont., Rev. D. G. Kemble, Box 33, Caledon East.

Peterborough, St. Giles and Keene, Knox, Ont., Rev. Alex. J. Calder, 1307 Hazeldean Ave., Peterborough.  
 Toronto, Bonar-Parkdale, Ont., Rev. H. Russell, 270 Gerrard St. E. Toronto.  
 Toronto, Oakwood-Patterson, Ont., Rev. J. Muchan, 455 Sentinel Rd., Apt. #1114, Downsview M3J 1V5.  
 Toronto, Rogers Memorial, Ont., Dr. J. H. Williams, 17 Glenview Ave., Toronto M4R 1P5.  
 Toronto, Westview, Ont., Rev. Wayne A. Smith, 50 Wynford Drive, Don Mills, M3C 1J7.  
 Uptergrove, Essen and Willis, Ont., Rev. Charles Carter, Box 118, Victoria Harbour.

### Synod of Hamilton and London

Ashfield and Ripley, Ont., Rev. James R. Weir, Box 820, Kincardine, NOG 2G0.  
 Dorchester-W. Nissouri, Ont., Rev. J. Murdo Pollock, 610 Hamilton Rd., London.  
 Dutton, Wallacetown, and West Lorne, Ont., Rev. Stanley Andrews, R.R.1, Dutton N0L 1J0.  
 Hamilton, St. John and St. David's Ont., Rev. John Allison, Cheyne Presbyterian Church, Stoney Creek L8G 1G7.  
 Hanover, St. Andrew's, Ayton, Knox, Ont., Rev. J. M. Laurensen, Box 256, Durham.  
 Kintyre, New Glasgow, Rodney, Ont., Rev. D. Lennox, R.R.2, Glencoe N0L 1M0.  
 Sarnia, Laurel Lea-St. Matthew's Ont., Rev. John Congram, 1488 Miller Dr., Sarnia N7S 3M6.  
 Tara and Allenford, Ont., Rev. R. D. MacDonald, Box 1239, Port Elgin.  
 Teeswater and Kinlough, Ont., Rev. Robert H. Armstrong, Box 115, Wingham, N0G 2W0.  
 Walkerton, Knox, Ont., Rev. S. W. Gentle, Box 430, Southampton, N0H 2L0.  
 Welland, Knox, Ont., Rev. Charles D. Henderson, 58 Glen Park Rd., St. Catharines.

### Synod of Alberta

Medicine Hat, Riverside — St. John's, Alta., team ministry, Rev. Donald C. Smith, 258 1st St., S.E., Medicine Hat, T1A 0A4.

### Synod of British Columbia

Nanaimo and French Creek, B.C., Major the Rev. R. J. Ritchie, 240 Back Road, Courtenay V9N 3W6.  
 Vancouver, Chinese, B.C., Rev. William Perry, 213 Magnolia Ave., Chilliwack.

## CLERKS OF PRESBYTERY

Kingston, (acting), Rev. A. L. Sutherland, 57 Meadowvale Ave., Belleville, Ont.  
 Montreal, Rev. T. Gemmell, 1345 Lapointe St., St. Laurent, Que. H4L 1K5.

# DEATHS

*INFORMATION regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.*

Anderson, Mrs. Elizabeth, 86, life member W.M.S., Chalmers Church, Calgary, Alta., May 15.  
 Anderson, Verne Calvert, elder and choir member, brother of Rev. F. R. M. Anderson, St. Andrew's Church, Wyoming, Ont., July 5.  
 Blakey, Mrs. L. Irene, Armour Heights Church, Toronto, July 9.  
 Campbell, Robert N., 92, elder 48 years, presbytery representative, Burns Church, Mosa, Ont., July 24.  
 Christiansen, T. O., elder and former young people's Bible class leader, chairman of local centennial committee, Morningside-High Park Church, Toronto, June 18.  
 Currie, Mrs. E. C., 91, wife of the late Rev. E. C. Currie, mother of the Rev. Dr. Arthur W. Currie, Aurora, Ont.  
 Drysdale, Lorne, 67, elder, Elmvale Church, Ont., June 1.  
 Ferguson, Henry G., 75, clerk of session 25 years, Bethel Church, Pictou Landing, N.S., May 28.

Harvie, Mrs. Mary, life member W.M.S., senior member West Point Grey Church, Vancouver, B.C., May 31.

Hassard, Mrs. Margaret, 88, ladies' aid, church school and W.M.S. worker, Knox Church, Acton, Ont., June 1.  
 Holmes, Dan J., clerk of session, Calvin Church, Loch Lomond, Cape Breton, N.S., July 12.  
 MacKenzie, Roderick Angus, 90, elder, St. John's Church, Belfast, P.E.I., for over 40 years.  
 Marshall, E. Clare, elder, St. John's Church, Grimsby, Ont., July 9.  
 Miller, Robert McMillan, 54, elder, Knox Church, Guelph, Ont., June 2.  
 Moore, J. Russell, 74, clerk of session for 26 years, choir member and church school teacher, Duff's Church, Puslinch, Ont., July 10.  
 Oliver, Mrs. Norman, 83, life member of W.M.S., former choir member and assistant organist, Al-ber-ton Church, P.E.I., June 29.  
 Pegg, Mrs. Kenneth, life member W.M.S., Cooks-town Church, Ont., June 5.  
 Robertson, John, 63, elder, board member, chairman of building committee, St. Columba Church, Hamilton, Ont., July 1.  
 Rowat, Mary Ina, 97, daughter of the late Rev. and Mrs. Andrew Rowat, 33 years a teacher at St. Lambert, Que., St. Giles Church, Ottawa, life member W.M.S., Canadian Bible Society and W.C.T.U., June 3.  
 Stevens, Vanner, Knox Church, Campbellton, N.B., June 1.  
 Turnbull, Mrs. Mary A., W.M.S. treasurer, mother of Mrs. (Rev.) D. A. Smith, West Point Grey Church, Vancouver, B.C., May 23.  
 Walker, Mrs. Olive May, 77, wife of the Rev. W.H.V. Walker, St. Andrew's Church, Belleville, Ont., June 5.  
 Wheatley, Wilfred E., former trustee, representative elder and treasurer, Alexandra Church, Brantford, Ont., June 13.

# READINGS

October 1—Luke 8: 1-11  
 October 2—2 Cor. 5: 12-21  
 October 3—Luke 10: 30-42  
 October 4—Galatians 3: 17-29  
 October 5—Acts 16: 1-15  
 October 6—Luke 8: 11-21  
 October 7—Matthew 8: 1-13  
 October 8—Matthew 10: 5-22  
 October 9—Matthew 10: 26-39  
 October 10—Philippians 4: 1-9  
 October 11—Matthew 11: 1-19  
 October 12—Luke 4: 16-30  
 October 13—Titus 1: 1-9  
 October 14—Psalm 26  
 October 15—Titus 2: 7-15  
 October 16—Titus 3: 1-7  
 October 17—Titus 3: 8-15  
 October 18—Genesis 1: 6-19  
 October 19—Psalm 103  
 October 20—Zechariah 1: 1-7  
 October 21—Zechariah 8: 16-23  
 October 22—Zechariah 5: 5-11  
 October 23—Zechariah 4: 1-9  
 October 24—Zechariah 1: 12-21  
 October 25—Zechariah 8: 1-8  
 October 26—Zechariah 2: 1-9  
 October 27—Joshua 1: 1-9  
 October 28—Joshua 3: 1-8  
 October 29—Joshua 3: 9-17  
 October 30—Joshua 4: 14-24  
 October 31—Joshua 24: 14-25





A BURNING BUSH was planted by Mrs. M. Gibson, senior member of Westminster Church, Pierrefonds, Que., to inaugurate the centennial celebrations. The minister is Rev. John Forbes.

## Banner displays

Five exhibits each containing 30 centennial banners are booked for 77 churches or centres over the next few months. The banners, from the Presbyterian centennial competition, were chosen by the judges for exhibit.

The banners were seen at the Canadian National Exhibition in Toronto when the Festival of Faith was held at the grandstand on August 25. From Sept. 1-14 a display was shown at the Western Ontario Fair in London. On Sept. 1 an exhibit was set up in St. Andrew's Church, Windsor. Exhibits normally run for four weeks.

Future dates are: Sept. 10, St. John's Church, Winnipeg, Man.; Sept. 28, Presbyterian Church, Dresden, Ont.; October 1, Hopedale Church, Oakville, Ont.; October 1, Presbyterian Church, Orillia, Ont.; October 1, St. Andrew's Church, Biggar, Sask.; Oct. 15, St. Paul's Church, Peterborough, Ont.; Oct. 15, New Brunswick Craft School, Fredericton, N.B.; Oct. 21, Westminster Church, Scarborough, Ont.

Where displays are booked for more than one church in the same city on different dates the exhibits will not contain the same banners.

## At Hillview, Islington

A smorgasbord supper served by women dressed in old time costumes at-

tracted many to Hillview Church, Islington, Ont., for the first of the centennial celebrations. The supper was followed by an evening of dancing, fun and fellowship.

## At Allenford, Ont.

A pioneer service was held in St. Andrew's Church, Allenford, Ont., as a centennial event. It was conducted by a former minister, Rev. Dr. David McCullough of Toronto. A precentor led the singing of psalms and paraphrases, the congregation sat for them but stood for the prayers, as was the custom in some churches 100 years ago. Most of the members wore pioneer dress. The congregation's centennial project is a new organ.

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## Bell is dedicated

At First Church, Montreal, Que., centennial year was initiated with a special service at which Rev. Dr. Clifton J. MacKay was the speaker.

The first bell to ring in Montreal, announcing Protestant services in the year 1809, was rededicated. Luncheon was served by the Women's Association.

## Moderator at Chatham

In Chatham, Ont., the moderator of the 100th General Assembly, Rev. Dr. Hugh F. Davidson, was the preacher at a homecoming centennial service in First Church. At a reception on Saturday evening Alex Ross showed slides of First Church, past and present. (over page)

### UNIVERSITY STUDENTS

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THE FIRST OF THREE centennial celebrations was held in St. Andrew's Church, Arthur, Ont., with costumes of a century ago worn by some when Rev. R. C. Spencer conducted a service celebrating the past.



FIVE PRESBYTERIAN congregations in Halton County, Ont. planned joint centennial celebrations. Here is the committee representing the Milton, Nassagaweya, Campbellville, Boston and Omagh Churches. The initial service was held at Campbellville, followed by a picnic sponsored by Milton and a Highland strawberry social at Boston.



CENTENNIAL SIGNS have been erected by some 500 Presbyterian congregations. This one, for Knox Church, Westport, Ont., was presented by Mrs. Don Bresee and dedicated by Rev. A. J. Ramsay.

## Peace River picnic

A presbytery picnic and open air centennial service drew 100 people from the five small congregations of Peace River Presbytery. The events were organized by the members at Wanham and Blueberry Mountain.

The Rev. J. C. Bigelow of Grande Prairie conducted the service, and an offering was taken for inter-church aid, refugee and world service.

## At West Point Grey

Centennial year opened at West Point Grey Church, Vancouver, B.C. with the presentation of the play *The Challenge of the Cross* by Presbyteens, a group of young people. This was the first of several events planned by the congregation during the centennial of The Presbyterian Church in Canada.

## Montreal Chinese parade

A church parade was staged by the Chinese Church, Montreal, Que. to open centennial celebrations. About 300 people, led by the Rev. Paul Chan, minister for over 32 years, paraded through

Chinatown with banners. Lindy Jay of that congregation won an honourable mention in the centennial banner competition.

## At Kirkland Lake

Many former members and friends attended the first of the centennial celebrations at St. Andrew's Church, Kirkland Lake, Ont. The preacher was the first minister of St. Andrew's, Rev. Dr. Clifton J. MacKay of Montreal. The soloist, Mrs. J. Rivett, was from the centennial twin church, Pineland in Burlington, Ont.

Members from all the congregations in Temiskaming Presbytery gathered for an afternoon service, followed by dinner. A historical display was set up in the church hall.

## Chalmers in Calgary

A centennial project of Chalmers Church, Calgary, Alta., was a family conference, attended by 70 members and held at Pioneer Lodge.

Challenging sessions were led by the minister, the Rev. Jack Mills, Miss Cathy Nichol of Inter-Varsity Christian Fellowship, and the Rev. Walter Tait, chaplain at the University of Calgary.

## Service at Grand Pre

A capacity congregation gathered at the Covenant Church, Grand Pre, N.S., near Wolfville, for the centennial service sponsored by the Presbytery of Halifax and Lunenburg. The historic church was filled and a large number of people outside the building listened to a public address system.

A joint choir from the Halifax churches led the singing of psalms and paraphrases. The preacher was a former moderator of General Assembly, Rev. Dr. A. D. MacKinnon.

## Glengarry rally

Congregations in Glengarry Presbytery joined in a centennial rally in the Maxville fair grounds. The Rev. George Malcolm, general secretary of the board of world mission, was the speaker in the afternoon, and Rev. Dr. Finlay G. Stewart of Kitchener, Ont. preached in the evening.

## In Crysler, Ont.

The Rev. Donald MacInnes of Ridgetown, Ont. who was baptized and received into membership in Knox Church, Crysler, Ont., was the preacher at a service there commemorating the Presbyterian centennial. The church was filled to capacity.

## Saint David's, Halifax

In Halifax, N.S., the Church of Saint David launched their centennial celebration with a congregational get-together featuring a group photograph and a pot luck lunch.

Former members from outside Halifax joined the Saint David's congregation for the occasion. The worship service featured special music composed for centennial year by the organist, Ross N. MacLean, and performed by the choir.

## Lanark and Renfrew

Over 40 people from the Presbytery of Lanark and Renfrew started the centennial celebration with a bus trip in June.

En route to the General Assembly in Kitchener they visited Ewart College and Knox College. On Sunday morning they worshipped in the Presbyterian Church at Kirkwall, Ont.

After the opening of Assembly the night was spent with families of St. Andrew's Church in Kitchener. A stop was made at Don Mills on the return for a tour of the church offices. Orville Forrester of McDonald's Corners was the tour conductor.





## One Of The Best Investments You Will Make During 1974-75

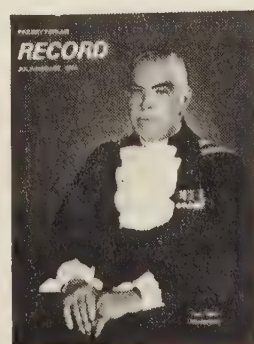
During the challenging months ahead, many of the things that bring joy into our lives will cost a little bit more. Among these will be The Presbyterian Record purchased on the Every Home Plan.

Fortunately, the increase has been confined to the absolute minimum . . . piggy bank money. You will be asked to pay \$1.50 per year instead of \$1 . . . that's just about four cents a month.

This new price, however, still leaves The Record as one of the best investments the Presbyterian Church and its members can make . . . one that pays dividends every month.

For, The Record is almost indispensable. It keeps everyone posted on what members, ministers and elders are doing to share the gospel with others. It also supplies spiritual inspirations that makes us better persons, better friends and better Christians. Besides, the Record is a great melder, bringing Presbyterians closer together so that local and international efforts will be stronger and more effective.

Yes, The Record is worth more than an extra four cents a month. In fact, it is one of the best investments you and your church will make in the months ahead.





# CENTENNIAL CELEBRATION GIFT ITEMS



## ENDURING WITNESS

A History of The Presbyterian Church in Canada  
by John S. Moir

**Enduring Witness** is the Church's official history, published to honour the centenary union of 1875 and to record the inspiring story of the contribution of Presbyterianism to Canadian life. Intended to be much more than a recitation of names and dates, it offers a critical analysis of the successes and the shortcomings of The Presbyterian Church in Canada.

Paperback Edition	\$ 3.95
Clothbound Edition	\$ 9.95
Special Limited Edition (100 copies available)	\$15.00

**Book ends.** Of solid wood, with centennial motto of cast metal in silver, blue and red, ideal gift for a special occasion during centennial year — price \$15.95.

**Paper weight.** Similar to above, economically priced for general distribution — price \$6.95.

Engraving plate available for above items (maximum 60 letters). Hand engraving .17 cents per letter; machine engraving .10 cents per letter.

**Centennial pin and card.** This solid celluloid pin of modern design with explanatory card is ideal for both adults and children. Witness centennial year by ensuring that every member wear a pin; Church School, Explorers, Boy Scouts, Girl Guides and all Senior groups within the Church. .25 cents each; 10—99 .20 cents each; 100 and over .18 cents each.

**Ball point pen.** A souvenir item, with centennial Church name and dates. Price 59¢, \$6.25 per dozen.

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Presbyterian Publications

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RESBYTERIAN

# RECORD

OCTOBER, 1974



THANKSGIVING



# TOURISM: BLESSING or BLIGHT?

by Patricia Hanna



**Bahamas**  
Spring/Summer/Fall '74  
Playground Holiday  
Pic-A-Pac from  
per person, double

**Jamaica**  
millionaire  
DREAM  
VACATION  
FROM  
**\$254<sup>00</sup>**  
7 NIGHTS  
AT YOUR  
**Private Villa**  
**INCLUDES:**  
• Return Jet Flight from Toronto via Air Jamaica  
• Private Villa Accommodations, with staff  
• Transfers to your villa in Jamaica  
• Complimentary Rum Cocktails

**Bermuda**  
M/s Sea Venture  
to BERMUDA



NOT SO LONG AGO travel, especially to other lands, was restricted to the well-to-do minority. But today our increasing affluence and leisure allows us to travel widely and for longer periods. Transportation is faster, cheaper and more easily available. And charter flights, package tours and the like are plentiful. So tourism is now the largest, fastest growing industry in the world—one of the new powers of the modern age.

But what has that to do with us? Just this: tourism establishes

relationships in a world community. Thus Christians must be concerned about the quality of those relationships. The Christian concept of righteousness implies that a true relationship with God must be expressed in right dealings between people. So tourism has significant potential for good.

Given sensitive and moral consideration, tourism could be a major factor in understanding between peoples, as well as aiding in the economic development of less affluent countries.

THE PRESBYTERIAN RECORD



Tourists can refresh and renew themselves, make new discoveries about themselves and others through change, rest, and exposure to other peoples and cultures.

But we tend to believe that the whole business of tourism confers only benefits and blessings on all involved. Yet it is a two-edged sword. Tourism can also build up resentments, particularly between the haves, (as represented by the tourists who can afford to travel), and the have-nots, (residents in certain host countries or regions.) Prejudices can become confirmed on both sides. Tourism can injure human relationships, and in poorer countries, underdevelop the economy.

For instance an increasing number of Canadians are spending their holidays in the Caribbean. Look at the travel section of your newspaper, or the posters and brochures in the travel agencies. On what basis is the lure made to the supposedly winter-bound or routine-ridden Canadian to "get away from it all?" A call to "follow the sun," pictures of an "island paradise" of beaches deserted, except perhaps for a young white couple waited upon by a black figure, discreetly placed in the background. It all reinforces the four "S" syndrome in tourism—sun, sand, sea and sex.

Until recently, there has been little, if any suggestion that the tourist might want to visit a "real" island with "real" people, enriching himself by discovering the people's customs, values, aspirations and problems. But then, do we tourists want to face reality? Aren't holidays for getting away from problems, a chance to forget and relax?

Caribbean tourism offices have been influenced by a stereotype, perpetuated by the North American travel industry, of affluent North American tourists who want to escape from reality in pampered, protected style. To strengthen what may be almost a one-crop economy, seeking foreign exchange earnings and employment which the tourist industry promises, Caribbean government offices have not usually risked revealing to the tourist what the unique reality of everyday life in their country has to offer. There are exceptions. The Premier of one island recognizes that some tourists don't fit the stereotype. They invite visitors interested in participating in what is authentic in the life of that island.

Christian churches in the Caribbean have taken the tourism phenomenon seriously and have expressed their concern about what it is doing to the people and economies of their countries. In 1971 an ecumenical Consultation on The Role of Tourism in Caribbean Development was held. As a result, an open letter was addressed to the churches of North America and Europe. After stating that the Consultation considered the tourist industry as one of the most significant features of the modern world, with a potential for overcoming many of the barriers to world peace, the letter points out, "It is regrettable however that owing to a number of factors, many of those who come from your countries to our shores leave behind a great deal of resentment, mainly because they are very often inadequately prepared for their brief contact with our people in our peculiar culture."

## Tourists are resented

What lies behind this resentment? What have we actually been involved in, unknown to most of us, by simply being tourists in certain areas? Human relationships and economics are involved. Host countries naturally want to be economically solvent and be the chief beneficiary of the profits in tourism. Yet in 1972 developing countries gained only 20% of international tourist profits for themselves. Why?

Take the matter of our hotel. Most tourists stay in hotels recommended by their travel agent or included in a package

October, 1974

deal. In poorer countries these hotels are usually owned by North American or multi-national interests. If the tourist thinks of the matter at all he believes that his money is enriching the local economy. In fact, his money generally flows right back out of the country to enrich his own country's economy.

Food is another example. Just as we seem to want the services and environment of North American culture in the hotels we stay at, so too we want the food we're used to at home. Valuable foreign exchange is lost when the host country has to import foreign foods, like B. C. salmon, to keep the tourists happy. Money that might have been gained through selling local foods is also lost when local farmers and fishermen cease to produce for local consumption, and seek jobs in the "glamorous" hotel and tourist services.

And what about human relationships? Whether we like it or not, or are even aware of it, our very presence as Canadians in poorer countries points up in the minds of many, the benefits that accrue from wealth and colour. Envy and expectations that can't be realized within the economy of their own country are aroused. And a sense of injustice and unrest may follow.

The insensitive way in which some visitors use their cameras, treating people as curiosities, dehumanizes visitors and local persons alike. Another frequent complaint is the immodest way in which many tourists dress, offending the local sense of propriety or morals. Such tourists have no feeling of being foreign guests who should respect the values and etiquette of the country.

## People-to-people contacts

In Kenya, the National Council of Churches is looking at the effects of tourism there. Why are tourists more interested in seeing the animals than the people? Why does travel publicity, when it does show pictures of people, always present the "exotic" aspects of the "natives" in rural areas, thus preserving a Tarzan-like image of Africa? What can the church do to humanize tourism, to bring people together, to give the visitor insight into the life of modern Africa with its problems and potential?

In Hong Kong, Japan, Indonesia, and other parts of Asia the churches are seeing an important role in ministry to tourists. Christian guest houses, educational tours and people-to-people contacts are being provided. Even in Canada people are beginning to raise questions about the mixed blessings of tourism in places like Prince Edward Island and Moosonee.

What can we as individuals do? We can ask travel agents to give us material on the customs and culture of the country we are going to visit. We can enquire about the possibility of staying at locally owned hotels, where we can meet people from the area, sample local foods, and help strengthen the local economy. We can be sensitive about the way we use our cameras. We can ask the local tourist board whether they can arrange people-to-people contacts.

Whether we travel at home or abroad we can be open to the effect of our presence on the people and place we visit. We can ask ourselves, "How can we deepen our understanding and appreciation of other people and ways of life?" By keeping these questions in the back of our mind when we travel, our Christian values are bound to enrich our holiday experiences. And personal contacts made through travel can play their part in helping to establish the kingdom of God. ★

*THE AUTHOR is director of services for overseas students and laymen abroad, the board of world mission.*

*(For material or more information write: Services for Laymen Abroad, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont., M3C 1J7)*





# How to send money overseas

ALL TOO FREQUENTLY a contributor to an overseas project of our church learns eventually that a gift of money forwarded in a personal letter has not been received. This is true of India particularly; contributions sent in the mail often fail to reach the intended recipient.

Those who wish to support overseas projects and programs are advised to make their donations through the treasurer of The Presbyterian Church in Canada. Money sent by official channels is certain to arrive, and it can be designated for special needs at the request of the donor.

It is unwise to send contributions, large or small, in personal correspondence. Moreover it is not safe, as the experience of more than one disappointed donor has proven. If the General Assembly's budget is to provide for the maintenance of our work overseas, it requires the support of every Presbyterian. Any special interests, over and above the program of the board of world mission, may be designated for your support. But do send the money through the church offices at 50 Wynford Drive, Don Mills, Ont.

# Why The Record costs more

FOR THE PAST 20 YEARS congregations have been able to subscribe to The Record at the special rate of one dollar a year, providing that at least 80% of their households were covered. Now, with the approval of the General Assembly, the Every Home Plan rate has been raised to \$1.50 per year.

There are two reasons for the increase. The first is the tremendous increase in cost of paper, and the gradual escalation of other production costs. The second is the reluctance of The Record committee to ask for a larger budget allocation. Last year the General Assembly's budget subsidized each subscrip-

tion by about 60c a year, much more than we feel that the budget should pay.

For years the regular rate for The Record has been below that of any comparable publication, now it has been raised to \$3.00 a year, still a reasonable price.

When it comes time for your congregation to renew its subscriptions, we trust that the higher cost will be considered in the light of today's inflated economy. An increase of just over four cents per copy is made necessary by the spiralling costs of paper and production.

# Give thanks, don't just say it

SOUND ADVICE for everyday living is offered in the letter to the Philippians, chapter four, verse six: "Have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving." (New English Bible)

These are anxious times for Canadians, or could be if we let our worries get the best of us. The rising cost of living, the increase in price of food and other necessities, the threats of shortages, the frequent strikes and work stoppages, the growth of crime and acts of violence—all have contributed to a state of apprehension.

The one constant that remains unchanged is our need for the grace of God. Our relationship with him will be in proportion to our devotional life. The channel of approach, made possible by Christ, is prayer. To be effective that channel must be kept in use, communication involves effort on the part of the individual Christian.

Thanksgiving is essential in our relationship with God. Not merely a national day of Thanksgiving, which we keep on the second Monday of October, but the daily practice of giving thanks to God. There are many reasons for gratitude, and there are practical ways of expressing it, by deeds as well as in words.

We can demonstrate our thanksgiving this year by seeking to share and by showing that we care. In our land, and in many others, there are still far too many who exist well below the marginal standards of living. Our government has acknowledged that through its aid to under-developed areas. Our church is committed to a program of helping the under-privileged, both in Canada and elsewhere.

By your attitude, through your expression of concern, thanksgiving may become more than a mere mouthing of words. It may become an experience that will expand your service to Christ and deepen your devotion to his cause. ★



## Centennial resources

"Forward Together in Mission" is the study theme for 1974-75, a timely topic for centennial year. Here is an outline of the material that will enable Presbyterians to achieve fuller knowledge of the mission outreach of the church.

### Unknown Country

This centennial account of the mission work of The Presbyterian Church in Canada is a lively and challenging book of 80 pages, written by Geoffrey Johnston, who has served in Nigeria and the Caribbean. It is a completely new arrangement of material with a frank discussion of problems.

### Small World

To use along with the book, the new 16mm. film in colour and with sound is available for rental from Communication Services. Running time, 12 minutes.

### Four Seas

Another 16mm. colour and sound film depicts the work of the Christian Council Communicare Centre in Port Harcourt, Nigeria, where Don MacKay, our missionary has been acting director. This is available from the Edmonton and River-view Heights audio visual depots as well as the Communication Services library. Only six minutes in length, and no study guide is necessary.

### Centennial calendar

A special centennial issue, dealing with our missionary outreach over the first 100 years and projecting some of the issues and challenges facing us in the next century. Every Presbyterian home should have this colourful daily reminder. Most groups will want extra copies to use the large pictures as an additional teaching help, or just simply to make beautiful posters.

### Mission filmstrips

Write to Mission Education for a descriptive brochure on the filmstrips now available with spoken script and music on a cassette, plus a script and question guide. The new centennial filmstrip will be ready by October 31.

### Posters! Posters!

"Celebrate it with your life" is the theme of bright colourful posters, available free in reasonable quantity when ordering materials from the W.M.S. Bookroom.

Recommended for program planners is the Friendship Press catalogue, 1974-75.

Order any of the above from Communication Services, Mission Education, or the W.M.S. Bookroom, all located at 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

October, 1974

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### cover story

A CONTEMPORARY interpretation of a Canadian Thanksgiving painted especially for The Record by Valerie M. Dunn.

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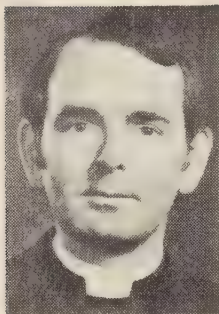
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# PUNGENT and PERTINENT



## The Burning Bush

by William  
R. Russell,  
Montreal, Que.

THE WORLDWIDE SLOGAN of Presbyterians is *Nec Tamen Consumeatur*—"not yet consumed."

It comes from the Old Testament story of Moses and the burning bush, that strange and wonderful incident on Mt. Horeb in which God spoke to Moses out of a blaze of fire, and persuaded him to go back to Egypt to lead the chosen people out of bondage and through the wilderness to the promised land.

The burning bush—probably no more than a scrawny tamarisk or cypress shrub on a rocky hillside—blazing brightly but not consumed; only a detail in the greater story of God's confrontation with Moses—has nevertheless become an almost universal symbol of Presbyterian and Reformed churches, of their attentiveness and obedience to the word of God, of their sturdiness and perseverance in danger and distress, of their bright witness and bold faithfulness in a world that often passes by, unnoticed.

The first Presbyterians to make the burning bush their symbol were not Scots, but French Huguenots—kinsmen and followers of John Calvin and the Reformation doctrines he taught. On St. Bartholomew's Day in 1572—only 12 years after the successful Reformation in Scotland—some 20,000 French Protestants were massacred in Paris alone, in a bloody conspiracy to eradicate the Reformed faith. Fleeing the terrors of religious persecution, some of these Huguenots were the first Presbyterian settlers in Canada. Little wonder that, when our denomination was organized in 1875, it took as its official emblem the defiant and devoted symbol and slogan around which the Huguenots had rallied some 300 years before.

In this centennial year, as our denomination and its congregations look back in gratitude and forward in anticipation,

much will probably be made of our burning bush, and the defiance and devotion that it symbolizes. And, like all symbols, it will probably be misinterpreted and misapplied.

Some will suggest that, just because we are "not yet consumed," we Presbyterians can rest assured that "shall not ever be." Others will sermonize that, as the bush burned brightly and spectacularly and with an awesome conservation of its resources, so our churches should aspire to brilliant preaching and spectacular services and increasing, but always balanced, budgets! I suppose that, before the year is over, some bright young thing somewhere will even suggest that we update our motto—make it "more relevant"—by doing away with the Latin and substituting something more catchy, like "Burned Up, but Not Out!"

Lest we Presbyterians take our symbol (and ourselves) too seriously, even in our centennial year, I suggest we remember that the burning bush was only an incidental detail in Exodus, chapter 3, not the whole show! God simply *used* the burning bush, and the miraculous fact that it was not consumed by the fire of his presence, to catch Moses' attention, and to reveal his will for Moses' life; to command, and obtain, Moses' obedience!

And that is all our denominations, and

our churches, and our individual ministries are meant for: to be *used* by God—to catch the eyes and hearts, minds and wills of people who have been dazzled by the flashing bright lights of the contemporary scene. People who have been heartbroken by romances where there is no love, homes where there is no tenderness, friendships where there is no loyalty. People who have been confused by the breakdown of ethics, the relativity of morals, the abandonment of etiquette. People who have been paralyzed by the fear of failure, or the nightmare of success; the frenzy of keeping busy, or the emptiness of being bored.

Once having caught their attention, we are still meant to be *used* by God: to proclaim his judgment, mercy, forgiveness, love, and leadership to individuals, communities, nations and peoples; and then to call—no, to persuade them, even as we ourselves are persuaded—to live faithful lives of humility, obedience and service to God and man. ★

THE AUTHOR is minister of the Church of St. Andrew and St. Paul, Montreal, Que.



## Family Responsibility

by R. D. Duncanson,  
Norwich, Ont.

THE DICTIONARY may teach us to spell the word "home," and the encyclopedia may define it at length. But only those who



"We ought to do this again, next year."



experience a real, strong, secure home life, know all that it can be and all it can offer to the individual. It is in the home circle that one sees the working-out of the true spirit of family living (or the lack of it). In the home the great influence for good or bad, right or wrong takes place.

From the emotional standpoint, love must be present in the home. The exercise of parental authority, in love, is a duty for all parents. It is the mishandling of authority that must be regretted and deplored. Discipline by the dictatorial method—no; by the free expression method—no; but discipline by the truly democratic way, a blending of the two methods. How is this accomplished? The answer should be visible in the system of discipline in every Christian home. Love is the clue to discipline that does not drive with goads, but leads and guides in a mutual respect and cordial partnership. If this is not in the home, there is not likely to be a high display of it outside. Too much coddling or freedom is a grave mishandling of the governing emotion, love. Too many directives with the attitude "because I say so" — is also the mishandling of the love which should be evident in every Christian family circle.

With all respect to those who practise or teach "situational ethics," we should not allow the situation to declare the ethic or emotion of the moment, which will dominate our behaviour. Wherever the ruling influence is real, true and effective love there is blending of freedom and responsibility. The parent who, for his own comfort or quietness, gives unleashed freedom without responsibility, shows greater love for his own comfort than for his child. And the child who takes on no responsibility but expects complete liberty shows that the chief object of his love is self, and no one or nothing else must interfere.

When love and respect between siblings is absent, it reveals a lack of love and respect for parents. When family life is disfigured by vanity, jealousy or quarrels it lacks the most needed ingredient for true, healthy and happy Christian living—love for the other. As lovelessness is a denial, so love is the proof and cause of harmony and joy. The one who has true love and respect for his family at home, will not willingly cause them heartache or humiliation. So let us remember that in any relationship, in our home or outside it, man's love for his Creator determines his love of fellow men.

It is generally agreed that a life situation is the best setting for any training program. This is why role-play is used extensively in social relationship classes. It brings the pupil into, or as near as possible, to life's experiences. In the home, life's situations

October, 1974



## Maria Augusta Tito. 7 years old. Family situation precarious.

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PLAN is a non-sectarian, non-political, non-profit social service organization, recognized and registered as a Canadian charitable organization by the Federal Government (Charitable Registration No. 0249896-09-13).

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are natural. It is here we form our ideas and adopt attitudes to all of life's relationships. In the home we shape and adopt our loves and hates, our prejudices and impartialities. The art of living with others is found in the home. And here we learn from our daily experiences as we live through them. In the home, around the dinner table or in the family room, we come almost inevitably to a clash of opinions. How we meet these differences is the clue to how we will confront them outside. Whether we realize it or not, home life makes up the pages of our copy book as we go out to write the material of today's living. The home must provide and promote the best social values. If they are not found in the home, the chances of their being practised outside are indeed slim.

We may attempt to bar the doors in the hope that no one outside will know the private happenings within. But "actions speak louder than words" and the individual carries out into the community many of the conditions which exist inside his home. We may attempt to lock out all corrupt influences of community life, but each individual becomes part of all he meets, and he absorbs, even against his will, some of the poorer characteristics of community life. Therefore, the home must build a strong resistance to wrong influences.

Christ's command "Love one another" is the rock upon which we should build our family living; it is the bulwark of defence against self-indulgence. ★

MR. DUNCANSON is minister of Norwich and Bookton, Ont.

## LETTERS

### Secret signals

In his July/August column, Dr. Fowler tells us that when he was a pastor, he was wont on occasion to give a "secret signal" to the organist when to stop playing during the singing of a hymn so that a verse might be sung unaccompanied. He goes on to support the use of an occasional unaccompanied verse, and offers musicians equal space to disagree with him.

I cannot imagine that any musician involved with church music would disagree with him about the effectiveness of an unaccompanied verse; neither can I, however, imagine that any musician involved with church music would *agree* with him about where the initiative for this should lie. That the preacher should encroach upon the territory of the organist in this fashion is surely intolerable. The use of

unaccompanied singing is something to be planned ahead of time so that the choir will not be taken unawares, so that the congregation will not thereby be left unsupported and so that the impact of the hymn as a whole will not be interrupted and thence lost. My own custom is to decide a matter of this kind at rehearsal, and when the chosen verse arrives to play the first chord, and then *conduct* the choir through it from the console.

The ideas that come to me about the shape and structure of acts of worship are legion; I even have long thoughts about the content sometimes, both before and after the event — but I would never dream of giving a minister a "secret signal" indicating an "on stage" suggestion, and, should I ever be the recipient of such an overture, I know *exactly* how I shall respond to it — and it may not be all that "secret"!

Alan H. Cowle, Toronto, Ont.

### Disagrees with Fowler

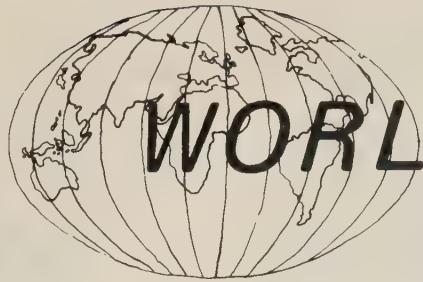
Dr. Fowler's reply to the question about the "Protestant work ethic" in the June Record should be challenged. In his inimitable style of "maddening generalities" (of which he accuses Dean Inge) he succeeds in confusing the issue and answering the question badly. Of course there is a splendid doctrine of vocation in Calvin, indeed there is a *social* ethic as Dr. Allan Farris and others have shown, an ethic of social responsibility quite different from the "rugged individualism" of classic capitalism. It was the latter which sociologist Max Weber had in mind in his famous book *The Protestant Ethic and the Spirit of Capitalism*. He analyzed "ascetic Calvinism" very well — the world-denying attitude of legalism and moralism which remains the popular image of Calvinists (see the novels of Hugh MacLennan, Sinclair Ross, etc.). If the phrase "Protestant work ethic" is used disparagingly, as the questioner stated, then we must admit considerable truth to that usage.

Dr. Fowler seems to think that economics is a matter of greater and greater productivity, and that anyone who refuses to join in such expansionist escalation is a freeloader. That's a familiar theory, almost a parody; one suspects that the learned clerk resorts to such clichés to save space. His distinction between freeloaders and leisure escapes me. If the work of factory "hands" (for example) provides sufficient profits to allow investors to have total leisure, is not that a form of freeloaders? And again, does he really think that those Bohemian artists who pro-

(Continued on page 34)



BY CLYDE SANGER



## Landlocked Countries

OCTOBER. What's stirring, other than the leaves spiralling down from the trees? Well, something else is the United Nations General Assembly, whose delegates are buzzing around again for their annual session after a drowsy summer.

The summer wasn't all that drowsy for some of the countries that might be considered wards of the United Nations, however. On the crisis side of the ledger, there was the blow-up in Cyprus, which has been policed by troops under the UN flag for 10 years.

In that shorter list kept at the United Nations under the title "Sudden Gleam of Light" came Portugal's moves to negotiate independence for its African colonies, in particular its request to the Security Council in August to recognize Guiné-Bissau as a new sovereign state. Who, a year ago, could have guessed at such a positive move?

The other big event of the UN's summer calendar was the Law of the Sea Conference, which droned on in Caracas from mid-June until the end of August. It is going to take some time to analyze just what was achieved at this very important meeting. It is hard to say whether the world took more forward than backward steps during those 10 weeks of planning the future of the oceans.

### The 200-mile limit

You can argue that it was a forward step that so many countries agreed on the scheme that every coastal state should have sovereignty over a 12-mile territorial sea. And, in addition, should exercise control over the fish and minerals to be found in a 200-mile "economic zone" stretching seawards from their shores.

After all, Canada was in favour of this

scheme and gave it strong pushing at Caracas.

I greatly respect Alan Beasley, Canada's ambassador in Vienna, who has worked on the issue of the sea and the seabed for many years, suggesting scheme after scheme to get international co-operation going in a practical form, and who a year ago swung round to supporting the 200-mile limit idea. Yet, I wonder if it isn't a backward step.

Beasley accepted the 200-mile scheme (which originated among Latin Americans) on the grounds that a coastal nation which claimed control over these large zones also accepted a real responsibility to husband the fisheries resources in this area, and to control effectively the mineral exploitation. I wonder if many coastal states will do this, will spend the money on ships and aircraft and people and everything else to carry out this responsibility.

We are not talking about an insignificant proportion of the globe. We're talking about perhaps one-third of the oceans, or more than one-fifth of the world's surface.

If the limits of national jurisdiction had not been drawn so widely, this area would have fallen under the control of the International Seabed Authority which is still only a paper creation. Back in 1970 the General Assembly agreed that this area beyond national limits should be "the common heritage of all mankind" and the revenue from its resources (Manganese nodules, oil discoveries and the rest) should go in particular to the poorer nations.

Now the area for the Seabed Authority has shrunk, and the countries hardest hit are... well, not all the developing countries since many of them have a useful stretch of coastline, but the landlocked countries. If you don't count the ones in Europe, which are fairly prosperous, and

the odd one like Mongolia, there are 20 landlocked countries worth considering. Thirteen in Africa; five in Asia (Afghanistan, Nepal, Laos, Sikkim and Bhutan); and Bolivia and Paraguay.

Somehow the landlocked countries always get the rawest deal. A majority of them appeared on the UN's list of the 25 "least developed countries"—not surprising, since development has usually started at the coast and been based on an export trade. Zambia with its copper wealth is a lucky exception. And most of the landlocked states are also on another list of misfortune, those countries hardest hit by the rise in oil prices.

### Aid the landlocked

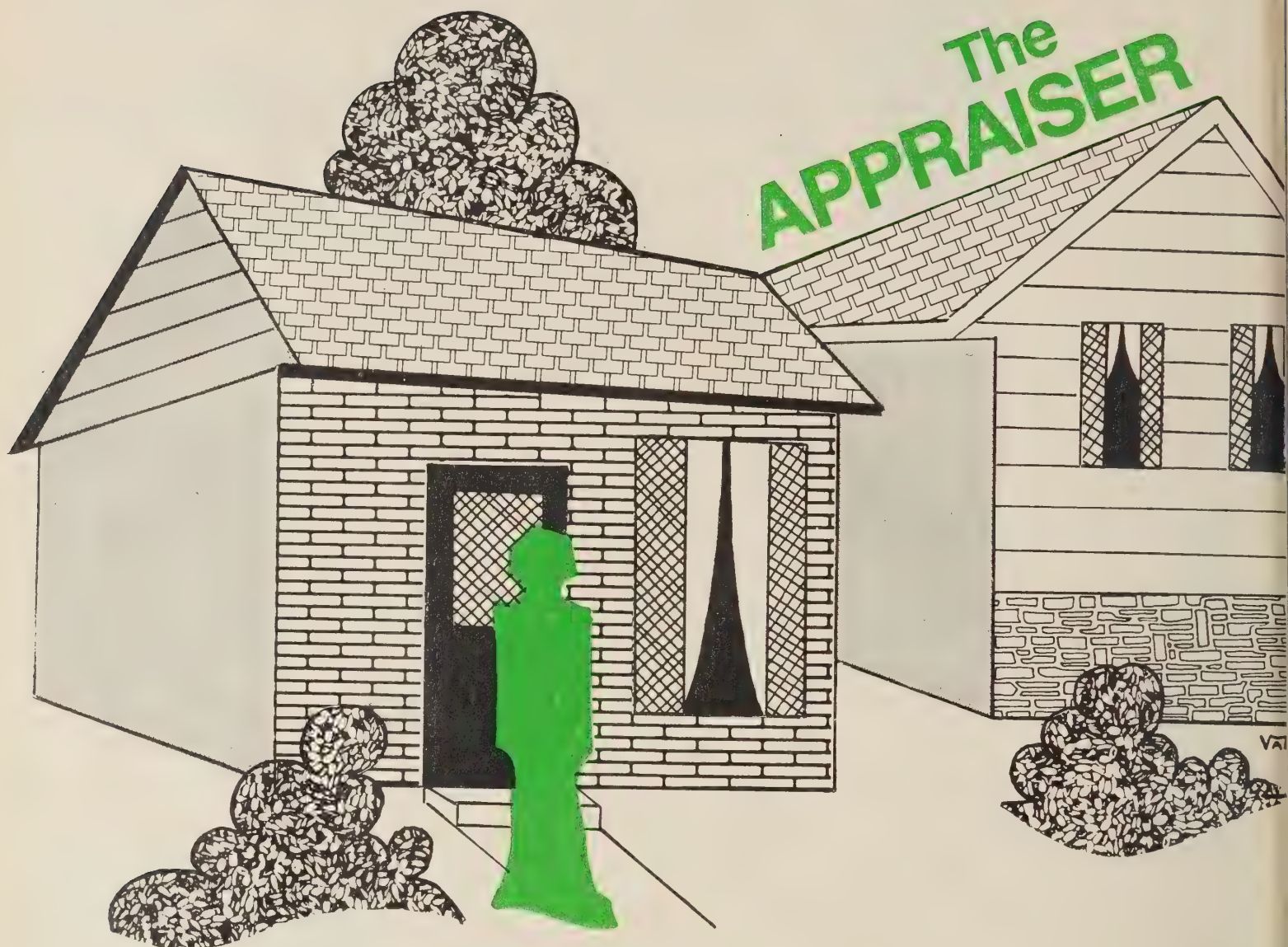
What can be done to help them? Plenty. And it wouldn't cost the world community or the donor nations much either, because not many people live in the landlocked countries. Only about 90 million people in these 20 countries. The largest is Afghanistan, with 16 million.

Their needs differ, of course; but generally they need help to improve transportation, and a guarantee that their produce can move to the coast without punitive rates being imposed.

It doesn't sound so different from what Saskatchewan wants, does it? Our own landlocked provinces may have a fellow-feeling for the problems of Rwanda and Niger.

Canada could give a lead to others in this General Assembly session by announcing it was planning to help a group of landlocked countries (say, in eastern Africa) on a regional basis. While the Trudeau government is overhauling transportation at home, why not a companion effort among the poorest countries? ★





by Margaret Simmons

"JUST AS I THOUGHT!" mused the Appraiser as he stood at the entrance knocking. "The door isn't open. I was quite sure the occupant was expecting me any time."

He noticed the neatly manicured lawn with its tidy privet hedge. Crimson roses were climbing on the freshly painted lattice-work offering a startling contrast to the pearl-grey river stones fronting the house.

"Everything looks in pretty good shape," affirmed the Appraiser, "but I need to see the inside of the house to relate its value to the owner. Now that I'm here though, I'll walk around to the back and check for cracks in the foundation blocks."

As he passed the clumps of grape irises and ginger-orange lilies, he noticed the rear door slightly ajar.

"May I come in?" he called.

The surprised occupant realized he had been seen by the Appraiser and came to the door.

"I knocked but you didn't hear me," stated the Appraiser.

"Well, you did catch me off guard," murmured the tenant

sheepishly as he peeked through the narrow opening. "I thought I would have time to get my house in order before you came."

The occupant wanted to make the best of his situation and so he led him to his favourite room, the library. He knew the Appraiser would like it. The polished oak desk dominated the centre of the room. From the burgundy carpet to the creamy textured ceiling, on three walls, were hand-rubbed bookcases filled to overflowing with contemporary books. Several books were laying open on the desk and words had been quickly penned as though in response to some immortal thoughts he wanted to record.

"That's quite a collection you have," asserted the Appraiser.

"I spend many hours studying," replied the owner, "and my books are such a handy reference."

"But I don't see a Bible nor any works of Christian writers!"

"Oh, I haven't gotten around to that yet. You see, I want to know as much as I can about my world today so I can use my knowledge to my advantage when I am young. When I retire, I



plan to read all those interesting facts of long ago. But right now I'm too busy to . . . "

The Appraiser looked askance as if to say, "You may not live until your retirement years," but was drawn away by the urging of the dweller of the house.

"Do come with me into the living room."

At first sight the room was perfect. The blush pink chairs were complemented by the silver-brocaded settee. In the corner stood a mahogany piano. In an opposite corner, beside the marble-topped table was the stereophonic sound system. The room was tastefully lit with indirect lighting. But something was missing. It was difficult at first to detect just what it was.

"Now along this hallway is the kitchen."

"Wait a moment," cried the Appraiser. "You whisked me through the living area so quickly I didn't get a chance to ask about any of your daily activities! Do you relax by playing the piano or do you prefer a quiet evening listening to your favourite music?"

"I've heard it said that music soothes the savage breast," the dweller confirmed, "but I don't want to be placated by any long-haired music. I like 'hard rock.' I'll let you in on a secret. I've got a lot of worries and the more I worry, the faster I like the music. The fast music pushes the worries about so quickly in my head, I don't get a chance to concentrate on anything troublesome."

The Appraiser listened, then said, "I notice you have no pictures in your room." He continued, "Many homeowners find when their minds are jangled they can go into their quiet rooms, close the door and rest their eyes on pictures that are placating. For instance pastoral scenes have a quieting effect. They offer renewal."

The dweller shrugged his shoulders and led the way to the kitchen.

"Let's have a cup of tea and some cakes while you look at the kitchen," suggested the tenant as he threw open the cupboards. He pointed out the excellent workmanship of the finish and how well the cupboards hung. It was impossible for the Appraiser not to notice the well-stocked larder.

"How fortunate to have such a supply!" thought the Appraiser.

The occupant set out the finest tea cups and some milk and sugar. Then he filled a silver-fluted plate with an enticing variety of petits fours.

"Go ahead, help yourself," suggested the householder.

"But with all you've been given, do you not ask a blessing before you eat?"

"Ask a blessing? Why I earned every single penny to buy this food. I've never been given a thing and see how lucky I am. I've got enough food to last me longer than most and when that runs out, I'll just take my well-earned money and buy some more!"

With an air of smugness, the dweller swallowed another heavily iced cake.

"How wonderful to have so much food," reflected the Appraiser. "He has been blessed and doesn't know it. If only he knew of the food that never runs out; the food that increases as it is consumed and it cannot be earned for it is given freely to anyone and everyone that asks."

"Would you care to take me to your workshop?" asked the Appraiser.

They descended the deep stairs and entered a rather dark room. There was a workbench laden with feathery dust and the power tools looked as though they had been used very little. In the corner stood a piece of craftsmanship that caught the Appraiser's eye. It was a pecan console table that was not wholly finished.

"You have a real talent for creating. Why didn't you com-

plete your work when there was so little to be done?"

"I couldn't manage the intricate scrollwork on the legs. I tried to get assistance but couldn't, so I tucked it away in the darkest corner of the workshop. Out of sight, out of mind, you know!"

"But did you consult a journeyman carpenter? Often when we have a problem and we talk it over with the Master, a solution emerges."

The tenant cast a puzzled look in the direction of the Appraiser.

The Appraiser continued, "Your table is a definite work of art. It ought to be brought out of this dark corner and placed where there is a lot of light to fall across it. Others would benefit by seeing the results of your workmanship."

They ascended the stairs and walked toward the door.

"I think I have seen what I need to see in your house to give a true estimate of its worth," commented the Appraiser. "Oh, now here's something I seemed to have missed."

"That's just the hall closet," replied the occupant.

"I would like to see it," urged the Appraiser.

"I would rather you didn't," pled the tenant, "but if you insist, go ahead. But don't say I didn't warn you!"

The closet was large, dark and full of all sorts of obscure objects. The owner did not look at them. A painful expression crossed his face at the thought of the once well-hidden items.

"Why this could be a very bright closet if you would throw these unwanted items out. Why hang onto them? Better still, if you like, I would be glad to remove anything you don't want. Sometimes these items are so burdensome they are difficult to remove yourself. I'd be glad to clear your hall closet for you."

The owner half-assented. Everything in the closet had been packed away so tightly, he wasn't sure he wanted anyone to see all the refuse. He lingered for a moment then closed the closet door leaving all the obscurities hidden as before.

"I was glad to be in your house," stated the Appraiser. "I do hope we'll meet again and soon. Oh, by the way, there is to be a fellowship meeting at my house this Sunday. Would you meet me there? I would like you to meet my brothers."

## A thought-provoking piece of fiction close enough to the truth to cause us to squirm

The occupant thought about his golf game planned for that day. But then without knowing why, blurted out in spite of himself, "Yes, I would like to visit your house. I would like to know more about you."

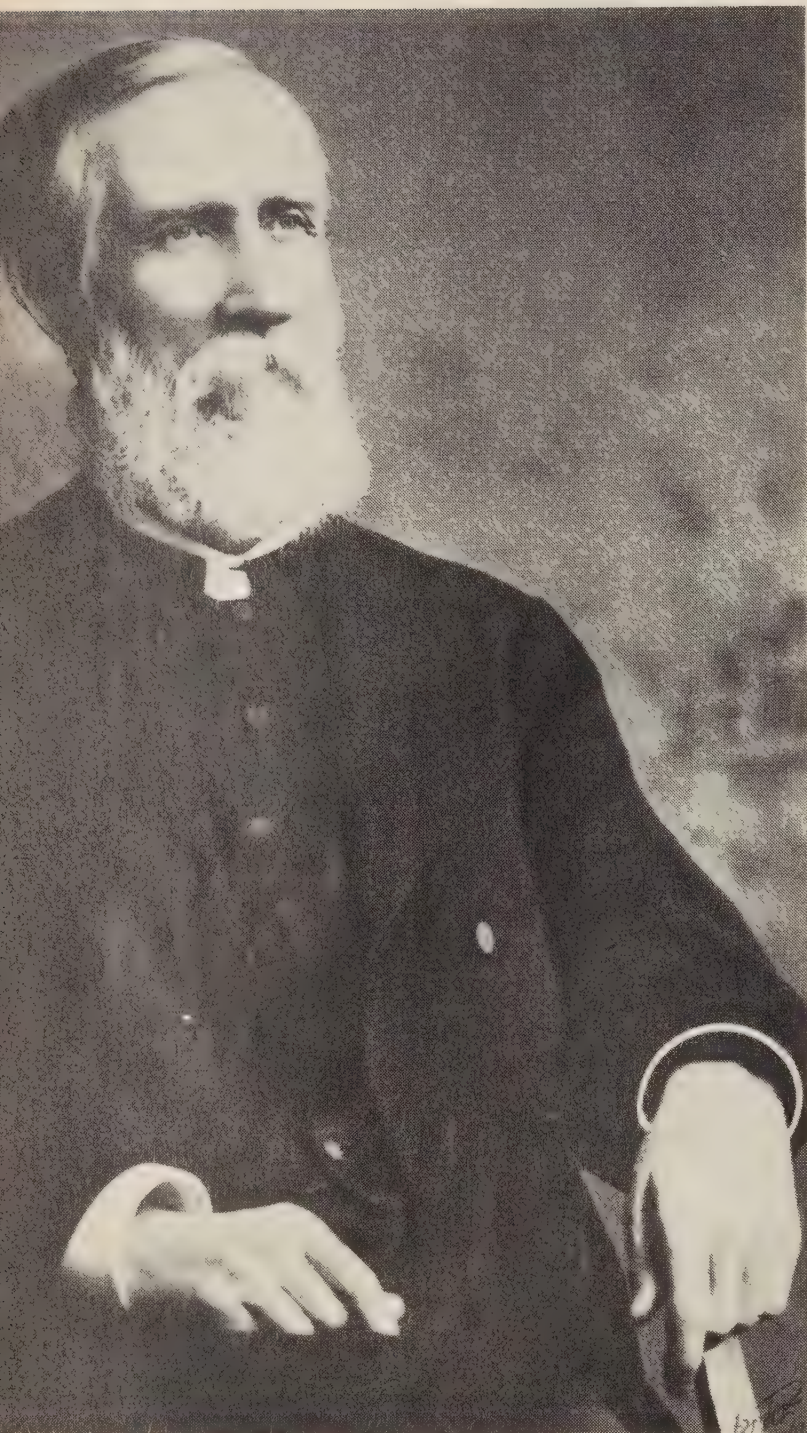
The satisfied Appraiser left the tenant's dwelling. He looked at the endless row upon row of houses. "All these houses are valuable," he sighed. "If only I were allowed inside I could convince each dweller that his house is worth a ransom price and that ransom has already been paid to redeem it."

He walked up to the front door of the neighbouring house. It was closed; so he stood knocking. ★

*THE AUTHOR is a member of St. Mark's Presbyterian Church, Malton, Ont.*



# James Robertson: THE



## A centennial feature

By DeCourcy H. Rayner

IN 20 YEARS he travelled a distance equal to more than ten times around the globe. Most of those miles were covered in a horse-drawn vehicle, a buggy in style, a buckboard in the backwoods, or a cutter in winter. Many of the miles were over the open prairie, for roads were yet to be built. He carried a tent and bedding and cooking gear, always ready to be self-sustaining.

Without doubt the Rev. James Robertson contributed more to the establishment of the Presbyterian cause in Western Canada than any other person. He was the first superintendent of missions for the west, and gave of his talents and strength, physical as well as spiritual, to take the kirk and its ministry to lonely groups of pioneer settlers.

A 400-page book has been written about *The Life of James Robertson* by the late Rev. Dr. Charles W. Gordon, better known by his pen-name, Ralph Connor. Published in November, 1908 by the Westminster Company, Limited, Toronto, it has been the source for every biography written about Dr. Robertson, including this one.

## He travelled the prairie

When James Robertson was appointed superintendent of missions for Manitoba and the Northwest Territories by the General Assembly in the year 1881, after seven years as minister of Knox Church, Winnipeg, some feared that the appointment might lead the way to episcopal control. So strict rules of oversight were drawn up by the home mission committee, and afterwards approved by the Presbytery of Manitoba and the General Assembly.

Dr. Gordon writes: "But before the rules could reach him, the superintendent was at work. There is no railway as yet leading west through his field, so he buys a horse and buggy and starts out early in August, taking the Portage trail, upon his first missionary tour as superintendent. On that first missionary tour he drove 2,000 miles, at first through heat and dust and rain, and later through frosts and blizzards, for it was after the middle of December before he returned to Winnipeg, delivering some 96 sermons and 40 missionary addresses . . .

"In buildings of all kinds and devoted to all purposes religious services were held, in school houses, where there were any, in unfinished stores, in blacksmith shops, in granaries, hay-lofts and stables, often redolent of other than the odour of sanctity. Liberal use, too, was made of the offer of its station-houses on the part of the Canadian Pacific Railway. But often the effect of the sermon and the whole service was marred by uncongenial and incongruous surroundings."

For years before his appointment the superintendent of missions had seen the need for an adequate supply of ministers for the west, and had recruited many himself. Now as he travelled from Fort William to the Pacific coast he became convinced of the importance of a church building in each settlement, and the need for a suitable home for the minister.

The Church and Manse Building scheme was launched, not without some opposition in the east, and Robertson set out to find the money for it. The first contribution, in the amount of \$1,000 (a large sum in those days) came from a friend in Newfoundland. The enthusiastic superintendent succeeded in



# GREAT SUPERINTENDENT

enlisting the support of leading Presbyterians of both east and west. In Manitoba alone \$36,000 was pledged for the Church and Manse Building Fund. Robertson was able to tell the General Assembly in 1882 that over \$66,600 was in sight. Most of the money was solicited by Robertson personally, or came as response after he appeared in the pulpit of a Presbyterian church.

What the provision of churches and manses meant to the rapidly growing population of Western Canada can never be recorded precisely. Years later, in his final report to the General Assembly of 1901, Dr. Robertson said:

"It is nearly 19 years since the (Home Mission) Board was organized; at that time the Presbyterian Church owned only 18 churches and three manses between Lake Superior and the Pacific coast. During these 19 years the board has aided in erecting 393 churches, 82 manses and three schoolhouses to be used as churches, or 478 buildings in all, worth about \$574,000."

In the same year the superintendent gave an account of his second trip to Europe, which was intended to be partially a holiday, for he was gravely ill at the time. The home mission work had been threatened with curtailment through lack of funds and scarcity of ministers. Dr. Robertson reported that he had secured 42 men and over \$10,000.

The great superintendent expected much of the men who served the church, and he chose them carefully, as far as possible. He had no patience with lazy or incompetent ministers, or with those who were unable to rough it under primitive pioneer conditions. But he never forgot a man who served faithfully, nor did he fail to acknowledge his services by word or in letter. If Western Canada was **never** the "Wild West" associated with the early history of the U.S.A., it is because of the insistence of men like Robertson that the church follow her people into new areas. In 1887 he was able to report that there was not a hamlet of any size between Lake Superior and the Rocky Mountains without a church. Census figures show Presbyterians to be in the majority in the West at that time.

Robertson's last big task was to get the ministry of the church into the Yukon. The superintendent stood on the docks of Vancouver and saw the prospectors, some 20,000 or more, plus an assortment of hangers-on, leaving for the goldfields. "These men have souls," he said. "We must send men to turn the faces of these strong men heavenward." From Manitoba College there went out R. M. Dickey, specially ordained for the purpose, then Andrew S. Grant, M.D. followed, and John Pringle and others.

## He came from Scotland

What manner of man was this great superintendent, what was his background?

James Robertson was 16 years of age when his parents, together with five other sons and two daughters, emigrated from Scotland in 1855. They settled on partially cleared land in Oxford County, some six miles from Woodstock, Ontario. The Robertsons immediately associated themselves with Chalmers Church in Woodstock, to which they travelled on foot.

Incidentally it was from this area that the famous Mackay of

Formosa came, and he also took his first Communion in Chalmers Church. Rev. Dr. George Leslie Mackay was elected moderator of the General Assembly in 1894, and the following year the honour of the highest post in the church went to James Robertson, whose path from Oxford County had led him into home missions.

In Scotland James had shown himself to be a brilliant student, in fact was offered a scholarship providing a college education when his parents decided to make a new life in Canada. However the family would not be parted.

Schooling had to be acquired between the demands of seasonal work on their new farm, but eventually James obtained a certificate to teach. At 19 he was received as a communicant by the session of Chalmers Church.

It was while teaching at nearby Innerkip that Robertson heard the call to the Christian ministry. It was there, too, that he became engaged to marry Betty Cowing, although the wedding was not to take place until he had qualified and was ready for ordination, some 12 years later.

Meanwhile Robertson had taken arts at the University of Toronto, two years of theology at Princeton Theological Seminary, and although he was then licensed to preach, another year of study at Union Theological Seminary, New York City. Such was his record as a preacher and pastor that he had attractive offers from congregations in New York, but he chose to return to Canada.

In September of 1869 he and Miss Cowing were married, and in November he was ordained and inducted into the pastoral charge of Norwich, in the same Oxford County that was his Canadian home. Four years later he made the arduous journey to Winnipeg to supply Knox Church for a short term, little dreaming that his life work was to be in the West.

## He had many interests

Robertson fostered education wherever he went, he was one of the founders and early teachers in Manitoba College, which was established in 1871. He criticized the Canadian government's administration of Indian affairs, and was one of the first to ask for the recognition of Indians as human beings. For years he served on the board of education for Manitoba, and supported the movement to establish a provincial university. He was a staunch advocate of a national system of public schools. He established missions among the Icelanders, Hungarians, Finns and others who settled in the West.

When he died in Toronto, ravaged by disease and worn out by his labours, the funeral was held in Bloor Street Church. To Mount Pleasant Cemetery the casket was borne, but not to remain. Over the miles that he had travelled to Winnipeg 28 years before, the great superintendent's body was taken to be buried in Old Kildonan Cemetery, amongst the noble company of Presbyterians.

The tribute on the monument to James Robertson tells it all: "Endowed by God with extraordinary talents, entrusted by his church with unique powers, he used all for the good of his country and the glory of God. The story of his work is the history of the Presbyterian Church in Western Canada and while Western Canada endures that work will abide." ★





by Leighton Ford

TWO UNIVERSITY OF CALIFORNIA scholars have concluded after an exhaustive study of thousands of signatures that handwriting does reveal personality, that you are what your signature says you are.

A few years ago graphology—the art of relating penmanship to personality—was looked upon as merely a pseudo-science, akin to palm reading. But now, after much study it is being taken seriously. Some counsellors believe handwriting tells much about a person that cannot be discovered in any other way. No matter what you do, say the graphologists, you can't disguise your handwriting.

If human personality is revealed by penmanship, then by analogy divine character should be revealed by divine handwriting. "But" you might say, "we don't have any samples of God's handwriting." In fact, the Bible gives us several samples of his writing—not in terms of physical lines but in terms of its moral character!

Sample number one is found in Exodus 31:18. The Lord "gave to Moses when he had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone *written with the finger of God* . . ." This refers, of course, to the Ten Commandments which God gave Moses immediately after the children of Israel had escaped slavery. While these Ten Commandments, the Bible tells us, were actually written "with the finger of God," we are not to imagine that a huge hand holding a chisel came down out of the sky! Exodus 34 records that Moses wrote down what God said—Moses' fingers became the Lord's own writing instrument.

This first sample of God's handwriting reveals God as the divine lawgiver. The moral laws of the Bible are as valid today as they were thousands of years ago, for God's laws reflect what God is, and his law is as unchanging as his character. Yet today we seem to be in grave danger of turning from God's great guidelines. Our permissive society rejects the idea of moral absolutes. The ancient command to love God and keep his commandments has been changed to the modern code: if it feels good, do it. We need to be warned that the Ten Commandments are not relics of an outworn culture; they are the touchstone of the character of God and of all that is good about human life,

written with God's own hand and valid for all times and cultures.

As the first sample of God's handwriting reveals him as a lawgiver, the second sample shows him as the great judge. Daniel Chapter 5 tells us that King Belshazzar of Babylon made a great feast for a thousand of his lords, at which they drank toasts to the pagan gods of their land with vessels taken out of the Temple of God in Jerusalem.

"Immediately the fingers of a man's hand appeared and wrote on the plaster of the wall of the king's palace . . . and the king saw the hand as it wrote" (Daniel 5:5,6). Daniel was brought in to interpret the writing on the wall; "MENE, God has numbered the days of your kingdom and brought it to an end. TEKEL, you have been weighed in the balances and found wanting. PERES, your kingdom is divided and given to the Medes and Persians" (Daniel 5:26-28). That very night the Medes invaded the city, Belshazzar was slain. Daniel's prediction came true, and God's judgment was vindicated.

The concept of judgment is foreign to modern man. We prefer to wink at wrongdoing as long as we can. Parents are often afraid to correct their children; teachers to punish students; and society to restrain wrongdoers. We seem to think it is a virtue to ignore evil and a vice to stand for some firm standards of right and wrong.

The Bible stresses few things more strongly than that God is "the judge of all the earth" (Genesis 18:25). He judged Adam and Eve, expelling them from the garden. He judged the corrupt world of Noah's day with a flood, and Sodom and Gomorrah with a volcanic disaster. The New Testament as well as the Old portrays God's judgment and proclaims Jesus the divine Saviour as also the divinely appointed judge.

British theologian J. I. Packer asks, "Why do men fight shy of the thought of God as judge?" And answers, "Would a God who did not care about the difference between right and wrong be a good and admirable being? Would a God who put no distinction between the beasts of history, the Hitlers and Stalins, and his own saints be morally praiseworthy? . . . The final proof that God is a perfect moral being, not indifferent to questions of right and wrong, is the fact that he has committed himself to judge the world."

Yet if we left it here, we would be in despair. God's handwriting would sign the doom of us all. But thankfully we have yet another sample of his handwriting. John's Gospel tells of the woman, caught in the act of adultery, who was brought to Jesus. "Moses' law tells us to stone such," they said, "what do you say?" Then Jesus "bent down and wrote with his finger on the ground." When they pressed him he looked up and said, "let him who is without sin among you be the first to cast a stone." And once again he bent and wrote in the sand, and one by one the woman's accusers went away, smitten by their conscience. "Go, and do not sin again!" Jesus ordered the woman (John 8:11).

What did Jesus write on the sand? Some have suggested the Ten Commandments; others that he inscribed the two great Commandments about loving God and your neighbours; still others that with divine insight he penned the personal sins of each of the woman's accusers. But no matter what Jesus actually wrote, we *do* know that what he wrote and said and did brought conviction to those who thought they had not sinned and release from condemnation to the woman who knew she had.

You cannot disguise handwriting, say the experts. No, and the handwriting on Moses' tablets, on Belshazzar's wall and on the ground where Jesus knelt, is identical.

If you turn from God, his handwriting will seal your eternal lostness. But if you turn to him, in repentance and faith, his handwriting will sign an eternal pardon, the end of all condemnation and the beginning of a new life! ★



The Gratitude of

SECOND HELPINGS



**“What shall I render unto the Lord for all his benefits toward me?  
I will take the cup of salvation” (Psalm 116: 12, 13, KJV)**

READING SO MUCH AND NO MORE of Psalm 116 makes the writer sound like a small boy in the kitchen eating his mother’s chocolate-chip cookies. “Thanks, mum, may I have some more?” As far as the psalmist was concerned, such an attitude on our part betrays our ignorance of him, of his condition, and even of his song. The words preceding these sound more like a lament: “The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow” (v. 3).

That doesn’t sound much like one who had set his teeth into such a tasty dish as mother’s cookies. Unless, of course, our thinking has been influenced by the Chinese philosopher, Mencius, who said about 400 B.C., that when heaven is about to confer a great blessing on any person it first exercises the mind with suffering and the sinews and bone with toil. It has been suggested, too, that W. H. Davies was expressing similar feelings when he described the song of the robin as one of the sweetest in nature and wrote, “The most effective notes of the robin are not heard in his song, but at that time in autumn when he sits on a branch alone and does nothing but sob a few quiet notes.”

Christians cannot but remember that in the midst of the storm, when the wave-battered vessel was plunging at its four anchors off the coast of Malta, Paul “gave thanks to God in presence of them all” (Acts 27:35). And we remember how on “the night on which he was betrayed,” Jesus met with his closest friends in the upper room in Jerusalem to share in the last supper. With his opponents ready to pounce, with one of his own about to make a deal, with the rest of his friends doubtful, wavering and afraid, Jesus took bread “And when he had given thanks . . .” (I Cor. 11: 24).

The psalmist is asking for another helping? He wants more of the sorrows of death and the pains of hell? Not really. He was a devotee who believed that God had delivered him from his difficulties and he wanted to show gratitude, a normal inclination for us as well in a month of national thanksgiving, that begins for some of us, with a Sunday of world Communion. The psalmist’s meaning is made clear in the TEV of our Bible where his words read,

What can I offer the Lord  
for all his goodness to me?  
I will bring a drink offering to the Lord,

to thank him for saving me.  
In the meeting of all his people,  
I will give him what I have promised.

Rev. Dr. Stuart C. Parker, moderator of our Canadian Presbyterian General Assembly in 1939, said of Jesus that he was “strong on thanksgiving,” and went on to write, “. . . it’s remarkable how ‘strong’ the entire Bible is on thanksgiving. It is full of references to it, and praises of it, and admonitions to men to cultivate it.”

Dr. Parker wrote, “a thankful heart is the foundation faith needs to build upon,” and so suggested that it is appropriate at any season or in any time of worship that our gratitude be nourished. Naturally, it’s easier to be grateful for things we have received, having long wanted; it’s more difficult to face hardship and endure tribulation and still perceive the guiding hand and upholding mercy of God. If it’s possible to be grateful at any time, it should be easiest of all when we gather at the Lord’s Table, and remember the self-sacrificing Jesus who, on the eve of crucifixion, could lift up his eyes and offer thanks.

“Beggars that I am,” wrote Shakespeare, “I am even poor in thanks.” How well he described our condition still! How rare a thing is genuine gratitude! Either toward others or God! And how inclined we are to say, “It’s his *job*, and my *right*”!

It’s a big step before we can say as did Charles Kingsley in a letter to his wife, “Must we not thank, and thank, and thank for ever, and toil and toil for ever for him?” It’s a bigger step still before we can say with the psalmist, “What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord.”

Prayer

God of mercy whose rain falls on the just and the unjust alike, and who in Jesus Christ have made the sun of righteousness to shine upon us “with healing in his wings,” accept our prayer. Though your ways are past finding out, help us to pray believing in you and in your will for the good of your people. Grant us the grace of thankful hearts and the will to accept your cup of salvation, through Jesus Christ our Lord. Amen.★

/BY D. GLENN CAMPBELL



# What's happening to the SUNDAY SCHOOL?

by Wilbert L. Young



THE RELIGION EDITOR of a Toronto newspaper recently telephoned the offices of the board of congregational life asking for Sunday school enrolment figures for 1973, with comparative figures for 1972. We had to admit there had been a decrease of just over 11% in enrolment for 1973 compared to the previous year. The caller had discovered a similar rate of decline in the Sunday school enrolment of other denominations, and was writing an article on the significance of that decline.

That started us thinking and doing some research. Why are Sunday school enrolments down? Why is attendance often irregular? What is happening to the Sunday school? These are questions which many church leaders are asking. Here are some answers.

*Smaller families:* Families are smaller today. Public school enrolment is lower than a few years ago. The result is fewer children to attend Sunday school.

*A changing life-style:* Families now have more leisure time, more money to spend on recreation. The summer and winter cottage, snowmobile, motor boat and increased weekend travel have all tended to take families away from church and Sunday school for at least part of the year. Parents have had to decide

which is more important to them, their recreation and travel, or their children's education in the Christian faith. Sometimes the decision has been made almost unconsciously and without thinking what their absence from church would mean both to their children's future and that of the church.

*A crisis of faith:* During the 60's a crisis of belief unsettled many people. They wondered whether the church was worth the effort after all. The "God is dead" theory and the criticisms levelled against the church for its lack of concern for others and preoccupation with its own institution turned many people away, at least for a time. So it was easier for parents to choose travelling on weekends, taking their children away from the Sunday school.

But absence from the fellowship of the church has left people with a strange feeling of rootlessness. Especially among young people there is a new interest in religion, particularly the Christian faith. Families will not be any larger in the future, but parents will cherish for their children the best Christian education they can get. Lyle E. Schaller, noted author and authority on church planning refers to the 60's as the "decade of despair," and to the 70's as the "decade of affirmation."



## First of a series on Christian education

*An unfair comparison:* whether parents realize it or not, their children compare their educational experience in Sunday school with that of the public school. With highly skilled teachers and, until recently, almost unlimited budgets for educational facilities and equipment, public schools provide an educational experience which, by comparison, makes that offered by the church seem second best, if not third rate. Volunteer teachers are doing the best they can under the circumstances, but the message communicated to the children, almost unconsciously, is that Christian education is unimportant or at least, less important than public education.

*Curriculum by chance:* Choosing a curriculum has always been a difficult problem for a congregation. The session, responsible for approving the teaching materials used, is often poorly equipped for making such a decision. If the members are not teachers and lack educational experience, they end up simply rubber-stamping what somebody else recommends. Rather than coming to grips with the matter and learning what is involved in the selection of a curriculum, they leave it to the teachers. All too often the determining factor is what is easiest to handle with the least amount of preparation. Here again, compared to the interesting things the children encounter in public education, Sunday school comes off second best.

*Nobody cares:* The feeling that Christian education is unimportant is further reinforced when sessions fail to take effective oversight of the educational program. When children and youth are absent from Sunday classes, and nobody asks why or tries to show that it matters, the impression that comes across is that nobody cares. But that is not true. The church has always cared for its youth and, in theory at least, the session has been concerned about seeing that the Sunday school is well provided with both teachers and pupils.

*Lack of planning:* Perhaps the greatest lack has been an over-all plan for Christian education. Many good things that can be said about the Sunday school have come about more by the influence of a few dedicated teachers than by the church having carefully laid plans for education of children, youth and adults under its care. Again, when education takes place in an unplanned, haphazard manner, the inevitable conclusion is that it isn't really important. Part of the problem with the Sunday school is its isolation from the life of the rest of the congregation, including its morning worship and complete educational program.

*The example of adults:* Once children reach the age of 12 or 13 they are stretching for adulthood. They begin to adopt the values and life-style of their parents and other adults they know. How many adults do they see in Sunday school, apart from their teachers? The lack of adult participation again says it's unimportant,

at least for adults, or that Sunday school is "kid's stuff."

*It is a miracle:* In the light of these facts, it's a miracle we have as many pupils enrolled as we do.

*Success stories:* Some congregations and denominations are having tremendous success with their Sunday schools. Some use buses to reach children and gather them into their schools. But busing in itself is not the answer, some have tried it and failed. It is the personal involvement of adult members of the congregation in the busing program that makes the difference. When people enthusiastically work in support of the Sunday school, indicating its importance to them, more people are attracted. And where there are classes for adults as well as children, classes for children are generally better attended. After all, children get their values from their parents and other adults. Let's not kid ourselves that we can give them Sunday school like cod liver oil—good for kids but adults don't need it!

Some congregations are meeting the challenge of a dwindling Sunday school enrolment by holding mid-week classes. St. Andrew's, Owen Sound, Ont., has classes meeting during the week. South Gate, Hamilton, holds a monthly "Saturday school." St. John's, Medicine Hat, Alta., has its classes on Sunday, but once a month for four hours, (12:30-4.30 p.m.) St. Mark's, Moose Jaw, Sask., involves the whole family in its Christian education program. At Knox, Lloydminster, Alta., children meet once a week for church school, mid-week activities and junior choir as well. These are just a few examples of how congregations are daring to experiment with new ways of providing a Christian education program. Generally, where changes have been carefully planned and thoughtfully undertaken, results have been encouraging. For some it has meant a new lease on life.

*Church schools of the future:* May we make a prediction? In the future, effective church schools will have one or more of these characteristics:

- . careful planning and pastoral oversight by the session;
- . integration of the Sunday school into the total educational program of the church;
- . careful selection of curriculum resources best suited to the needs of the congregation;
- . enthusiastic participation by people of all ages—adults setting the example and showing that Sunday school (church school!) is *important and necessary*.
- . Willingness to experiment and undertake new patterns and methods. ★

THE AUTHOR is general secretary of the board of congregational life.



TOMMY is only 14. Yet in his short life he has been shuttled from foster home to foster home — 13 in all — and been in three correctional institutions. One of eight children, his parents separated, Tommy longs to find a family of his own where he really belongs.

For a week Tommy's wish came true at Shalom, a communal-type camp for emotionally disturbed and culturally-deprived children, many with learning disabilities.

In the tranquil atmosphere of a 100-acre farm in Ontario's Caledon Hills, Tommy and others like him found new meaning for their lives as they worked, played and lived with four trained staff, plus volunteers and several other children.

Every week from May to September children like Tommy came to the farm under a project sponsored by the owners, The Caledon Contemporaries, an interdenominational Christian group in which a number of Presbyterians are involved, and the Ontario government, which granted \$5,000 for staff salaries. Other funding came from concerned individuals.

A Presbyterian layman from St. Giles-Kingsway Church, Toronto, Jack Green, organized the project on a voluntary basis. Best known to our church as leader of the former contemporary worship group Teen and Twenty Chapel, later called The Crosscurrent Community; and composer of contemporary hymns, Green is a director of the Caledon Contemporaries. His full-time job is co-ordinator of the Etobicoke Central Information and Referral Centre, a place where distressed persons seek help.

The idea was born when Green became concerned that the farm, although busy during the winter with church conferences and retreats, was not used during the summer. So he took a group of disturbed children there for a week last year. On the basis of this experience he suggested the Shalom project for 1974.

He believed a ratio of about five staff to eight children was essential in dealing with youngsters who, because of their problems, cannot relate in the traditional large-group-small-staff camping situation. Through skilled people who could meet the children's needs, they would feel free to perform at their own level, and enjoy a tension-free experience in a warm, accepting environment.

Often disturbed children come from situations where they must cope with adult responsibilities before they are emotionally ready for them. Such as caring for younger children in a single-parent home, and living with alcoholism and other heavy stress and tension.

At the end of the week, says Green, "Many of the children cried, because they didn't want to go back into their home situation from one where they found love, care, and freedom to be themselves." Did such a short period really help, I wondered? "At least," he explained, "they have had a taste of better things, an experience which will give them rest and more strength to cope with conditions at home."

One girl, with a history of alcoholism and an attempt at suicide told me, "This is what I have been wanting for so long... this week I've really had a chance to get my mind together."

The carefully chosen staff included Barry Chadbolt, 24, second year child care student at Mohawk College, Hamilton, Ont.; and Kathy Clarke, 23, who has a B.A. in psychology from York University, Toronto. From Taiwan came Judith Lowe, 23, with a B.A. in education and experience in an experimental service project among the mountain people of her country. Paul Cranford, 21, is a second year psychology student from McMaster University, Hamilton, experienced in working with disturbed children. All of the staff had various special skills including drama, music and recreation.



FORMING LIVING STATUES during an impromptu drama session.

# SHALOM

—a camp for the

Story and photos  
by Valerie M. Dun

Other young adults, like 17-year-old Jill Cook, served without pay as volunteers. Jill, who has worked with the Peel County Social Services, plans early childhood studies this fall. Jerry Arbour, 18, has himself lived in foster and group homes, and correctional institutions, so contributed a unique understanding of the children's problems.

The aim of the staff, as Kathy Clarke explained it, was to have

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A TOAD fascinates this city child.



HI-JINKS in the rapids at the Credit River cataract.



APPETITES are satisfied at an after-swim barbecue.



JUDITH LOWE helps two girls with weaving.



IT'S FUN to play with the camp goose and rabbit.

ubled

a loosely structured, non-authoritarian, relaxed family atmosphere where everybody shared in decisions, including those about discipline problems. And where campers could relate to one another in an accepting situation while just having fun. Drama and crafts, sports, swimming, horseback riding and acrobatics were among the activities.

This fall the farm will become a rural group home. Mr. October, 1974

Green, working with the Peel County Child Care Services, will set up a home styled along the lines of the Shalom project with emphasis on preventative-care.

Shalom is a Hebrew word meaning peace. The project was aptly named. For when I visited it, I immediately sensed a feeling of peace and love in the deepest spiritual sense, permeating minds and hearts of staff and children alike. ★





# ABORTION:

## *a woman's view*

by Hélène Poulain

THE QUESTION OF ABORTION is far too complex to be answered in the kind of statement that Rev. Dr. Charles C. Cochrane made in the June Record. Let us start with the beginning of life.

Once the ovum is impregnated the embryo, whose unique characteristics are already determined, will inevitably become a child, failing an accident. The woman who is aware that she is pregnant and who has not repressed her maternal instinct, considers the embryo as a living being, distinct from herself, which she loves and respects as a future individual.

I would therefore disagree with the opinion of Judge Harry Blackman, proclaimed before the United States Supreme Court following a vote of seven against two in favour of freedom of abortion: "It is not for us to solve the difficult question of knowing when life begins. When specialists in medicine, philosophy and theology are unable to reach a consensus of opinion, it is not the role of the judiciary power to speculate on the proper answer."

### **Birth control and social policy**

A couple has the right not to wish for a child or to want only a limited number of children. They have only to consult a doctor or a family planning organization in order to choose a method of

birth control which will enable them to space out births or to limit them. Contraceptives should be free of charge for underprivileged families and consultations available to all.

So that families may have the number of children they desire without material and financial considerations standing in their way, the government will have to devise a favourable social policy; adequate maternity leave for married or unmarried women; the provision of temporary help for mothers; substantial family allowances, a housing policy and the creation of day nurseries and nursery schools; the provision of education at all levels, including free university education for those with sufficient aptitude; part-time jobs for mothers, etc.

### **Therapeutic abortion**

But it must be recognized that birth control is not always effective. There are cases where pregnancy, or renewed pregnancy, would endanger the life or health of the mother. The embryo becomes quite innocently an "aggressor" and in such a case of legitimate self-defense, the couple, with the doctor's consent, should be able to resort to abortion. Such a decision will be inspired by the love and respect due to the mother and to the parents and children where they already exist.

The same holds good if the parents are seriously mentally

THE PRESBYTERIAN RECORD



retarded and unable to rear the child. One may also consider whether sterilization would not be the most humane method. If a woman or young girl becomes pregnant following rape or incest, abortion appears to me quite justified. Similarly, if a girl under 14 becomes pregnant, her case would to me be very close to that of rape and thus constitute an aggression; her physical development may suffer since she is far from having attained adult age.

In all cases, abortion must absolutely be performed at the most within three months of conception; for if one considers it a case of a right to self defense, there can be no justification for delaying the painful step which must be taken especially as after three months it is no longer merely a case of removing the embryo but of killing and expelling the foetus. And it sometimes happens that the foetus is still alive after expulsion.

On the other hand, a woman, without being ill, may have given birth to the maximum number of children which her physical and mental balance can stand, or the economic stability of a home may be broken by the arrival of a new child, depriving each member of the family of food and the possibility of an adequate education—at least as long as no serious change is effected in the present social legislation. In both cases it would seem to me inhuman to force a mother to raise another child, when birth control has proved ineffective, and I consider that the couple must decide freely and in all conscience whether therapeutic abortion is not the most sensible solution for the good of the children and parents.

### Unmarried mothers

Our adult world has stupidly allowed itself to be swayed by the promoters of a philosophy of eroticism and has more and more openly abandoned the profound human values. On all sides it is taught that the relationship between man and woman, between boy and girl, is above all of a sexual nature. How then can one be surprised that so many young girls allow themselves to be persuaded that if they have no “experiences” they are not normal and follow the trend?

Too many parents have not dared or tried or been capable of facing the established trend of immorality by discussing the subject openly with their sons and daughters at an early age, attempting to convey to them that love is not an erotic game, but a mutual gift involving total commitment which includes responsibilities and a need for stability. That marriage, despite all its imperfections, still offers the greatest possibility of a true union and the greatest source of happiness.

There is an urgent need to provide the public and our schools with sexual education appropriate to each age group and given by men and women specially trained to do so and who believe in the values of the human person, love and the family.

However what should a girl do if she becomes pregnant? If there can be no question of marriage and if she has no understanding parents willing to accept the situation and share the burden with their daughter, there are organizations which extend a kindly welcome to the future mother for a period of time before and after the birth of the child. Other organizations offer immediate and future assistance.

It is absolutely essential that the outlook of society should broaden and that it show respect and care for the welfare of the unmarried mother keeping its reproaches rather for the father who most often abandons the young woman when he learns that she is pregnant, leaving her alone in a distressing situation. Adoption organizations will find homes for children whose mothers feel unable to keep them.

### Abortion in the place of birth control

We have presented extreme situations in which therapeutic abortion seems to us in accordance with the commandments of October, 1974

a God who desires our good and that of our neighbour, mother, father, children; for God is not a tyrant and does not seek to place upon us burdens beyond our strength. We will now consider quite a different aspect of the question.

If a couple decides to take no precautions and to resort to abortion in the case of pregnancy, thus *deliberately* depriving a child of the right to life, we can only see in that an indication of a serious *moral crisis*, of a *lack of humanity* and respect for life. Women who wish to be mistresses of their own body are mistaken in believing that abortion is strictly their own concern, for the embryo possesses a life of its own, even if it is dependent on its mother, like any other young child. Could it be that maternal love is on the decline? Is a sense of responsibility towards a defenseless creature on the wane?

### Abortion: a reality

We cannot close our eyes to reality: abortions are being practised at an alarming rate. We cannot impose the values inspired by the Christian faith and which many men and women, who have not met the God of Jesus Christ, respect as we do: love, responsibility, the life of a growing creature.

It is not for us to judge those who do not think as we do; we can only suffer for them and for the children which are sacrificed.

Let us now consider the situation of a couple or young woman who has taken the decision (often inspired by the partner or the girl's parents) to have an abortion. Depending on her financial situation, the woman may be able to afford a trip to another country where abortion is legal, or the services of an unqualified doctor in a well equipped private clinic; otherwise she may have to resort to some “butcher” or other, or her own manipulations, thus endangering her health or even her life.

I believe that from a *sense of justice* we cannot accept that only women in easy circumstances should be able to have an abortion without running serious risks, and that we must ask the government for a *law permitting freedom of abortion without cost before three months from conception, with certain exceptions, accompanied by two conditions:*

That the woman and her partner should consult a gynecologist and a psychiatrist so that they may realize the possible consequences for the mother and child. The woman would thus make her decision with full knowledge of the case and without fear of social disapproval.

The couple or the woman (if her partner refuses to accept his responsibilities) would have to take a course in birth control after discharge from hospital and agree to take the necessary precautions in future.

In order to stem the rush for abortions, all Christians and Christian churches must proclaim with all their strength that God loves every human creature, including that which the mother carries in her womb; that God expects each of us to act as responsible beings who do not allow themselves to give life and then destroy it.

We must put pressure upon the government to give priority to the development of an advanced social policy which will enable parents to provide a decent upbringing to the number of children they desire. We must call for an increase in the number of information centres and family planning services which would be available to married and unmarried women.

As we deal with this complex problem we must bear in mind the moral suffering and perplexed conscience of doctors and nurses who are asked to perform non-therapeutic abortions when it is their vocation to protect health and life. ★

*THE AUTHOR is the wife of the minister of L'Eglise St. Luc, Montreal. This article was translated from French by R. Field.*



## Centennial visitors

The Presbyterian Church in Canada will be host to two distinguished overseas churchmen as centennial visitors during October and November. Rev. Dr. In Ha Lee, moderator of the Korean Christian Church in Japan, is no stranger to our church, having studied at Knox College, Toronto, and made several visits to Canada since. The Very Rev. J.D. Sangaya, general secretary, Synod of Blantyre, Church of Central Africa Presbyterian, in Malawi, is making his first visit to this country.

Both men are coming to bring the world-wide dimension into our centennial celebrations. They come not to speak about missions primarily, but as an experiment in two-way mission.

Dr. Lee was general secretary of the Korean Christian Church in Japan until a year ago when he was succeeded by the Rev. Sam Choi, and the General Assembly immediately honoured him by electing him moderator. He has also served as secretary of the National Christian Council of Japan and has served on the East Asia Christian Conference as consultant on racial minorities. He will visit churches in Western Canada commencing at Victoria, B.C., on October 15.

The Very Rev. J.D. Sangaya, a former moderator of Synod in Malawi and a member of the general committee of the All Africa Conference of Churches, will arrive in Toronto early in October and will visit Eastern Ontario.

## John Knox House

The World Alliance of Reformed Churches is assuming responsibility for the John Knox House in Geneva from the United Presbyterian Church in the USA. The house began in 1953 as a student hostel, and in 1970 a conference centre and a Europe-Third World study centre were added. It has tentatively been renamed the John Knox International Reformed Centre and will mainly be used as an ecumenical guesthouse and conference centre. It is hoped that new program activities will be developed that would be helpful to the life of the member churches of the Alliance.

## Combatting racism

The government of Norway has again indicated its support for the program to combat racism of the World Council of Churches with a grant of 100,000 N.Cr. (\$18,500). The gift came in response to a request from the Church of Norway's council on foreign relations, according to

its general secretary, the Rev. Gunnar Stalsett. Late in 1973 the Norwegian government contributed 75,000 N.Cr. to the special fund.

This is the third government to support the WCC's anti-racism efforts. The Dutch government has given 500,000 guilders (\$179,000) and the Swedish government twice gave 100,000 S.K. (\$24,315) matching sums raised by the churches.

The Evangelical Lutheran Church in Tanzania decided at its biennial conference that it will continue to support freedom fighters in their struggle for liberation. Announcing the decision, Bishop Stefano R. Moshi said African liberation had been a major agenda item. Also discussed was the move for self-reliance on the part of African churches.

## Human rights in Chile

The situation in Chile came under sharp attack in a statement issued by the commission of the churches on international affairs (CCIA) of the World Council of Churches. The CCIA executive committee charged that "gross violations of the rights of citizens from all walks of life" were taking place on a systematic basis.

The hard-hitting statement made an urgent appeal to churches throughout the world to do everything in their power to enable "the restoration of the rule of law" in Chile. "Even as we meet," the statement said, "military courts have condemned several prisoners to death."

Noting that at least 6,000 people are in prison or concentration camps, the CCIA executive drew attention to a new wave of

arrests which it termed "alarming." Foreign interference, especially by the Brazilian regime, was identified as contributing to the maintenance of repression in Chile.

Christians were asked to pray for the people of Chile and to make representations to their governments to prevent further "grave consequences of what is happening" in the Latin American republic.

## Political prisoners

Several prominent churchmen have expressed support for a campaign for the release of all South African political prisoners, now being conducted by the National Union of South African Students (NUSAS).

Anglican Bishop Alpheus Zulu of Zululand said in a letter to NUSAS: "We pray that the powers that be will hear the spirit in which you are speaking and make the kind of response which will be helpful for the future in our beloved land."

The black prelate added, "It is not easy to make intelligent comment on these matters. But I wish you to know how many of us appreciate the stance which young white people are taking in matters of race relations in this country. It is one of the most hopeful things which you young people can be, in being so determined to identify with black folk that we shall in fact become one society and one community. It is difficult to see how South Africa can survive otherwise."

Dr. C.F. Beyers Naude, director of the Christian Institute of South Africa, wrote



WINNERS of Brockville Presbytery Sunday school rally attendance banners were from the same pastoral charge, Knox Church, Ventnor and St. Andrew's, Spencerville. Pictured above are superintendents Ian Macaulay of Spencerville, left, and Chas. Gilmer of Ventnor, with some of the teachers and pupils.



that he was "in full support of this call as I sincerely believe that this is one of the essential steps to be taken if we really wish to build a new relationship between white and black in South Africa."

## Union in South Africa

The third merger at the congregational level between Presbyterian and Congregational churches in South Africa has taken place in Florida, Transvaal. Two Presbyterian and a Congregational church in Durban are also in the process of uniting. These are in anticipation of a merger scheduled to take place in 1976 between the white-dominated Presbyterian Church of Southern Africa, the Bantu Presbyterian Church, the Tsonga Presbyterian Church, and the United Congregational Church of Southern Africa.

## Tayal translation

The Rev. Clare McGill, who is on furlough from Taiwan, reports that the New Testament in the Tayal language has been completed and will be ready for distribution later this year.

There are some 20,000 Tayal people, and there are 95 Presbyterian congregations among them. The first printing will be 3,000 diglot New Testaments, that is with both the tribal language and Mandarin Chinese. Mr. McGill has worked on this translation since 1955. He is a native of Glencoe, Ont.

## The least coin

Since 1969 the Women's Inter-Church Council of Canada has sponsored the Fellowship of the Least Coin, so that Canadians might join others in setting aside each month their least coin with prayer.

The basis of belonging to the fellowship is concern for reconciliation, prayer for fellow Christians, and intercession for those in special need of God's grace.

The least coins (in Canada one cent) are put in a common fund which is used for ministries of mercy on every continent and for experiences which create Christian community across national, racial and denominational lines. This year the Canadian contribution goes to the East Asia Christian Conference.

## Friendship needed

People who are blind as well as deaf badly need contact with their communities. The Canadian National Institute for the Blind asks you to take a little extra time to help enrich the lives of this special group. Many live in virtual isolation and need friends as well as contacts in the

## HYMN OF THE MONTH

from the new Book of Praise

No. 381—*Hills of the north, rejoice*

THE SEASON OF THANKSGIVING is upon us, and we just have to look a little ahead for the joyous church season of Advent which I shall anticipate this month by directing your attention to a hymn which combines the Advent concept with the bringing of Christ to all nations. You will note that the hymn is ascribed to Charles Edward Oakley and compilers. When you see the compilers of a hymnbook mentioned

like this, it means they are accepting responsibility for a fairly major change in the text of a hymn. In this case, verse 3 has been rewritten. The original said: "Lands of the East, awake." Now how could we sing that today? The East is not only awake, it is teaching us, and influencing our culture increasingly. So it was the convener of our committee, Dr. W. Fitch, who produced the splendid third verse we have now. The tune "Little Cornard" was written by the English composer Martin Shaw for this hymn.

—Alan H. Cowle

community in which they live.

There are many ways of communicating with deaf-blind people. Anyone can trace capital letters into the palm of a deaf-blind person's hand without special training. The two-hand manual alphabet is even more effective and doesn't take long to learn. A more sophisticated type of communication is the Tellatouch which is similar to a small portable typewriter. It has a standard keyboard as well as a Braille keyboard and messages can be typed letter by letter and read by touch simultaneously.

Don't be hesitant about approaching a deaf-blind person. Touch him gently so as not to startle him and be sure to tell him who you are at the beginning. Use clear, concise words to convey your meaning as he cannot see your face or hear your voice and must depend on words alone. In conversation, tell him about the everyday world you take for granted—current events, food prices, the environment, the changing seasons.

A deaf-blind person can be very lonely and every human contact is appreciated and remembered long after it has taken place.

## Visitors from Taiwan

Three distinguished officials from the Presbyterian Church in Taiwan made a brief visit to Toronto this summer en route home from the International Congress on World Evangelism held at Lausanne, Switzerland. They met with Canadian church officials and representatives of the Women's Missionary Society and had an orientation session with the two young couples who are under appointment to Taiwan, Rev. and Mrs. Ron Archer and Rev. and Mrs. Terry Samuel.

The Rev. George H.S. Lee, project secretary of the church in Taiwan explained

their plans for the second century of the Presbyterian Church there, describing the "Faithful Servant Movement," a program of evangelism. The Rev. P.B. Su, secretary for evangelism, outlined some of the methods that the Taiwanese Church is employing to spread the gospel. The Rev. C.E. Lin, secretary of the tribal work committee, described the growth of the church-sponsored credit union movement throughout the tribal villages and its effect on the economic life of the members.

## Africans on missions

When the third assembly of the All Africa Conference of Churches met in Lusaka, Zambia, a theme which resounded throughout the conference was the need for a moratorium, a halt to the flow of money and personnel from foreign sources. Such a moratorium is necessary, it was declared, in order to allow for the development of authentically African structures and programs.

The Rev. John Gatu, who has been calling for a moratorium for several years, explained that it would also give the sending churches a chance to reassess the methods and goals of missions.

Political and social discrimination and domination were passionately discussed in the context of the message of liberation in Christ. Strong support was given to the liberation movements. Participants raised \$5,000 for the cause.

## Beach ministry

Over 100 children participated each day for four weeks this summer in the beach ministry held at Southampton, Ont. It was a united effort by the churches of Southampton and the Scripture Union of Canada.



## Council site changed

Jakarta will not be the site of the fifth assembly of the World Council of Churches in 1975. The central committee of the WCC has decided with deep regret that because of what was termed "misunderstandings" about the nature of the assembly in Indonesia it would be better to change the location.

Misunderstanding concerns relationships between Christians and Muslims in the Asian country. Although Indonesia is officially committed to the Pancasila, a philosophy which implies a pluralistic multi-religious society, the Muslim community comprises 85% of the 121 million population. Muslim groups inside the country have recently expressed strong reservations about holding the assembly in Indonesia.

The document noted that the government of Indonesia, while welcoming the idea of holding the meeting in Jakarta, did not wish it to become a threat to national unity. Indications were that that threat was a real possibility, the central committee said.

As a result, the assembly has been postponed to November 23-December 10, and will meet instead in Nairobi, Kenya.

The 1975 assembly, meeting under the theme "Jesus Christ Frees and Unites," will bring together more than 1,500 participants in one of the most representative Christian gatherings ever held. The majority of the delegations of the 267 member churches have already been named and the central committee also heard that the \$1.5 million budget is substantially covered.

## Women ministers

By a vote of 149 to 143 the general conference of the Pentecostal Assemblies of Canada turned down a motion to ordain women to the ministry. One woman, the Rev. Bernice Gerard of Vancouver, B.C., was ordained in the U.S.A. and that ordination is recognized in Canada.

## Leaders sentenced

Two members of the Korean Student Christian Federation, Na Pyung Sik and Hwang In Sung, are reported to have been given life sentences by a court martial. According to the Rev. Chai Choon Kim, an ex-moderator of the Presbyterian Church in the Republic of Korea and a former president of Hankuk Theological Seminary, some 1,000 Christian students have been arrested during recent months and are being held incommunicado.

On August 12, the Rev. Park Hyung Kyu, minister of the First Presbyterian Church in Seoul, was sentenced to 15 years imprisonment and a further 15 years' suspension of the right to take an active part in politics. Dr. Park had already been

arrested on Easter day 1973 for "plotting forcefully to overthrow the government," but on that occasion he had been given a suspended two-year prison sentence.

Two professors at Yonsei University, Dr. Kim Chan Kook and Dr. Kim Dong Kil, were given prison sentences of 10 and 15 years respectively. Both men were also deprived of their civil rights for additional equal periods.



## Banner displays

The centennial banners on display in the hall of the Church of St. Andrew and St. Paul, Montreal, Que. were seen by the hundreds of visitors who tour that church in summer time.

On October 15 a display will be hung at the New Brunswick Craft School, Fredericton. On October 21 a display opens in Westminster Church, Scarborough, Ont., and on October 30 in St. Columba Church, Belleville.

On November 1st, one display opens in St. James Anglican Church, Dundas, Ont., while another will be seen at St. Paul's Church, Hamilton, Ont. Calvin Church, Toronto, will have a display from November 12 on.

## Slides wanted

The centennial committee of The Presbyterian Church in Canada is seeking 35mm slides showing centennial celebrations and events, for a multi-image presentation. Send slides to: Centennial Presentation, Communication Services, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. All slides will be returned.



**A NEEDLEPOINT BANNER**, done in wool and gold thread by Marie Aggett of Toronto, right, has been sent to the new Lagos Church, Nigeria, by our centennial committee. At left is Dr. John A. Johnston, committee chairman and former minister at Lagos, who presented the banner, and Mrs. Sheila Kirkland, co-ordinator, centennial banner project.

## A century and a quarter

It was in February of 1849 that the congregation of Wick Presbyterian Church in rural Ontario was established. So throughout this year the 125th anniversary is being celebrated.

Through difficult times the congregation, which now numbers 48 communicants, has kept the church building in good shape and has continued to minister to a declining rural population.

The women of Wick raise about \$1,000 a year for mission and local projects. Twenty young people have formed a singing group called The New Gospelite Sin-



gers. The church school supports a child in Korea and this year contributed \$500 towards the budget.

A homecoming weekend was held at the Wick church, located south of Sunderland, Ont., in September, with morning and evening services and special music. The student minister for the charge of Wick and Cresswell is Hugh Appel of Knox College.

## New United Moderator

The United Church of Canada elected 62-year-old black clergyman Wilbur Kenneth Howard of Ottawa as moderator at the church's 26th general council to succeed retiring moderator the Rev. Bruce McLeod.

Howard's election came on the fifth ballot after four hours of voting narrowed the original eight nominees to two. Runner-up was the Rev. Ivan Cumming of Naramata, B.C.

Howard said he would not move to the United Church headquarters in Toronto, but would increase communication between the national organization and himself in Ottawa where he could maintain his relationship with his congregation which asked him to combine both jobs.

The Toronto-born minister is from Emmanuel United Church in Ottawa and considers himself a "team minister" in his



own church where the lay people invited him to join their team.

Howard said that getting down to the basics of the Christian faith will be one of his priorities as moderator.

"The church has a lot of potential and one thing we have to do is release that potential," he said. "If we can free up the layman and give him some real responsibility that will be a real priority."

He sees his position as the first black moderator as "a great step forward," and said, "I think it simply demonstrates the Christian faith at work."

Howard, president of the church's Montreal and Ottawa conference two years ago, graduated from Emmanuel College in Toronto and was ordained in 1941.

He has served in religious education, most often working with youth, and was an associate editor of Sunday school publications for 12 years.

McLeod earlier challenged the significance of church statistics that indicate a decline in membership and participation. He said the church is not "weakening or dying" and added, "We measure our growth as a church by the risks we are committing ourselves to. Too many people who came into this church too easily are now drifting away."

He said however there is a new awareness of the presence of God in this world. The new moderator agreed.

"We are cutting out some dead wood and the people left are really in earnest," Howard said. "Churches are more alive because people are no longer just going along for a ride."

## Human rights suppressed

A 600-strong group of Japanese Christians issued a strong appeal to the government of the Republic of Korea to "guarantee basic human rights and freedom of expression" for all Koreans, and to release political prisoners.

The group, representative of almost all Christian denominations in Japan, heard Dr. In Ha Lee, moderator of the Korean Christian Church in Japan, emphasize the need for world-wide support of Christians in Korea as they struggle for freedom to express their beliefs.

Eight church leaders from the meeting visited the South Korean Embassy where they put before the ambassador a request for a stronger guarantee of human rights in his country, and release of those now being tried by emergency military tribunals.

## Prepare for new role

A serious warning that the Church of England may soon be stripped of many of its possessions has come from Archbishop Donald Coggan of York.

Coggan, to be enthroned as the new Archbishop of Canterbury early next year,



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# ORIENT

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# PERSONALS

Frank W. Whilsmith, chairman of the administrative council, addressed the government leadership prayer breakfast in San Jose, Costa Rica, and spoke in the Presbyterian Church of the Divine Saviour, Mexico City, during the summer.

The Rev. Evan Bottomley, a graduate of Westminster Seminary in the U.S.A., has been appointed to Newcastle, N.B. and was ordained on Sept. 10 by the Presbytery of Miramichi.

Rev. Dr. David K. Perry has resigned from the Elmvale, Ont. charge and is now assisting the Rev. Eric Beggs in the Orillia Presbyterian Church, Ont.

## NEWS (continued)

called upon the church to assume a prophetic role in a time of grave national crisis.

He said that his forecast need not be viewed as an unmitigated disaster, but could be regarded as a means of revelation, of God stripping his church for action.

"If it be true that one of the major causes of inflation is an undue pursuit of personal gain, one is compelled to ask what is the cause of our selfishness," he asked. Today, each person now puts himself first and has given priority to the verb "to grab" over the verb "to be," he said.

## Religion on CBC TV

During October, Sunday programs on the CBC television series "Meeting Place" include: Communion at St. Augustine's Roman Catholic Church, Ottawa, Oct. 6; Thanksgiving at St. Andrew's United Church, Markham, Ont., Oct. 13; Being Deaf, at The Church for the Deaf, Winnipeg, Man., Oct. 20; and The Reformation, from The Church of St. Andrew and St. Paul (Presbyterian), Montreal, Oct. 27. Consult your local TV listings for times.

## The plight of African widows,

by Kate Abbam

LIVING PATTERNS of Ghanaians have improved in many respects. But when it comes to the treatment of widows, one can say without hesitation that the people's behaviour seems to be getting worse.

My own ethnic group are the Fantes, who live along the Ghana coast. Among the Fantes, widowhood is bad luck. A widow is looked upon as a person carrying ill luck on her trail and is treated differently from other women.

When her husband dies, even if she is living with him under the same roof, a Fante woman has to be informed officially by the man's relatives that her husband is dead. She has no right to go near the body.

Invariably, she is asked to submit all the keys to the man's trunks, wardrobe, etc. and his relatives ransack them to select the clothing for the burial. Only when the man is laid in state is the wife allowed to see the body.

The widow has to provide the coffin, spices, trinkets and other burial things. The higher the man's status in society, the more the widow will have to spend. If the widow's children are grown up, then they are asked to provide the burial things.

Often the relatives of the dead man refuse the coffin or the bedding or the shroud offered by the widow because in their estimation, the funeral furnishings do not befit the status of the man. The widow considers herself lucky if her things are accepted and she is allowed to sit by the body as it lies in state.

If she is banned from the body and all

her things refused, there is big trouble ahead.

This kind of treatment is meted out both to a woman who has been living happily with her husband and to a woman who might have separated from him just prior to his death, so one is at a loss to discover the criterion for such treatment. Many people believe it is done so that later on the relatives can take possession of the man's belongings, with the excuse that they refused her burial things and therefore she has no right over the possessions. This has no basis in law, but it is done all the same.

The widow faces other privations. The relatives will insist that she shave off her hair as a sign of mourning for her dear husband. In some cases, the widow is allowed to "redeem" her hair by paying a certain amount of money to prevent her head being shaved. In some cases the relatives will shave off her hair by force. The widow has to walk about barefooted and sit at a particular corner of the hall on a mat or a low stool. She is not to shake hands with any sympathizers or to speak during certain periods of the day.

In some areas a widow is made to carry fire at midnight and parade in the streets shouting "Move off! move off! It is bad luck to me!" until she reaches the seashore. In most cases the relatives shower the widow with abuse and accusations. "She has killed her husband and has stolen the man's property" is a common assertion.

Sometimes, even before the man is buried, an inventory of his personal effects is taken and his widow questioned under oath about whether there is any money hidden somewhere or any property she is aware of.

All this is done while a woman is in a state of shock. It is often done under duress. Some women have even been beaten up.

After the burial anything can happen to



STIRLING STEWART has won the junior award cup at Duff's Church, Puslinch, Ont. for 3 consecutive years. Points are given for Sunday school and church attendance, bringing a Bible, and memorizing scripture and catechism.

### BUDGET RECEIPTS

The General Assembly's budget received \$952,834 in the first eight months of the year, as compared to \$892,199 at August 31 last year. Expenditures amounted to \$2,080,016, as against \$1,909,469 in 1973.

The W.M.S (W.D.) contributed \$230,000 and the W.M.S. (E.D.) \$18,000 for missions.



the widow. In some cases she is allowed to stay in what has been her own home until the final funeral celebrations. In a few cases she is driven out immediately after the burial.

More often than not, long litigation follows the man's death (unless he dies a pauper). The relatives take one side, her children take the other. If the man leaves no will, the widow may lose everything unless she is able to resort to court action. Even where there is a will, the relatives have been known to go to court to contest it. Often they win because not many widows have the strength or resources to fight legal battles.

The treatment a widow receives depends on two major factors. The first is the sort of people who constitute the husband's family. Education has nothing to do with this, because often the worst offenders are educated people. Greed is more important in determining their behaviour.

The second factor is the amount of courage possessed by the widow. If she is brave and not superstitious, she is able to challenge the man's relatives in one way or another. And if she gets the backing of her own relatives, she will get less rough treatment.

It is a sad fact, but it seems to me that the church does nothing whatsoever to help widows at a time when they need comforting most. All a church does is to conduct a burial ceremony either in church or at the graveside—if a man is considered worthy of a church burial.

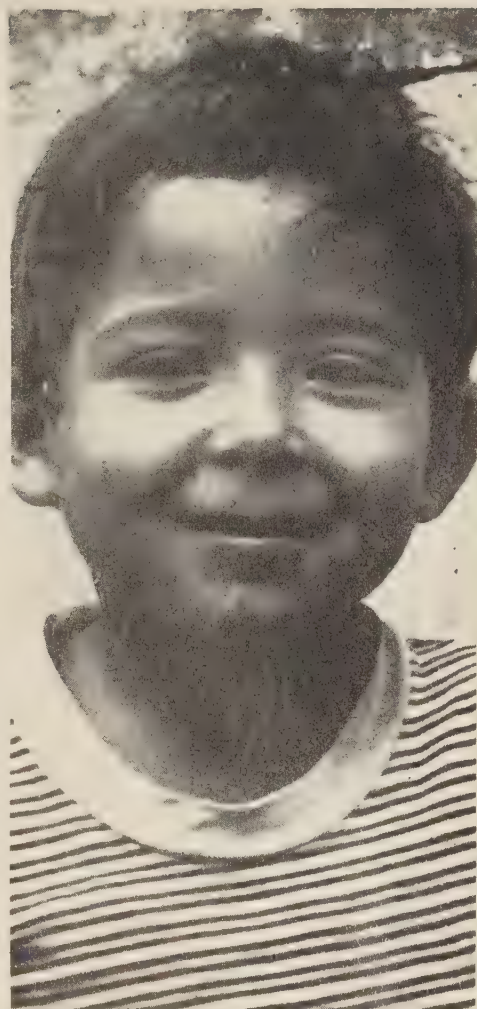
What happens to the widow and her children is not the church's business even though the couple may have been staunch church members. The widow is at the mercy of the man's relatives, who, under the mantle of "tradition," will do whatever they like to her.

At a women's leadership training seminar in Liberia which discussed the suffering widows' experience from these customs, Mrs. Maude Solarin, a Nigerian Christian Council organizer, pointed out that the church had a responsibility towards widows, to let them know they had someone to turn to for support.

Women have held conferences in several parts of Africa recently to study their position under the law in the different countries and to plan together how to improve the lot of widows. Until this happens, unhappiness, enmity and ill-feeling will breed in our societies between the widow and children of a dead man and his family. ★

*MRS. ABBAM is editor of Obaa Sima (Ideal Woman). This article was provided jointly by the Ecumenical Press Service and the feature service of the All Africa Conference of Churches.*

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# BOOKS

**COMPETENT MINISTRY**, by Mark Rouch

What is continuing education? How is it different from life-long learning? How do you plan for it? What resources are available and where? How does it relate to the direction of your life and ministry?

In putting it all together, Rouch fills a large gap in the literature of continuing education and of personal development. Being unusually competent in both fields, he shows their essential interrelation. Instead of being aimless, continuing education can be a powerful means toward purposeful progression in life, and the achievement of goals (callings). It should be read by every church "professional" as well as laity interested in the growth and competence of their church staffs. The latter are dependent on the laity for the opportunity for systematic study, which takes time and money. (Welch, \$3.95)

J.C. Cooper

**EIGHTH DAY OF CREATION**, by Elizabeth O'Connor

Nicolas Berdyaev's statement "Creativeness in the world is, as it were, the eighth day of creation" is the theme of this volume, where we are counselled in Christian living, obeying the covenant of the church to call forth gifts. As members we are to be instruments of God in the continuing act of creation. And the author asks us to commit our talents, gifts on loan to us, in joy and love. An intriguing, readable book, with quotations from many world authors, and the unusual idea of exercises in electing and focusing our gifts. (Word Books, \$3.50)

Laura MacDonald

**I'VE MET JESUS CHRIST**, by Michael Quoist, (Doubleday, \$5.50) **PRESENTNESS**, by Ross and Martha Snyder, (Welch, \$3.75)

Quoist, author of *Prayers of Life*, widely used in contemporary worship, here presents meditations and prayers written in his characteristic down-to-earth style. In a deeply meditative vein, the Snyder book contains poems in the contemporary mode, warm and personal, giving us a sense of intimately sharing the authors' insights into everyday life. Both books are thought-provoking, for individual reading and group use.

**ON HAPPINESS, LOVE**, both by Pierre Teilhard de Chardin

Two pocket size books, each only 93 pages, of thoughts culled from the works of the famed Roman Catholic philosopher-theologian, best known for his monumental work, *The Phenomenon*

of Man. *On Happiness* includes three wedding addresses as well as some general theory and rules about happiness, while *Love* has excerpts from several larger works. (Collins, hardback, both \$2.50)

**TWENTIETH CENTURY FAITH**, *Hope and Survival*, by Margaret Mead

A famous anthropologist offers a message of hope for our technological age, in a broad-ranging discussion which deals with everything from Christians in a technological era to the cultural context of aging and man's immortality. Development in science and technology, says Dr. Mead, can be fertile soil for an effective implementation of faith today. She challenges us to recognize the needs of the human community, coming to grips with spiritual issues involved in such questions as birth control, aging, euthanasia and worship. (Fitzhenry and Whiteside, \$7.30)

## PROGRAM PACKET

Anyone who wants to get the most out of the book *Unknown Country* (the centennial account of missions of The Presbyterian Church in Canada) should get the program packet which contains the book plus seven study guides (one for each chapter of the book), a set of eight enlarged pictures from the book for group or poster use, worship resources related to the theme and a development game "Poor Man's Cakewalk." All of this in a handy, attractive folder for \$2. Similar kits based on the same material are available for teen-age and children's groups.

The program packet was jointly prepared by the Women's Missionary Society and the board of world mission and is available from the W.M.S. Bookroom, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

**WE TAKE THIS CHILD**, by Claire Ber-man

Adoptive parents used to want only blond, blue-eyed, perfect babies. Now with these rarely available people are adopting transracial, handicapped and older children. This book plainly states the problems families may have in adopting such children, illustrated through excellent case histories. And it explodes myths and fears surrounding adoption. Although written from the viewpoint of the U.S.A., any adoptive parent, or those considering adoption, will find this a mine of information. I can't recommend this book too highly. It is superb! (Doubleday, \$6.95)

—Mary Whitson

**DEATH BY CHOICE**, by Daniel C. Maquire

"When do you pull the plug?" a young resident in surgery once asked me. This legal question forced upon us by the rapid advances in medicine is the subject for discussion in this well written and documented book. It should be required reading for all teachers of morals and ethics, theological, medical and law students. Certainly the board of congregational life will do an injustice to the church without a careful study of the implications in this book. It is not meant to be agreed with, but to prod the medical and legal professions, and the church, into much-needed action. (Doubleday, \$7.95)

Robert B. Cochrane

**LIGHTHOUSE**, by Eugenia Price

Young James Gould, from Massachusetts, caught up in the economic backlash of the post-American Revolution reminds me of an Horatio Alger hero, — noble, diligent, setting out to seek his fortune and realize his dream, to become the best builder in America — and own a lighthouse. His journey south takes him to the wilds of Florida; success, failure, adventure, all shared with Jane Harris and their children. The ultimate goal is realized with the lighthouse built on St. Simonds Island, off the coast of Georgia. The grave illness of his wife, Janie, for the first time brings him close to God. (McClelland and Stewart, \$7.95)

**ISSUES OF THEOLOGICAL WARFARE: EVANGELICALS AND LIBERALS**, by Richard J. Coleman

This is an excellent introduction to the issues that today divide the church into two camps. You can usually tell the author's bias when you read a book, but I cannot tell how Coleman is to be labelled. He has achieved that rare thing — an impartial presentation of both theological views. But he has done much more by presenting fair critiques of both sides, going the second mile to suggest areas of reconciliation on every issue. Coleman has done the church a service by writing this book. I pray that the whole church will read it, because we desperately need to hear what he says. "We should know by this time the world has need for both kinds of Christians, and the church will always have room for both kinds of Christian witness." (Eerdmans, \$3.45)

Zander Dunn

**LIKE A MANTLE THE SEA**, by Stella Shepherd

A delightful book! We are guided through the year on Papa Stour, a small island two miles by three just off the mainland of Shetland. The author teaches the small school and her husband is the



lay-missionary to the island's church. The main problem is the drifting away of the young people to life overseas, and with a population of about 30 every happening is tremendously important and a wedding or the Christmas shopping is a never-to-be-forgotten event. The people are brought to life vividly, and become our friends. The passing of the seasons is beautifully depicted and along with the children we learn of the marvellous variety of wild life and of the wild flowers which carpet the island. But the children grow up, the school is closed, and regretfully we leave Papa Stour wrapped in its mantle, the sea.  
(Clarke, Irwin, \$7.60) *Olive Grant*

**THE TYRANNY OF THE GROUP**, by Andrew Malcolm, M.D.

A Toronto psychiatrist takes a penetrating look at the encounter group and human potential movement, discussing the various types and the dangers of the excesses. There can be psychiatric problems when people are deprived of privacy and personal identity, and he deplores the actions of some businesses and schools in forcing often unsuspecting people into such encounters. He makes a strong plea for the freedom of the individual. A stimulating, thought-provoking book. (Clarke, Irwin, \$6.50)

## Censored speech

*To be as your mouth  
what will this require?  
not to utter what is worthless  
in a society where words  
are the cheapest commodity  
jesting becomes a way of life  
and jokes with their double meaning  
to say those things people  
want to hear whether its true or not*

*Bridle your tongue  
and give an account of your words?  
when the communication media  
is a seller's market  
with placading commercials  
and political speeches  
promises made and promises broken  
luring words enticing the ears  
to spend money we haven't got*

*A word spoken in season  
how good is it?  
when wisdom breaks open  
and confusion and clutter  
and soft answers given  
to bring forth praise  
we often keep hidden  
and give credibility to vows  
that we've made* *Esther McIlveen*

## Paperbacks

**WHAT'S HAPPENING TO OUR CHILDREN?** by Anthony Bullen

A discussion of problems arising when older youth question the religious tenets of their parents and teachers. Although written from a Roman Catholic viewpoint the book has much to offer anyone concerned with youth. Questions for discussion are included. (Fontana, \$1.50)

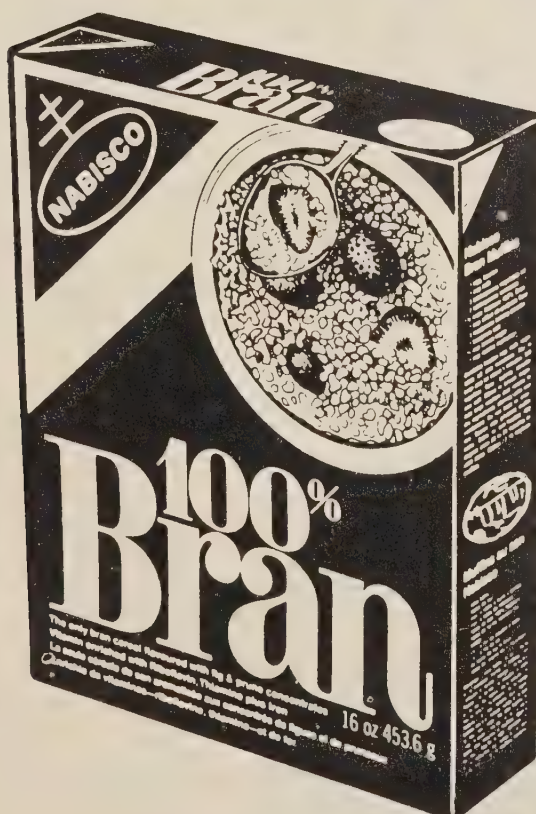
**FAITH, HOPE AND HILARITY**, by Dick Van Dyke

A delightful collection of the funny things children say about religion, by the TV star and Sunday school teacher. An example: An exasperated mother, whose son was always getting into mischief, finally asked him, "How do you expect to get into heaven?" The boy thought it over and said, "Well, I'll just run in and out and in and out and keep slamming the door until St. Peter says, 'For heaven's sake, Jimmy, come in or stay out.'"

**THE COTTON PATCH VERSION OF HEBREWS AND THE GENERAL EPISTLES**, by Clarence Jordan

Another in the author's series of colloquial translations of scripture, with an earthy Southern accent. Jordan gives us surprisingly fresh insights through his lively language. Earlier works include Paul's Epistles, Luke, Acts, Matthew and John. (Welch, paper, \$2.95, cloth, \$4.95)

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## YOU WERE ASKING?

**Q** *Why is it that statues are forbidden in Presbyterian churches, but no objection is offered to stained glass windows, which are really two-dimensional instead of three-dimensional?*

**A** Statues can be a temptation "to bow down and worship" an image; have stained glass windows ever been? The basic answer is, I think, consuetude, which is a fancy word meaning generally accepted without legislation. I think my correspondent's question is more than the technicality indicated. As the Chinese proverb has it, a picture is worth a thousand words. But what if the picture is misleading? As a youth I found that practically all our ministers were far above my head. As a boy, I was given three peppermint candies per service. They were known locally as "Presbyterian mints." It was hard in those days of long sermons to make one candy last for the whole sermon. The stained glass windows in one church, with all the prophets in long beards, "turned me off" as the youngsters say; today I suppose the youngsters are turned on because of the current fashion for beards. I always liked the stained glass showing St. John the Evangelist; he was beardless. In my many visits to churches with statues I find few worth a second glance. Anyway, historically with us, statues went out at the time of the Reformation but stained glass remained and was continued. And youngsters still day-dream through the sermon even as I did.

**Q** *Our session insists that every person who wishes to be a communicant must make a public profession of faith, with accent on the public. I don't think I am mentally retarded, but I am excessively shy and cannot face this ordeal, nor can a crippled friend. Can you help me?*

**A** The *Book of Forms* is rigid on this. I quote from section 110 (a) ... "The vote of the session to admit to the Lord's Table is the reception of such communicant without further ceremony, but the new communicant may be asked to make

a public profession of faith..." Note that it reads, "may be asked," not "shall be asked." When I was a pastor my sessions admitted many such as yourself, by resolution of session. The names of all new communicants were always announced at the next celebration of the Lord's Supper. The lives of these, whether admitted in the public service or by resolution, had been and continued to be a profession of faith. As I see it, the reception personally by the elders in a service is an excellent thing; it gives visibility to what is in the heart. But to the new communicant the value is destroyed if it becomes a torture of sorts. Thus, as I construe it, the contrast between "may be asked" and "shall be asked."

**Q** *Am I right in my observation that denominations once noted for strict observance of the words of a liturgy are departing from them to freer forms, within limits, while we, here and there, are moving in the opposite direction?*

**A** You are.

**Q** *The use of the word "saint" as in "Saint John" troubles me a little. Why do we not extend the use of "saint" to some of the great men and women since the Reformation?*

**A** Many of our ministers do not use the word at all, and speak of the Gospel of John. They are consistent and I respect them, but I decline to use such a familiar reference and say "Saint John." As a general thing most of us will say "St. Francis" (of Assisi), and politely, with Roman Catholics, will use "Saint" for such as Thomas Aquinas. But this does not mean that we accept as "saints" all whom the Roman Catholic Church has canonized. The Reformed Church has declared no saints. 'Twould be a tremendous argument if we started to do this. We'd say "St. John Calvin," "St. Martin Luther," "St. John Knox," and, coming to our own time, "St. Mary of Calabar" and "St. John Geddie." Between these there would



probably be no argument about "St. John Wesley" and "St. Charles Wesley." How about "St. Robert Burns"? His many sins do not outnumber the sins of some of those canonized before the Reformation. Am I starting something?

**Q** *In the story of the five wise and the five foolish girls I think it was real mean of the wise ones not to share their oil. What do you think?*

**A** Your question is not one to be raised at all in our minds unless we are prepared to go all the way and criticize established customs of those and other biblical times to demand, with smugness, they should be ruled "wrong" and ours beyond reproach. I once had a mother in a Bible class say with indignation that she didn't care what the Bible said, but no daughter of hers would go out at night like that unless she went along as chaperon! This story is a parable, illustrated by our Lord with a custom of those days. As Calvin said, a parable is to give us one truth only, unless indicated otherwise. Here it is to be ready, and sermons telling us what the lamps, the oil and other details mean are just stupid exercises in holy futility.

**Q** *What is your opinion about lotteries, bingo, and the like in our congregations?*

**A** It's not a question of my opinion at all: the General Assembly, *Act and Proceedings, 1954*, page 41, says, "This General Assembly is unalterably opposed to gambling, whether it is carried on under governmental or religious or other auspices, and would therefore warn all the congregations of our church against indulging in gambling under any form." If there are any questions on this, please address them through your session to your presbytery.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



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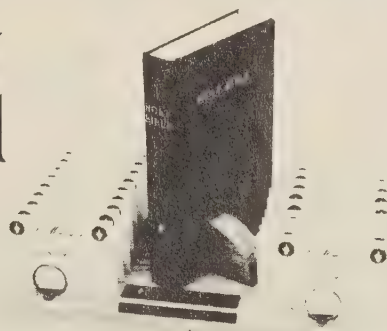
Nov. 10 — 11 AM: Dedication of Stained  
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A CENTENNIAL CERTIFICATE and other presentations were made to William Smail, who has served as clerk of session of St. Andrew's Church, Spencerville, Ont. for 33 years. Shown are, from left: James Purcell, the new session clerk, Herb Cook, Mr. Smail and Rev. L. Cowper.



MRS. CLARA WELDHEN was honoured after 55 years as organist of Knox Church, Belmont, Ont. Over 250 gathered at a reception at which she was presented with a watch and other gifts. She continues to play each Sunday.

A triple celebration took place in St. Andrew's Church, Fort Macleod, Alta., when the centennial of The Presbyterian Church in Canada, the centennial of the town, and the 85th anniversary of the congregation were observed together.

At a banquet on Saturday evening tribute was paid to leaders in the church and the community. There were 20 honoured guests, to whom Burning Bush spoons were presented. On Sunday morning the preacher was the moderator of synod, Rev. J. Rhoad of Dawson Creek, B.C.

A silver chalice and two goblets were dedicated by Rev. Willis E. Sayers in St. Andrew's Church, Avonmore, Ont. They were donated by Mrs. Grace Hamblin Lees, Windsor, Ont. in memory of her sister, Miss Flora Hamblin, a devoted member for many years.

A successful Bible school was held in First Church, Pictou, N.S. with Mrs. Fred MacKay as director and 75 children in attendance.

In Farquharson Memorial Church, Middle River, N.S., on August 4th, a Canadian flag presented by Mr. and Mrs. Allison MacLeod and family of Toronto, was dedicated by the minister, Rev. Lee M. MacNaughton.

An old-time Scottish Communion service was held outdoors at the Mira Ferry Church, Cape Breton, N.S. to commemorate the Presbyterian centennial. English and Gaelic were used by the precentors and the ministers.

At the 25th anniversary service of Knox Church, Indian Brook, Cape Breton, N.S. an organ, presented in memory of Mr. and Mrs. Murdoch Smith by their family, was dedicated by the Rev. Archie MacMillan. Open house was held at the new manse, built on property donated by Mr. and Mrs. Nelson Morrison.



AT THE FORT MACLEOD banquet, from left: Miss Linda Easton, Rev. G. R. Haynes, the minister, Mrs. E. J. White and Rev. Dr. White, guest speaker.

## CAMEOS



AT MONKTON, ONT. the centennial project was renovation of the church school hall and kitchen. Shown at the dedication are, from left: William Naylor, board chairman, Rev. Charles Falconer, minister, Rev. James K. West of Hamilton, guest preacher, and Reuben Pehlke, session clerk.



A PLAQUE commemorating past ministers was dedicated at Duff Church, Largie, Ont., by Rev. Stanley Andrews, right. Also shown are, from left, Mrs. J.M. McCurrie, widow of a former minister, Mrs. Andrews, and Mrs. John McWilliam.



MRS. CLAUDE BOYES, organist for 42 years at St. David's Church, Vankoughnet, Ont., was given a leatherbound copy of the Book of Praise by the congregation upon her retirement. The presentation was made by her son-in-law, Rev. George Vais of Westwood, Winnipeg. Also shown is summer student-minister Michael Farris.

### Anniversaries

- 143rd—Lake Ainslie, N.S., Aug. 25, (Rev. Lee M. MacNaughton).
- 141st—Farquharson Memorial, Middle River, Cape Breton, N.S., Aug. 11, (Rev. Lee M. MacNaughton).
- 137th—Duff's, Puslinch, Ont., Oct. 20, (Rev. F. Norman Young).
- 117th—Mira Ferry, N.S., Aug. 11.
- 112th—St. Andrew's Southampton, Ont., Aug. 4, (Rev. S. W. Gentle).



# SEE/HEAR

## Youthwork

*Respond Volume 3: A Resource Book for Youth Ministry*, edited by Mason L. Brown is a welcome addition to the Respond series. Practical, down to earth, useful — these are adjectives that leap to mind. Those who know *Respond 1 or 2* will not need any prodding to look at Volume 3. Others will want to know that the book contains a wide variety of study and worship resources, guidelines for service projects, advice on fund raising, suggestions on the use of drama, an annotated list of youth-work resources, etc. Those working with young people should not miss this book. (Welch, \$3.95).

## Films

It is always difficult to know where to find general interest films. A distributor that handles a wide variety of films and is willing to send catalogues to interested congregations is, International Tele-Film Enterprises, 231 Victoria St., Toronto, Ont.

## A Church for Sinners, Seekers, and Sundry Non-Saints

In this little book, Arthur C. Tennes sets up a straw man, a church where sinners, seekers and sundry non-saints are not welcome, and then knocks it down: "I

look for a fellowship of failures, a church for sinners, seekers, and sundry non-saints..." Failures, sinners and seekers is always an accurate description of the church, and the short cut for saying all of that is "saints." (Welch, \$4.50)

## Free

*Films* is a brochure that should prove useful. It lists many National Film Board films that are suitable for discussion. The films are listed under the following topics: Ecology, Generation Gap, Prejudice, The Canadian Indian, Ethics, The Religions, War, Peace and Conflict, Citizenship, Automation, Genesis, Facing Life, Education, Stewardship and Film Parables. *Films* is available from The Board of Congregational Life, The Presbyterian Church in Canada, 50 Wynford Dr., Don Mills, Ont., M3C 1J7.

Another brochure in the same series is called *Using Media*. It suggests general ways for using the media, and then treats separately: The Telephone, Camera, Cassettes, Magazines and Newspapers, Film and Radio-Television.

A third pamphlet is called *Slides: Where & Why*. Ten ways in which slides can be used in and around a congregation are indicated. How many different ways have you seen slides used recently?

Pamphlet number four is called *Slides: How to Make Them*. Nine methods of making slides without a camera are indicated. Most of the methods can be easily used by kindergarten children through to senior citizens.

## Once Upon A Time

Thomas Howard wrote the popular *Christ the Tiger*. I didn't dislike the book, I just thought there were better ones. Now Howard has a second book, *Once Upon a Time, God*. My first inclination after reading it was to yawn, say "that's nice" and go about my business. My second thought was, this looks like the kind of book that will appeal to Mr. and Mrs. Average Churchgoer. Sure enough I asked Mrs. Churchgoer to read it and she said "tis indeed a wonderful book, perfect for study." Mrs. Churchgoer's son, Average Jr., said "Man, I dig that book." Other reviewers have compared Thomas Howard to C. S. Lewis. I'm not convinced yet, but maybe you'll be charmed and challenged by Thomas Howard. (Welch, \$4.50)

## Carly Simon

Carly Simon is worth listening to. In addition to her popular song "Anticipation," listen to "The Garden" and ponder the meaning of renewal and rebirth. Both songs are on the album *Anticipation*.

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vide "more of art, music, literature, and more creativity" have earned their leisure through "disciplined life?"

Like Dr. Fowler, I was raised in the Protestant work ethic; that's what makes both Louis and Joe run. So I sympathize with his view. I wrote *The Other Six Days* in 1959 to expound the Calvinist doctrine of work and property. But a decade later I was constrained to celebrate life in *The Clown and the Crocodile* in order to balance the former, and to acknowledge the alternative lifestyle of authentic Christian voices today. Times do change; theories need to be tested against emerging facts — otherwise our theology becomes ideology.

Joseph C. McLelland,  
McGill University, Montreal

## YOUTH

### Thanksgiving rally

All former members of P.Y.P.S. in the Synod of Hamilton and London are invited to the Saturday evening banquet and dance on October 12. The centennial rally is being held in St. Andrew's Church, Dresden, Ont., October 11-14. The theme speaker is the Rev. Charles Congram.

## DEATHS

*BRIEF OBITUARIES of church leaders or active members will be published here only if the information is received within two weeks of the date of death.*

- Baker, Edgar Addison, 81, elder, Presbyterian Church, Alton, Ont., July 3.
- Chato, Joseph, 61, 15 years representative elder of Pleasant Ridge (Hungarian), Brantford, Ont., Aug. 6.
- Doran, Walter F. G., 74, elder, manager, former treasurer, Robert Campbell Memorial Church, Montreal, father of the Rev. Gerald Doran, July 26.
- Fraser, Mrs. Mary Mildred, 101, oldest member of Riverside Church, Prince William, N.B., August 7.
- Hamilton, George M., 78, senior elder, Knox Church, Palmerston, Ont., July 29.
- Moore, J. Russell, 73, former church school teacher, superintendent and clerk of session; Duff's Church, Puslinch, Ont., July 10.
- Murray, Miss Clara, life member W.M.S., active in Ladies Aid, St. Andrew's Church, Martintown, Ont.
- Scott, Cecil, 73, elder, choir member for 50 years in Knox Church, Windsor, Ont., July 21.
- Sharpe, Miss Elizabeth, 92, in White Rock, B.C., charter member of Knox Church, Victoria, B.C.
- Spratt, Dr. Oliver Campbell, 86, a longtime member of St. Giles Church, Ottawa and more recently in Knox Church, Victoria, B.C.
- Strachan, William, former elder of St. Andrew's Church, Picton, Ont., at Weston, Ont., July 19.

### VACANCIES & INTERIM MODERATORS

#### Synod of Atlantic Provinces

- Bass River charge, N.B., Rev. John Posno, 206 Wellington, Chatham E1N 1M7.
- Grand River, Loch Lomond and Framboise, N.S., Rev. E.H. Bean, 12 Lorway Ave., Sydney B1P 4Z2.
- Little Narrows, Whycocomagh, River Denys, Orangedale, Malagawatch, N.S., Rev. L.M. MacNaughton, R.R.3, Baddeck.
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- Pictou, St. Andrew's, N.S., Rev. Paul A. Brown, R.R. 2, Scotsburn, Pictou County.
- St. Stephen, St. Stephen's and St. George, The Kirk, N.B., Rev. Cameron Brett, 512 Charlotte St., Fredericton.
- Tyne Valley charge, P.E.I., Rev. John S. McBride, Box 1614, Summerside.

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- Avonmore, Gravel Hill, Monkland, Ont., Rev. William J. Morrison, P.O. Box 61, Finch K0C 1K0.
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- Cornwall, St. John's, Ont., Rev. Wallace MacKinnon, Box 213, Ingleside K0C 1M0.
- Dunvegan, Kenyon, Ont., Rev. Dr. Iver D. MacIver, Box 178, Maxville K0C 1T0.
- Lancaster and Martintown, Ont., Rev. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.
- Montreal, Maisonneuve-St. Cuthbert's, Que., Rev. A. Ross Mackay, 1575 Béaudet St., St. Laurent, Montreal 379.
- Morrisburg and Dunbar, Ont., Rev. G. Tattre, Cherterville K0C 1H0.
- Perth, St. Andrew's, Ont., Rev. Robert Hill, Box 1377, Carleton Place.
- Prescott, St. Andrew's, Ont., Rev. A.J. Morrison, Cardinal.
- Scotstown, Milan and Lake Megantic, Que., Rev. D. L. Campbell, 1162 Portland Ave., Sherbrooke.
- Vankleek Hill, Knox; Hawkesbury, St. Paul's, Ont., Rev. Dr. Iver D. MacIver, Box 178, Maxville K0C 1T0.
- Verdun, First Que., Rev. A.G. MacDougall, 677 Victoria Drive, Baie D'Urfe.
- Westport, Knox, Ont., Rev. L.R. Renault, 12 Church St., Brockville K6V 3X4.
- Winchester and Mountain, Ont., Rev. J. P. Schisler, Box 1058, Kemptville K0G 1J0.

#### Synod of Toronto and Kingston:

- Agincourt, Knox, Ont., Rev. W. W. MacNeill, 115 St. Andrew's Rd., Scarborough M1P 4N2.
- Alliston and Mansfield, Ont., Rev. Basil P. Das, Box 142, Tottenham L0G 1W0.
- Barrie, Essa Road, and Stroud, Ont., Rev. Albert Farthing, Box 196, Penetanguishene.
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#### Synod of Saskatchewan

- Yorkton, Knox, Sask., Rev. Thomas Rodger, 1850 Parker Ave., Regina.

#### Synod of Alberta:

- Medicine Hat, Riverside — St. John's, Alta., team ministry, Rev. Donald C. Smith, 258 1st St., S.E., Medicine Hat, T1A 0A4.

#### Synod of British Columbia:

- Vancouver, Chinese, B.C., Rev. William Perry, 213 Magnolia Ave., Chilliwack.

## READINGS

- November 1 — Exodus 16: 9-21
- November 2 — Exodus 18: 13-27
- November 3 — Exodus 35: 4-9; 20-29
- November 4 — Deuteronomy 8: 11-20
- November 5 — Deuteronomy 15: 1-15
- November 6 — 2 Samuel 24: 18-25
- November 7 — I Chronicles 29: 10-19
- November 8 — Matthew 6: 25-33
- November 9 — 2 Corinthians 8: 1-15
- November 10 — James 1: 1-12
- November 11 — James 1: 13-27
- November 12 — James 2: 14-26
- November 13 — James 3: 1-12
- November 14 — James 4: 1-7
- November 15 — James 4: 10-17
- November 16 — James 5: 1-6
- November 17 — Mark 4: 1-9
- November 18 — Mark 4: 10-20
- November 19 — Mark 4: 21-29
- November 20 — Mark 4: 30-34
- November 21 — Mark 4: 35-41
- November 22 — Ephesians 4: 17-32
- November 23 — 2 Peter 1: 5-11
- November 24 — Philippians 4: 10-20
- November 25 — Matthew 18: 1-6
- November 26 — I Corinthians 9: 19-27
- November 27 — 2 Corinthians 12: 1-13
- November 28 — Philippians 3: 7-14
- November 29 — Philippians 4: 4-13
- November 30 — Colossians 1: 9-19





## A Letter from Taiwan

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Yang-te To Too  
Shihlin, Taipei,  
Taiwan

Dear Girls and Boys:

I hear you have been studying about China. I live in Taiwan, in the city of Taipei, the capital of the Republic of China. My dad is a missionary. I am nine years old and was born in Taiwan, but I am a Canadian.

In Taiwan I do many of the same things you do. I go to Taipei American School. I am in third grade. We have children in our class from many countries in the world. We study the same things you do, except we also learn Chinese culture. Chinese people come to our class to explain their festivals and customs, and show us how to make kites and rice dough dolls, Chinese dumplings and to paint Chinese pictures and write Chinese

characters.

I don't have many Chinese friends because few Chinese families live near us. We have mostly American neighbours. Also Chinese children have little time to play because they have to study very hard in order to pass their exams to get into the best schools. They work much harder than Canadian and American children. They spend many hours practicing writing Chinese because it is difficult to learn, even for Chinese people.

Our home is at the Taiwan Theological College where Chinese young people are studying to be ministers and Christian education leaders. This is a beautiful campus on a mountain side. Right now there are many different flowers in bloom.

Yours sincerely,  
Cathie Sutherland

*CATHIE IS the daughter of Rev. Dr. James and Mrs. Sutherland of Taiwan Theological College.*







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**PRESBYTERIAN**  
**RECORD**

**NOVEMBER, 1974**



**St. Andrew's, Quebec City**  
featured on pages 10 to 12

**L. M. Montgomery, world-renowned author**  
**Enduring Witness, a new history**  
**The Church in the North**  
**Presbyterian Identity**





# **PRESBYTERIAN** **IDENTITY**

by Gabe Rienks



MORE THAN ANYTHING ELSE our identity as The Presbyterian Church in Canada is at stake during this centennial year. Do we really have such an identity? Is it only a matter of reverence for the past or our stubbornness which enables us to exist as we stand on the threshold of the second century? Maybe it is even totally out of date to talk about "our identity" in an age of ecumenicity.

## Identity and Ecumenicity

Our turbulent contemporary history has made us realize that we need one another as Christians more than ever before in order to bear witness to a troubled world. We have discovered also that we can learn from our fellow Christians, that often they have something to contribute which is badly lacking in our church. We have met them as comrades in arms and would be unable to survive without this brotherhood. Do we therefore have to give up our identity, or surrender what is precious in our own heritage? On the contrary, only if we know "who we are" and "what we have to offer" will we be able, *gratia Dei*, to serve the one holy catholic church.

## Our Identity

It is not accidental that on almost every foundation stone of our churches scattered throughout the land the words are engraved "To the glory of God." This *Soli Deo Gloria* constitutes the very essence of the Reformed faith. It is the opposite of all man-centred religion, and words like "Glory for me, glory for me" to express personal salvation even sound suspicious in Reformed ears. Neither is this faith "Jesus-centred"—Jesus monism—which focuses so much on Jesus that it seems to forget that Jesus came to glorify God and that salvation has cosmic dimensions.

To the glory of God—this indeed was the heart-beat of the Reformation. Consequently in Reformed confessions the emphasis is on the sovereignty of God. This divine sovereignty has implications for personal salvation, for the church and for Christian involvement in the world.

As far as personal salvation is concerned it means that we are saved by grace. No room is left for any form of synergism, i.e. that salvation is partly God's work and partly man's. God is the first one and the last one—to him be the glory. It is sovereign grace. In the biblical context this sovereignty does not exclude but include human responsibility. In the concept of the church this divine supremacy is expressed in the centrality of the preaching of the word in Reformed worship. Neither tradition of the ages nor human feelings are the supreme judge, but the Holy Spirit speaking through scripture.

Reformed thinking is averse to all individualistic religion and has a deep sense of historical continuity within the Christian church. This sovereignty of God also determines the Christian's involvement in the world. "The earth is the Lord's and the fulness thereof." The scope of God's work of redemption is as wide as that of his creation. Jesus Christ came not only to save individuals, but to restore the kingdom of God. He must have dominion *a mari usque ad mare*. He hears the cry of the needy and will crush the oppressor.

It was this faith which in the past made Presbyterians defy tyranny and which gave them a social consciousness reaching beyond the sphere of personal salvation.

## The Environment

Our outlook on life and even the expression of our Christian faith is partly shaped by the environment in which we live and work. It was the new world and the frontier which moulded in many ways the character of the Christian church in Canada.

First—the frontier fostered personal, even individualistic

religion. The frontier man had to fight his lonely battle with the wilderness and the social structure he lived in was very primitive.

Second—Methodism with its stress on conversion, on man's own decision, appealed to the pioneer. After all he had to carve out his own future, he had taken fate in his own hands. Methodism, blended intimately with pietistic emotions, scored its victories as the circuit rider followed the settler on his long westward trail.

Third—the man on the frontier was so involved in the struggle for survival, life was hard and simple and the next settlement so far away, no wonder he was content with a very simple presentation of the gospel satisfying his own personal needs. He did not care who was preaching in the little country church as long as he heard this gospel. And what was going on in the world beyond the horizon was not his business. It was this frontier religion, with its focus on personal salvation, kept alive by revival movements that swept the country, which shaped the faith of so many Christians in the new world.

## Rediscovery

The frontier has almost vanished, the lonely settler has become a part of a complex society and of the problems—moral, social, political—there seems to be no end. Nevertheless most people still adhere to "the old time religion," to the idea that as long as people maintain their personal piety those problems will be solved automatically or even that the present evil world is not really the Christian's business. That as long as souls are saved out of the bankruptcy of the world we should keep on singing hallelujah.

However, there is more at stake. If Christians are not prepared to wrestle with these problems, non-Christians, often moved with burning compassion, will throw themselves into the battle for human dignity and justice. Every vacuum created by the indifference of Christians will be filled with philosophies which before long will cause endless harm to the souls and lives of millions. The story of Marxism in Europe, of communism in Russia, of national socialism in Germany, could repeat itself here in this blessed land of ours, not because we don't have pious Christians but because we failed to grasp the biblical vision that this land is the Lord's, that every sphere of life is his. That involves our loving God not only with our heart, but also with our mind. We are no longer the settlers alone with God in the wilderness, we have to do some hard thinking in order to understand God's will and his promise in the complexity of modern society. This rediscovery is the need of the hour!

We as Presbyterians do not have the monopoly of the Reformed heritage. The legacy of the Reformation is interwoven with all of our Canadian history. Nevertheless it is here that we find our *raison d'être*—the justification of our existence as The Presbyterian Church in Canada. If we give up this identity we might as well stop our centennial celebrations.

There is the story of the young man who became an apprentice of a blacksmith. He learned how to hold the tongs and how to smite the anvil. Having finished his apprenticeship, he was chosen to be employed at the smithy of the royal palace. However, the young man's delight soon came to an end, when he discovered that he had failed to learn how to kindle the spark. All his skill and knowledge in handling the tools were of no avail.

Our whole heritage is of no avail without that spark—renewal of our faith in Jesus Christ whose love is so personal and at the same time embraces the whole world. It is only in him that we find our identity. ★

THE AUTHOR is minister of the charge of Knox Church, Brantford and Mount Pleasant, Ont.





# Commemorative stamps

GOOD NEWS DOES COME out of Ottawa occasionally, and we have proof of it!

Among the new stamps announced by Postmaster-General Bryce Mackasey for 1975 is one bearing the likeness of Rev. Dr. John Cook, whose career is outlined on the next page. Since he was the moderator of the First General Assembly of The Presbyterian Church in Canada, this stamp will serve to commemorate the centennial of our church. It will be issued on May 30.

The United Church of Canada is to have a stamp as well, bearing the image of Rev. Dr. Samuel Dwight Chown, general superintendent of The Methodist Church, Canada prior to 1925, and a leading proponent of union. It is interesting to note that Dr. Chown seconded the following motion by Sir Robert Falconer, put at a meeting of a committee appointed to confer with the committee of the Church of England in Canada on April 23, 1923, and carried: "That this committee express their gratification at the invitation extended by His Grace (the Anglican Primate) and cordially recommend that conversations be initiated as soon as may be convenient for the consideration of the widest possible measure of Christian unity, more particularly as it relates to the Dominion of Canada." That was 51 years ago!

Another stamp to be issued on May 15, 1975 will honour

Lucy Maud Montgomery, the Presbyterian minister's wife who is featured on pages 16 and 17 of this issue.

Roman Catholics will be pleased to have a postage stamp commemorating the work of Marguerite Bourgeoys, founder of the *Congrégation de Notre-Dame de Montréal*, and one who devoted herself to providing free practical education for girls to equip them to earn their livelihood.

To show what this woman from a middle class family in France accomplished in our country over 300 years ago, we quote from the *Dictionary of Canadian Biography*, Volume 1: "It is above all in the founding of her community, the *Congrégation de Notre-Dame*, that Marguerite Bourgeoys appears modern to us; through her wonderful adaptations and her magnificent achievements she stands in the forefront of our history. In New France, in the 17th century, she founded a community of non-cloistered sisters, an extraordinary innovation at that time, for the cloistered life was the only one known for women. She did not succeed without difficulties."

We are delighted to see Canadians of this calibre honoured by commemorative stamps, and we trust that the one about Dr. John Cook will stress the fact that he was moderator of the First General Assembly in 1875.

# Some good advice

WE SHOULD NOT BE DISMAYED to find that equally committed Christians sometimes disagree, even regarding questions of doctrine. We have long taught that human beings are fallible. Each one of us is fallible. If any one of us, at best, knows only in part, it seems inescapable that we should differ from one another. Rather than attempting to impose our views upon one another, we should accept even those who differ from us as being equally as sincere and committed to the church and to our Lord and Saviour, Jesus Christ, the head of the church, as we

are. But we are seldom willing, or even able, to do this. We must learn to use our freedom, not to "destroy" our "fellowship altogether," but "to serve one another in love."



Taken from a sermon by William P. Thompson, given in the Evangelische Kirche at Berlin-Schlactensee, Germany. Dr. Thompson is a lawyer who is stated clerk of the United Presbyterian Church in the U.S.A. and president of the World Alliance of Reformed Churches. ★





Charring a union meeting.

## Dr. Cook of Quebec

ST. ANDREW'S CHURCH in the city of Quebec (see page 10) was honoured when Rev. Dr. John Cook was elected moderator of the First General Assembly of The Presbyterian Church in Canada. He was minister of that congregation for 47 years, from 1836 to 1883.

Twice he had been moderator of the Synod of the Church of Scotland in Canada, first in 1838 and then in 1844 when the moderator left the chair to join those who seceded in sympathy with the secession party in Scotland. While standing by the "Auld Kirk," nevertheless Dr. Cook opposed the division of the Canadian church.

For over half a century Dr. Cook's distinguished presence dominated the ecclesiastical and educational scene in Quebec and eastern Ontario. He was principal of Quebec's Morrin College from its founding in 1861 until his death in 1892. He helped to obtain the royal charter for Queen's College in Kingston, Ont. and acted as principal for one year to cover a difficult period. He was the first chancellor when it became Queen's University.

The Rev. John Cook came to St. Andrew's, Quebec from Scotland, where he had as a teacher at Edinburgh University Dr. Thomas Chalmers. Cook was a native of Sanquhar, once famous as a covenanting centre.

The *Daily Telegraph* reported following his death on March 31: "The funeral cortege was followed by an immense number of representative citizens of all nationalities and creeds... After services in the church were concluded the mortal remains of the greatly esteemed dead pastor were conveyed to Mount Hermon Cemetery for interment, followed by an immense number of citizens in sleighs."

The obituary in the *Acts and Proceedings of the General Assembly, 1892*, refers to "his powerful intellect, his varied qualifications, and the active interest which he took in everything connected with education and religion... As a preacher he manifested remarkable power, his discussions were distinguished alike for clearness of thought, beauty of language and true eloquence." ★

November, 1974

PRESBYTERIAN

## RECORD

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### cover story



THIS PAINTING is by Betty Baldwin, a Canadian artist who now lives in Montreal. It shows St. Andrew's Church, Quebec, framed between the kirk hall, left, and the manse.

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# PUNGENT and PERTINENT

## A look at the North,

by John Calvin Rhoad,  
Dawson Creek, B.C.

SHOULD WE MAINTAIN a ministry in northern Canada? This question is raised frequently for several reasons. First, many denominations are actively carrying on work in northern Canada. Is the Presbyterian Church really needed there? Second, the great expense in both manpower and money. For years we have given thousands of dollars and more importantly, man hours, toward establishing and maintaining a ministry in the North. Yet the congregations that are self-supporting or nearly so are few and far between. In my own presbytery, Peace River, there is not one self-supporting charge.

In light of these facts should The Presbyterian Church in Canada continue its presence and work in the North or should we consider a cutback?

Let us look at the claim that we should not maintain our presence in the North because it does not pay and there are others who will do the work if we quit. Are there others? In my brief time in the North I have discovered no duplication of work but rather large gaps between mine and that of my fellow clergymen in Dawson Creek and Chetwynd. This suggests there is no one to take over if we quit.

Numbers and profits have never been the measuring stick whereby the church makes decisions. This is one of the basic differences between society in general and the Christian community. We make decisions on the basis of need. When the church moved West, it did not do so because there were great throngs of Presbyterians waiting for the church to organize them into large, effective congregations. The church moved West because pioneers were pushing their way into the frontiers who needed the guidance, comfort, and ministry of the church as they faced a new and often hostile environment. The church then was full of vision, faith, dedication, love and anticipation. When the church began to move northward, again there was the same motivation. The church went to minister to young

pioneers as they began their new life, not because it was going to make a profit but because it was the church's duty and mission. When the church first became involved in overseas mission work the same motivation was present.

Are we needed in northern Canada? I would say, emphatically, yes. In the North few people have a definite contact with the church. Perhaps because many of them are among the new breed of transients who have been there for short periods of time and who stay only briefly in one location. Most are young, many have come North in search of adventure or more rapid promotion. The church has no right to desert them—the young who are involved in the church or who are ignoring it. We are needed here to minister to them, to challenge them with the gospel.

Not all move North in search of adventure or promotion, some come because

they like the area and plan to make it their home. These people are of every race and from many parts of the world. Some have had close ties with churches in their home communities. They expect to find the church here ready to minister to them.

Still others move North to escape from the hectic life of the South or city, or from a personal problem. But often they bring the problem with them, only to find that there are few professionals to give them assistance. It may be hundreds of miles to the nearest psychiatrist. The church is desperately needed to fulfil a definite ministry in counselling.

The statistics of a community such as Dawson Creek show further evidence of the need for the church. For instance, last year in this district alone there were 84 attempted suicides, one of the highest rates in Canada. There are many theories as to why the suicide rate is so high — a feeling of isolation, boredom, discouragement, a lack of professional help when needed. Whatever the cause, these people need the church's love and guidance.

In Dawson Creek just over a year ago two public schools were burned down by arson. The oldest person involved in setting either fire was 15. Vandalism, crime,



"Certainly we're friends. We dislike the same people, don't we?"



# The Peace River Presbytery The Presbyterian Church in Canada

*Reaching The Frontier of Canada with the Gospel*



Forbes Presbyterian Church  
Grande Prairie, Alberta

Strang  
Dixonville

St. James  
Dawson Creek

Knox Wainman

Munro  
Blueberry Mtn.

McQueen Memorial  
Brownvale

Zion Chetwynd

Burch  
Ft. St. John

drug abuse is increasing as in many parts of Canada. Yes, the church is desperately needed in the North to challenge people with a different way of life. In most communities the need is for more, not less, ministers. Not only young ministers, but also persons of experience who can cope with these problems. Today is not the time for considering cutbacks but rather expansion of our efforts in the North.

Our work is full of discouragement and disappointment as almost anyone who has lived in Northern Canada will tell you. But a few are reached, although often they move back to a city in the South where they take their place in the church of Jesus Christ. But what price tag do we place on Christian lives? Are they worth a \$1,000 grant or a \$10,000 grant, or are they priceless?

You will not find large buildings or congregations in the North. In fact some congregations would fit comfortably in the choir pews of big city churches. You will not always find church men and women of great experience, although there are a few. You will find great distances between churches (and often between churches of any denomination). You will find groups of men, women, and children, perhaps a

dozen or 50 souls, who want the church, who recognize their need for it, who are working to know their Lord better and to fulfil the ministry to which they have been called.

The North needs the church. And The Presbyterian Church in Canada needs the church of the North! We are a visible expression of your concern, vision, and mission. Without us the church is incomplete, your vision is limited and your mission unfinished. Pray for us and with us that the Lord will perform many mighty works in the North. ★

## LETTERS

### Foreign affairs

*(From the Secretary of State for External Affairs to the clerk of our General Assembly.)*

I wish to thank you for bringing to my attention the two resolutions on foreign affairs adopted by the General Assembly of The Presbyterian Church in Canada. They provide a further illustration of the interest and concern of the Presbyterian

Church toward the welfare of the international community. I trust that the following comments will be of some assistance in explaining Canadian policy regarding the two areas of concern which you have raised.

Concerning your first point, aid to the Sudan, I must point out that the Canadian government finds it difficult at the present time to expand its bilateral programs to countries not previously receiving Canadian aid. It should be noted, however, that the desirability of expanding our bilateral programs into some of the 25 Least Developed Countries, which do not receive direct bilateral aid from Canada at the present time, is currently being examined by our appropriate departments and agencies. This examination will necessarily include such factors as the needs of Sudan relative to the needs of other countries which we are currently assisting, the availability of other sources of assistance to the Sudan and the administrative capacity of the Canadian government to mount a bilateral program in the Sudan.

In the meantime, we have taken special steps to support the rehabilitation efforts and development in the Sudan through multilateral agencies. For instance, Canada contributed \$500,000 to the U.N. Special Program for the Resettlement of Sudanese Refugees. Canada has made an additional contribution to the United Nations Development Program of \$500,000 per year over the past three years to enable that body to undertake additional projects in the 25 Least Developed Countries, which include the Sudan.

Finally, Canada is a substantial contributor to multilateral institutions such as the International Development Association which have active and growing programs in the Sudan. Of particular note is Canada's role in the Special Fund of the African Development Bank. Canada, along with Japan, is the largest contributor to this fund which recently made a concessional loan in excess of \$4 million for a project in Sudan.

Canadian government assistance to the Sudan has also been channelled through the International Emergency Relief Fund and through CIDA's Non-Governmental Organizations Division. A sum of \$120,000 was earmarked through that channel for a CUSO project in the Sudan a few months ago, bringing its total contribution toward NGO projects in the Sudan during recent years to \$466,000. The International Emergency Relief Fund has contributed \$50,000 through the League of Red Cross Societies toward assisting displaced persons and returning refugees in the Southern Sudan.

Though the above forms of assistance



do not represent a direct bilateral transfer of resources to the Sudan, they represent a substantial involvement through existing organizations which have the experience and administrative resources to meet the particular requirements of the Sudan. We have often found that, by using such intermediary institutions and organizations, Canadian assistance has been effectively channelled into meaningful development projects.

Concerning your second point, I was encouraged by your comments on Canada-China relations. We are conscious of their importance, and we will of course continue to do our best to develop and broaden this relationship to the mutual benefit of both countries.

*Allan J. MacEachen*

## Sunday in Jos, Nigeria

The black clouds, remnants of Saturday's thunder storms had all disappeared by Sunday morning and the day dawned clear and bright. I wended my way to the Presbyterian Church service, leaving the other members of the consultation to attend a Lutheran service in the Hausa language. After being directed first to the Methodist and then to two Anglican churches, I finally came across the Calabari and Igbo people who in the main make up the new Presbyterian congregation in Jos, Northern Nigeria. I found them in dilapidated school rooms of an Anglican Church. Although the physical surroundings were drab I soon discovered the bright, clean-coloured dresses of the people topped by shining, smiling faces more than made up for the temporary rooms used first for Sunday school classes and then for the morning services.

Not sure of the hour of worship, I arrived in time to sit in for the last half-hour of the Sunday school. I delivered my letters and introduced myself. The minister was warm and friendly in his welcome and greeted me with the news that his only elder would not be attending the service and would I please stand in for him? Would I read the lesson? How about the first set of prayers? Sure that he was definitely preaching the sermon, I agreed to take the lesson and prayers. So about 10.15 we got under way, a healthy congregation of over 75 having filled the rest of the schoolroom. The choir processed and the service began. The list of hymns had been written up on the black portion of the wall. The fact that the tunes had also been included made it look more like a stock exchange board. There were nine hymns listed, together with nine tunes but I don't think we sang them all. The service

ended 2½ hours later.

Items of special note are:

Doorkeepers are appointed to place across the open doorway a long wooden cross during prayers and Bible reading to prevent latecomers from entering at those particular times.

Not only is an offering taken up, but thanksgiving offerings are made when the choir followed by the congregation take their offering to the front of the church. The choir leads in some good singing accompanied by hand-clapping and a few percussion instruments. As the singing heats up those taking their offerings keep in step to the music and soon the thank-offering is a thanksgiving dance.

The sermon lasted only 20 minutes of the 2½ hours.

I just about fell off my chair in the post Communion prayer when a recently departed minister was named and prayed for, first in terms of upholding him before the throne of grace, which I found puzzling, but then as follows: "And grant unto him O Lord travelling mercies."

That was my first, and trust the last, Presbyterian service for which prayers were offered for the dead!

Jos is full of Christian churches, Jos is thick with missionaries of the "old school" but all Presbyterians must be proud, as I certainly was, to find such independence of character in this new extension work of the Jos Presbyterian congregation. May God bless its ministry.

*J.D. Howard*

*(The Rev. Desmond Howard visited Nigeria on a project for the World Association for Christian Communication with which he works.)*

## The Book of Praise

I say hats off to Harry Miller for his splendid article "Books For Singing" in the September Record.

I'm sure many of us could see ourselves in Aunt Hazel and I hope all the choir leaders will start calling us by that name when we're found guilty. The only thing about Aunt Hazel is that when she's complaining about the new hymn-book, the preacher isn't getting it in the neck!

I think my first beef was "for goodness sakes they've changed the words of Jesus Loves Me, and I've been singing the RIGHT words while I rock my grandchildren to sleep. Now they'll think grandma is not with it."

I believe our new hymn-book grows on us as we become better acquainted with it and I for one would like to say how pleased and proud I am of it.

To be sure a few new tunes at first were foreign and disturbed me and I wondered

why such and such a hymn hadn't been included but if Aunt Hazel and I compiled a hymn-book, it wouldn't be just two ounces overweight, you wouldn't be able to pick it up! We'd have all the old, old favourites of bygone years in it.

When we tackle a new hymn with the thought "I'm sure I'll like this one," we'll find before we get to the last verse that we love it! To name a few of my *New Book of Praise* favourites, how about "In the bleak mid-winter," "Sing, O sing this blessed morn," "And can it be that I should gain," "Fairest Lord Jesus," "I am trusting Thee, Lord Jesus," "Take time to be holy," "May the mind of Christ my Saviour."

*Lois M. Watson, Parkhill, Ont.*

## Sexist scripture

Into the extremely sex-permeated Western society of today has come UNISEX, uni-sex hair styling and uni-sex clothing have their devotees. Not seldom one must look two or three times at certain individuals to decide whether the classification is male or female!

Now, it seems, we could have a uni-sex Bible. From our friendly neighbour nation to the south many things, both helpful and hurtful, have come streaking into Canada. This newest ultra-modern version of the Bible appears to have been conceived amongst Christian people there. A press report (August, 1974) states: "Sexist language in the Revised Standard Version of the Bible will be studied by a task force of the National Council of Churches with the purpose of proposing alternate words . . ." This step is to be undertaken because of objection to the use of man and men as generic terms in modern translations as well as in the King James Version of the Bible. (Example—"As for man, his days are as grass"—Psalm 103:15)

The several modern translations of the Bible have proven to be valuable (even certain paraphrases). They bring the sacred scriptures in contemporary language to a greatly increased number of readers: they provide illuminating commentaries for preachers and other students of the word to place alongside the Authorized Version. But I shudder to think of a UNISEX BIBLE!! The task force no doubt will bypass the Genesis story of creation: to remove the sexist language there would remove all.

What is to happen to Jesus' story of the Prodigal Son? One does not have to subscribe to the theory of verbal inspiration to feel strongly that many many passages in the Bible must not be re-written lest their beauty and majesty be defaced or de-

*(Continued on page 31)*





## WORLDVIEW

### World Bank

AROUND THIS SEASON a couple of years ago, Paul Gérin-Lajoie made a speech along the lines of the question: "Is Canada becoming a Santa Claus for the poor nations?" At least, he posed this question and then spent his time pointing out that, of the \$490 million in 1972-73 voted by the Canadian Parliament for foreign aid, most of the funds stayed in Canada and financed jobs for Canadians. Nigeria bought our locomotives. India bought our potash. Senegal hired our teachers. Santa Claus kept half the presents in his sack for himself.

His speech came to mind recently when I read two other documents. One was a newspaper report of what Gérin-Lajoie (who has now been President of the Canadian International Development Agency for five years) said at a press conference in Toronto. The other was the 1974 annual report of the World Bank.

The CIDA President said that, although Canada's aid budget has now grown to \$733 million, the real value of this aid to developing countries is actually falling. This is because the price of the goods they are getting from us has risen sharply. A dramatic example is the \$80 million or so of wheat that is sent as food aid to South Asia and drought-stricken parts of Africa. The price of wheat has soared; so these countries in 1973-74 received only half the tonnage of food aid that went to them from Canada three years earlier.

### Money worth less now

At the same time, Canadian commercial sales to the (richer) developing countries have increased—and increased at a pace greater than our aid budget has. So, in straight revenue terms, we have been doing better out of our relations with the poorer countries, while the opposite is happening from their point of view.

Now for the 1974 annual report of the World Bank, with its cheerful cover-picture of three men transplanting rice in Bangladesh and (symbol of hope and progress) a fourth man operating some sort of

mechanical tiller in the background. If you work your way past such pictures and many pages of statistics, you come on some intriguing facts.

One basic fact is that, while the World Bank Group as a whole approved lending and investment commitments totalling \$4,517 million in the 1973-74 fiscal year—or a handsome \$962 million more than in 1972-73—the funds approved for their poorer clients were 20 per cent less in money terms: \$1,095 million instead of \$1,357 million. And we know from Gérin-Lajoie's remarks that it is worth even less in real terms now.

A word of explanation about the World Bank Group may be needed. The main body is the World Bank itself, which raises its money by borrowing from central banks or governments such as Japan or Germany, Iran or Abu Dhabi (the oil producers were touched for \$565 million last year), and then in turn lending it out at an interest rate of 7 $\frac{1}{4}$  per cent.

Only the richer of the developing countries can afford to take such loans and pile up new debt payments of this sort. The list of eight countries which between them received half of the World Bank loans last year makes this point clearly enough. The eight countries (in order of size of borrowing) are: Mexico, Iran, Brazil, Turkey, Algeria, Morocco, Yugoslavia and Zambia. Between them they took out loans amounting to \$1,580 million.

The poorer countries can only hope to get funds from the Bank's soft-loan affiliate, the International Development Association, which offers credit on the same terms as CIDA's loans: zero interest, and up to 50 years to repay the principal. It has always been a struggle to raise contributions for the IDA from richer governments, since there is no profit to be made from it, and Robert McNamara and his men are in the middle of the battle to cajole \$4,500 million out of 25 governments to cover the "fourth replenishment" period of 1975 to 1977.

Canada, to its credit, has stepped in with an advance payment of \$138 million so

that the IDA can keep operating. For in every three-year replenishment cycle it runs low on ready cash, which is why there was that 20 per cent drop last year.

Even if the other 24 countries come through without much delay, it won't be enough. Another section of this annual report calculates that developing countries cannot change their pattern of energy consumption before the 1980's (and then only at the cost of large capital investment) and therefore ways to pay the increased bills for imports of petroleum and fertilizers and other goods have to be found. To keep up even a modest rate of growth in the poorest countries, it says, an extra \$800 million will have to be found in 1974 and an extra \$2,100 million in 1975.

### Escott Reid's proposal

These figures are so appallingly large that there's a temptation to throw up one's hands and say it is impossible. One man who refused to do that was Escott Reid, who capped a distinguished career as a diplomat (Canadian Ambassador to Germany and High Commissioner to India) by working in turn for the World Bank and then for CIDA, and last year wrote an important book called *Strengthening the World Bank*. One of the ingenious suggestions in his book is that some IDA money should be used to pay the interest for the first 10 years on World Bank loans to the poorest countries which don't at present have the creditworthiness to qualify for Bank loans on terms of 7 $\frac{1}{4}$  per cent. This could have the effect of more than doubling the volume of interest-free loans available to the neediest countries. After 10 years, he thinks, some of these countries could afford to pay interest.

His book got less attention at World Bank headquarters than it deserved. For the sake of millions of people in Asia and Africa, the pundits should take a closer and less prejudiced second look at it. If they don't, the cover-picture of the Bengali men transplanting rice will remain something of a mockery. ★



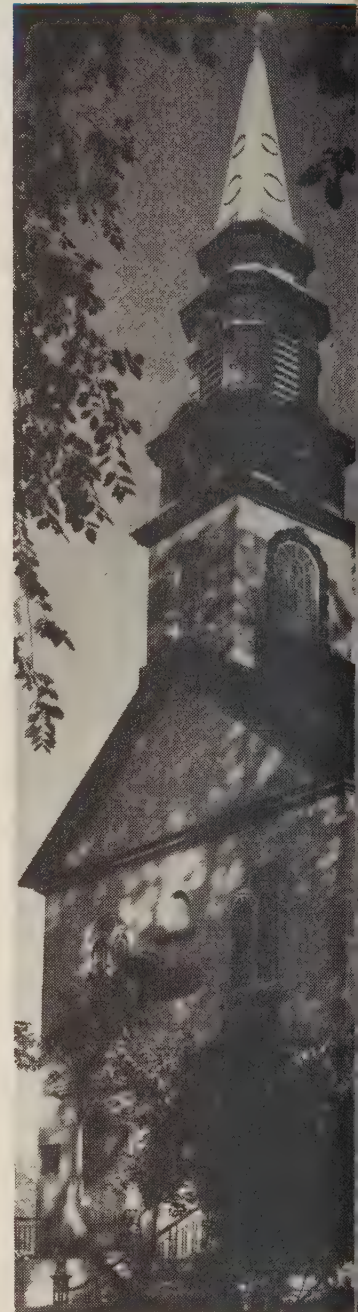
# The Kirk in the City



AT THE EASTER COMMUNION in 1974,  
the silver bought in 1838 was used.



UTILITIES in the manse  
are now modern, but  
meals were once cooked  
by servants in  
this basement fireplace.



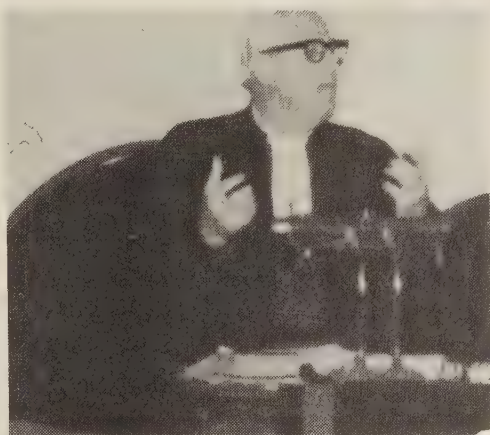
INSIDE the ancient  
walls of the  
original city of  
Quebec, St. Andrew's  
has stood proudly  
since the year 1810.



# of Quebec



AT THE coffee hour  
on the church lawn  
after service.



DR. EDWARD BRAGG,  
minister for the  
past ten years,  
in the pulpit.

by DeCourcy H. Rayner

"TRUSTING THAT the gown will grow gray in our own dear church with you as its wearer..." So said the ladies of St. Andrew's Presbyterian Church, Quebec City, when they made a presentation to Rev. Dr. Andrew Tannahill Love nearly 80 years ago.

Their wish was fulfilled. Dr. Love was then in the eleventh year of his ministry, and he served 41 years in all before he retired. Evidently gifts were bestowed upon him frequently, one year the ladies gave him a racoon coat for Christmas!

But his was not the longest pastorate. Rev. Dr. John Cook, who was elected moderator of the First General Assembly of The Presbyterian Church in Canada, was with St. Andrew's from 1836 to 1883, except for a year's absence when he was principal of Queen's Theological College, Kingston, which he helped to found.

Dr. Cook continued to live beside the church in the stone manse for nine years after his retirement. During that period A. T. Love, the minister, lived behind the manse in what is now the kirk hall.

Longevity and enduring witness—these are not just part of the recorded past—they are confirmed by the existence today of three well-kept stone buildings, the church, the manse and the hall. Grouped together on a triangle of land in the heart of the provincial capital, they stand in silent testimony to the Reformed faith and those who have upheld it over the past two centuries.

For the congregation's history did not begin with the dedication of the kirk on St. Andrew's Day in the year 1810. The "Scotch congregation" grew out of services conducted for the Fraser Highlanders by the Rev. Robert MacPherson, their chaplain. They made up part of Wolfe's army. Shortly after the peace treaty of 1763 the congregation assumed civilian status and was supported then by merchants from Scotland and New England who had settled in Quebec.

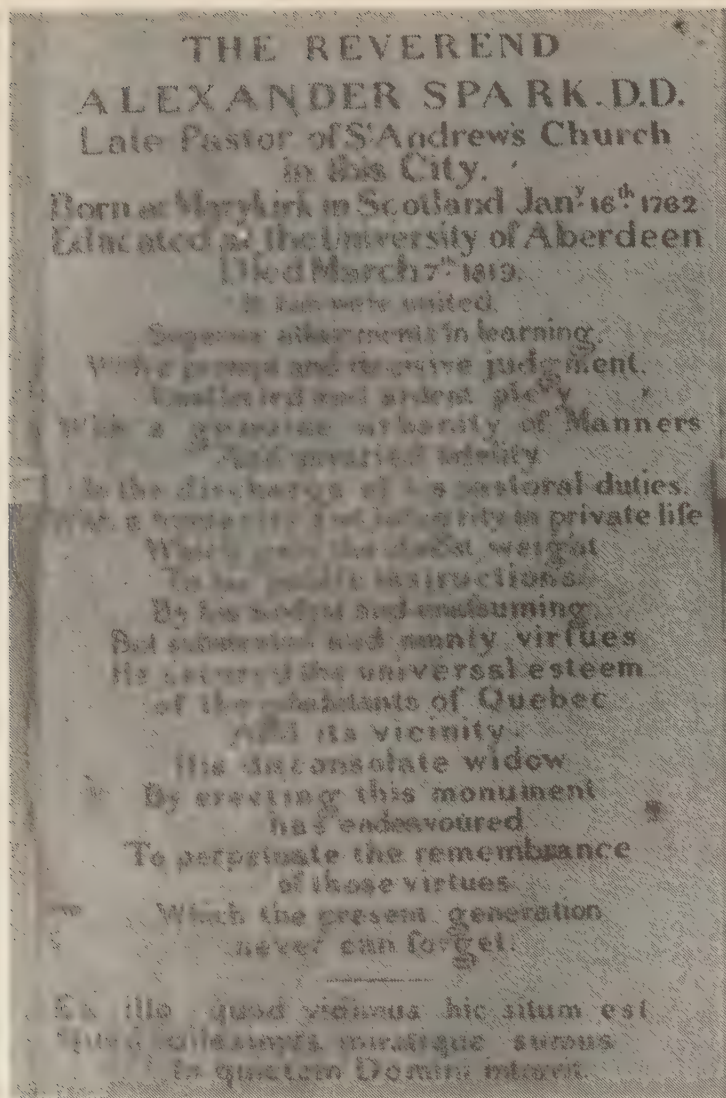
The original Presbyterian congregation, under the Rev. George Henry, worshipped in the Jesuits' College, and from 1807 to 1810 in a room in the court house. The city hall now stands where the college once was, and in excavating for the mammoth underground parking area there recently the foundations of a Jesuit chapel were uncovered and the place of worship confirmed.

The present site, within a few hundred yards of the city hall, was granted by King George the Third in response to a petition signed by 148 persons asking for a small spot of waste ground. The church, erected during the ministry of the Rev. Alexander Spark, has an interior design that is unusual in Canada. The high pulpit is in the centre of the long front wall, so that the preacher stands before a congregation spread out to the right and left of him. He faces the choir loft, which was once the Governor's gallery, emblazoned with the royal coat of arms. It is reached from the main entrance by a winding stairway, so that His Excellency was free to come and go without disturbing the other worshippers.

To the east of the pulpit hangs an official reproduction of the colours of the 78th Fraser Highlanders, and to the west the colours of the Cameron Highlanders, who were stationed in Quebec in the 19th century. In fact it is said that the Cameron Highlanders attended a service in St. Andrew's, then marched down to the ship that took them to the Crimean War, where that regiment was virtually wiped out.

In the original vestry, a large room at the end of the rectangular church, items of historical interest are displayed during the summer, when the kirk is kept open to visitors. The Communion vessels, made of sterling silver and still in use, were brought from England, as this letter dated London, March 1838 shows:





RESCUED from vandalism in the Protestant cemetery, this stone now stands against an exterior wall of the kirk.

My Dearest Pet,

It was with heartfelt pleasure that I this morning received your kind letter of 27 Jan. informing me that you and my children were all well and little Johnny walking, the good news opened my heart so much that I have exceeded your order and bought four jugs; silver jugs one for each of the children, and a large one for you, also a silver mustard pot, all of which will come out along with our Communion cups and silver which Mr. Gillespie and I have just ordered for St. Andrew's Church, and whereby we will be enabled to get the drawback.

The church plate will cost about 150 pounds, and these small articles for you about 20 pounds. Your jug is intended for hot water when we take a glass of toddy at night...

Your devoted and affectionate husband  
*John Strang*

(By drawback he meant the refund on duty given on items for religious use.)

On display also are the silver buckles worn by Dr. John Cook when he was moderator of the General Assembly, and the ladle used by him in administering the sacrament of baptism. A letter addressed to Rev. Dr. James Harkness, dated Glasgow, June 30, 1823, bears the signature of the famous Rev. Dr. Thomas Chalmers. It has no postage stamp, and evidently was delivered by a bearer.

In the gallery of the church stands a large model of the

splendid kirk which Dr. Cook proposed to build. Its spire was to have been 200 feet high. The model was found in pieces in a dusty box under a pew by the present minister, Rev. Dr. Edward Bragg, who painstakingly put it together piece by piece. Evidently Dr. Cook tried to raise money for the building in Scotland, for it is said that the model of "Cook's Church" stood for some time in a shop window in downtown Glasgow.

In Cook's day the prospects for a large congregation were good, there were some 5,000 Presbyterians in the area around Quebec City, and St. Andrew's had more than 300 communicants. But most of the smaller congregations that grew out of St. Andrew's, such as the one at Levis across the St. Lawrence River, have since been disbanded, and St. Andrew's itself now lists only 185 communicants.

It should be emphasized that not all of the kirk members are or were of Scottish descent. Last summer Dr. Bragg conducted the funeral of the widow of Louis Joseph Papineau, a great-great-grandson of the famous political rebel. Both she and her husband were members of St. Andrew's.

The first wedding in the church after it was dedicated is recorded in the register under date of 10 Jan. 1811: "John Graddon aged about 27 years and Angelica Rofs aged about 17 years were joined in marriage by license from His Excellency Sir William Henry Craig." It is signed Alex. Spark.

The initial meeting of a committee appointed to build a manse was held on October 18, 1821 during the ministry of Rev. Dr. James Harkness. But for some reason the house was not erected until 1837. It is a substantial building with spacious rooms, and has been modernized and kept in good repair. The nursery provided during church services is located in a cosy basement room in the manse, out of sight and sound of the congregation.

Another room has been devoted to the preservation of kirk session minutes and church registers, the latter date back to 1770. The session minutes reflect life in the period which they represent. On July 2, 1820 it is recorded that an unmarried man appeared before the session and acknowledged himself to be the father of an illegitimate child by an unmarried woman.

"Having expressed contrition for his fault he was duly reformed and exhorted by the minister and fined in the sum of two pounds which was paid into the hands of the treasurer for the benefit of the poor."

Behind the manse stands the stone building which was first a girls' school, opened in 1829, then a minor manse for nine years, 1884-1893, and then the kirk hall. It is still used for church school and midweek activities.

Members of St. Andrew's congregation were instrumental in founding Morrin College, which still owns property adjacent to the church. It was made possible by a gift of about \$50,000 in money and real estate from Dr. Joseph Morrin, a Scotsman and medical doctor who was an elder in St. Andrew's. The college was to provide higher education within the city of Quebec and particularly to prepare men for the Presbyterian ministry. It filled an important place in its day.

There are no windows in the wall of the manse which overlooks Morrin College because it stands on the site of the original jail, and hangings were held there on occasion. The occupants of the manse were protected from viewing the public executions by the solid end wall of the house!

Over the years ministers, elders and members of St. Andrew's have resisted the urge to move to the residential suburbs, in the belief that the ministry of the kirk must be maintained within the walls of the ancient capital. The church faces on the civic square, and it is significant that its main entrance is on Cook Street, named after the Quebec minister who was chosen for the highest office in The Presbyterian Church in Canada when it was formed in 1875. ★



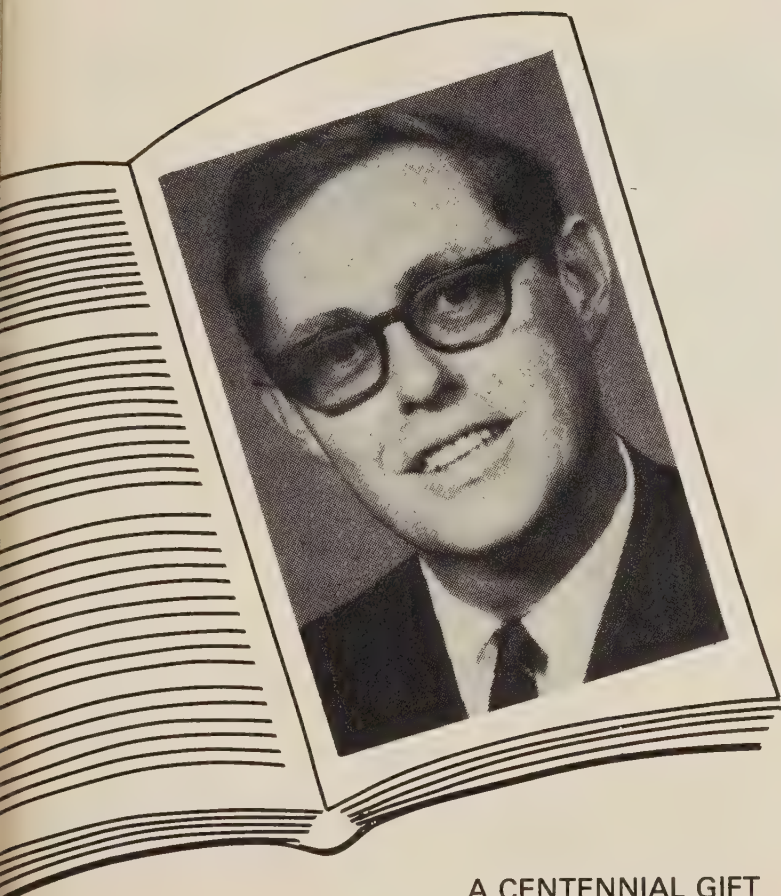
FOR YEARS we have been talking about the need for another history of The Presbyterian Church in Canada, and at last the centennial committee has done something about it.

A professional church historian, Dr. John S. Moir, was contacted about four years ago, and he was persuaded to give of his talent to this project providing that he could do it on his own time. Dr. Moir is a professor of history at Scarborough College, the University of Toronto.

In September of 1972 he got down to business and since then

## Our new church history

# Enduring Witness



A CENTENNIAL GIFT  
from the author,  
John S. Moir.

he has put in some 2,000 hours of writing and research on the history of The Presbyterian Church in Canada. This he has offered to the church as his contribution to the centennial celebration. Although not members, Dr. Moir and his wife and family attend St. Andrew's Presbyterian Church in Markham, Ontario.

Prof. Moir, who was assisted in research by a Pentecostal graduate student, Dr. Brian Ross, and a Knox College student, Brian Fraser, soon found that the history of Presbyterianism in Canada up to Confederation had been pretty well exhausted.

"Of course we could refine some small points, dot the i's and cross the t's," he told *The Record*, "but the real challenge was the past century where virtually no history had been written."

For example there is no biography of William Caven, the illustrious principal of Knox College. Or of J. G. Shearer, the Presbyterian who made such an impact on Canadian society in his day.

John Moir set out to do three things in his book:

First, to provide a record of our church history that could be made available to all Presbyterians in Canada.

Second, to be sure that the book is critical in the sense that it shows the face of Presbyterianism, warts and all, "for there are bound to be warts on human beings."

Third, to stimulate fresh interest in Presbyterian history both inside and outside the church.

Before he had completed this major assignment Prof. Moir himself gained fuller appreciation of the contribution that Presbyterians and Presbyterianism had made to Canada in the last century. He hopes that those who read it will be challenged to turn over any historical materials, especially manuscripts, that they may have, to the Presbyterian archives. If they are unwilling to donate them at least they should permit them to be photocopied.

For example, after the book was written he discovered, by accident almost, that a grandson of Principal Caven who lives in Toronto has a collection of his papers, letters, photographs, etc. which are of great value in writing church history.

*Enduring Witness* is the title of the new history, and it is well chosen. It begins with John Calvin, as one would expect, and after a look at his influence upon Europe, and particularly Scotland, Calvinism is followed to this continent.

I found chapters 10 and 11 of particular interest, because they deal with "The Long Crisis" and "Survival and Reconstruction," in relation to the union of 1925. Most previous histories have been strongly partisan, one way or another, but Dr. Moir retains an objective view.

It is interesting to note that the General Assembly had two moderators in 1925, although the official list shows only one. Rev. Dr. D. G. McQueen was elected on June 9th, as the Presbyterians claimed the right to continue in session; the Edmonton minister had previously been Assembly moderator, in 1912. On June 11th, when the adjourned Assembly met, Rev. Dr. Ephraim Scott, editor of *The Record*, was elected moderator.

Some 2 pages of photographs are included in *Enduring Witness*. This was an achievement on the author's part, for he found that our photo resources are not too well organized.

A surprising amount of the material came from back copies of *The Presbyterian Record*. This has alerted the staff to the historical value of *The Record*, and the importance of being factual and accurate for that reason alone.

Dr. Moir has produced a remarkable volume in a short period. He has dealt with the facts of history decisively and without bias. We are greatly indebted to him. (Presbyterian Publications, paperback \$3.95, clothbound, \$9.95) ★

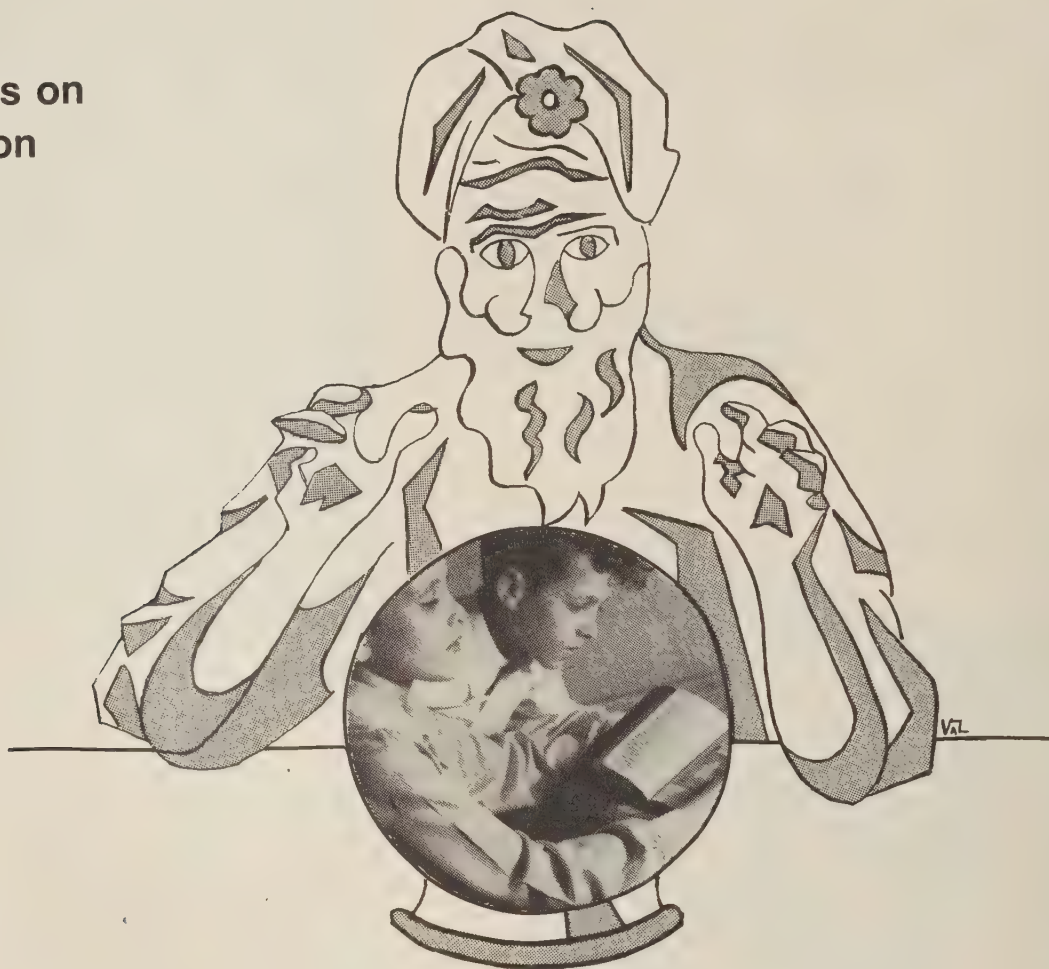
/DeCOURCY H. RAYNER



# Discerning the future

by Iris V. Cully

Second in a series on  
Christian education



“WHAT IS YOUR VISION for religious education within The Presbyterian Church in Canada ten years from now?”

This question was put to workshop participants as they sat in a circle for the closing session of the Christian Education Institute held at Ewart College, Toronto. About 30 people, from Vancouver to Newfoundland, had been meeting together, most of them for the full ten days.

The answers clustered around several specific areas. “It will be adult-oriented” some said. “Many more adults will become involved in parish religious education programs.” “There will be lay study groups.” The hope was expressed that Ewart College might include in its programs an emphasis on continuing and lay education, with a faculty member concentrating on that area and with a resource centre providing back-up materials.

Family education was mentioned as another specific area. Many young adults have been leaving the church in recent years, not finding its educational programs important even for their small children. Some have now reached a transition point. The church has something they want for themselves and for their children, but they are not sure that that “something” is being expressed in terms which can help them. New ways are needed for involving the whole family in Christian education.

Leadership training is another form of adult education, and should be a continuing program. New people are always coming on the scene, and those who have been trained for teaching and other kinds of leadership are either moving elsewhere or having to drop out of their leadership roles. “But the day of denominational leadership training is over,” someone in the group said. “The needs of teachers in all denominations are so similar, their



experiences hold so much in common, that it is wiser to gather within a community or area for ecumenical leadership training. The whole perspective would become enriched."

Another form of adult education suggested was clusters of people going on a retreat—however broadly that word might be interpreted. Groups of young people, adults, or even whole families, could worship and learn together. The facilities are available. They could be more fully utilized.

Workshop people assumed the continuance of the Sunday school, but they expressed some feelings of uncertainty. "There will be fewer Sunday schools unless the church looks at the need for newer forms of worship," said one. What is the connection? Congregational worship both affirms and expresses the Christian faith, but the forms must have meaning for those who participate. If these seem outdated to young adults, there will be an imbalance in the age ratio within a congregation and a decrease in Sunday school attendance. "It will be difficult to make changes," said one participant, "but it is the only hope."

Someone else believed that there will be no Sunday school as we know it now, but there would always be an educational focus within the congregation. This focus could be on families, or groups coming together for specific kinds of learning, or even the use of television for religious education. This person also saw more involvement of men in church education work, traditionally performed by women, and more involvement of women in preaching, traditionally performed by men. The hope also was expressed for a greater stress on relationships rather than on lessons.

New practices in general education will enrich Sunday school practice—such as the use of blocks of time for serious teaching rather than reliance on the customary half-hour or hour weekly session. "More advanced methods are needed," one person said. "Teacher training workshops will encourage new approaches." As the teaching in public schools becomes increasingly challenging to learners, we may need to think about having paid religious education staffs in order that church schools, in whatever form, might hold an interest for children and adolescents. "This is my dream," said one workshop member, "I want to see church school so appealing that participants will say it is the greatest school in the world. I look for a time when 90 per cent of the church will become seriously concerned about Christian education."

Modernization was another theme. Someone said "We must face change. The growth of cities and the rate of urban change have brought into the denomination people from many traditions and created a whole new life style. Will we live on our heritage from the past, or invite them into a future that is open for all?"

In another vein it was suggested that the church building must become a "caring centre." It must, among other things, be open for all kinds of leisure-time activities; for example, quiet listening to music during lunch hour; experimenting with forms of art; or simply getting acquainted with other people in a relaxed atmosphere.

Others saw congregations breaking out of church buildings to work in the community. "Faith," they said, "is expressed outside in social work; in action." The outgrowth of education ought to be Christian involvement in the community.

Participants also saw more co-operation among denominations in a variety of forms of educational work. They hope that resources can be made available and shared in regions. Materials which one congregation could not hope to own could be circulated regionally at minimal cost.

One of the participants expressed the hope that worship would become more central to the total life of the congregation. This person looks for a reshaping of what is done on Sunday when the whole Christian community comes together for wor-

ship. The question to ask is, "Who are we as the people of God in this place?"

Ten years from now, perhaps more people will be aware of the goals and objectives for a total plan of Christian education specific to their situation. No longer will they simply accept something "handed down" in general terms for the whole country. And they will choose curriculum from this viewpoint.

The ultimate hope? That Christian education will become more a part of the life of the whole church.★

*THE AUTHOR and her husband conducted the workshop on Christian education which is mentioned. She is editor of THE REVIEW OF BOOKS AND RELIGION and lives in Vermont, U.S.A.*

## Planning for the future

by W. L. Young

HOW DOES A CONGREGATION decide what resources to use in its education program? Who makes the decision? What are the criteria for making such a selection? For all who are wrestling with these questions it will be welcome news that the board of congregational life is presently developing a strategy for helping congregations to make their own selection on the basis of local needs and interests.

A recent enquirer wanted to know why our church doesn't recommend just one curriculum for all church schools and encourage all congregations to use it. The fact is, no two congregations are alike, and no single set of resources could ever be appropriate for all congregations. For a number of years the former board of Christian education recommended a number of curricula for use in church schools, and a wide selection of resources for youth and adult study groups. Congregations were expected to choose on the basis of what seemed appropriate for their needs and opportunities. But, up to now, there have been no clearly stated criteria whereby a congregation could make its selection. Often the choice has been made without any real understanding of what is best suited to the situation.

There is no one curriculum or set of resources which is the complete answer for any congregation. Leaders should beware of expecting to find a "package" which will guarantee success for their education program. The key to success is careful planning. And that takes time, effort and the patience to work ideas through to their conclusion.

The board of congregational life, through its committees on resources and leadership development, is seeking to provide congregations with the tools and skills which will facilitate their planning, and selection and use of resources.



A centennial  
biography  
by  
Claudette  
Callbeck



# L.M. Montgomery

World  
Renowned  
Canadian



A SCENE from the Charlottetown Festival production of the musical *Anne of Green Gables*.

THE CANADIAN WRITER best known throughout the world is a Presbyterian from Prince Edward Island, the late Lucy Maud Montgomery. Most people will recognize her name as author of *Anne of Green Gables*, few know that she married a Presbyterian minister, the Rev. Ewan Macdonald, and served with him in pastorates in Ontario.

Lucy was born on Prince Edward Island on November 30, 1874. When she was 21 months old her mother died. Shortly thereafter her father moved to Saskatchewan and remarried. The child went to live with her maternal grandparents, Mr. and Mrs. Alexander Macneill, at their home in Cavendish.

Lucy was imaginative and shy and for several years her best



companion was her Aunt Emily. The latter was a great teller of tales and this influenced the youngster who was to become the island's lady of stories. By her pre-teen years she was entertaining her schoolmates with marvellous stories based on real events.

Lucy's first published work was a poem which appeared in the *Charlottetown Patriot* newspaper when Lucy was 15 years old. This marked the beginning of a great career. At that time she had been living with her father and stepmother in Prince Albert, where she attended school.

As The Presbyterian Record said in the obituary of Mrs. Macdonald (June, 1942): "When Lucy Maud Montgomery in her teens left the town of Prince Albert on the North Saskatchewan and St. Paul's Presbyterian Church there, of whose Sunday school and Christian Endeavour Society she was a member, no one predicted or even contemplated the distinguished career as a writer that made her name a household word over so wide an area . . . After a brief residence in Prince Albert she left to make her home with her grandmother in Prince Edward Island, where her genius bloomed and flourished."

After studying at Prince of Wales College in Charlottetown and Dalhousie College in Halifax, Lucy became a school teacher and instructed pupils in various parts of P.E.I. All the while she was writing steadily and enjoying a measure of success as her stories and poems appeared in numerous papers and magazines. Most of her writing was done in the early morning hours.

On the death of her grandfather Lucy returned to the Island to nurse her grandmother except for one year when Lucy worked in Halifax. She wrote a weekly column called "Around the Tea Table" for the *Daily Echo* newspaper.

*Anne of Green Gables* was her first book. Before it was accepted for publication by L. C. Page and Company of Boston, Mass., U.S.A. the manuscript had been rejected by five other publishers. When it appeared in 1908 the book was an instant hit. It became a best seller and four editions were printed in the first three months.

Since that time, *Anne* has been printed in Braille and in a score of languages. It was made into a silent movie and later into a sound film. Since 1964 a musical version has delighted audiences across Canada, in London, England, and in Osaka, Japan. The show has just finished its tenth season at the Confederation Centre Theatre in Charlottetown and is on its second cross-Canada tour. From the beginning the play has been acclaimed by critics and it has attracted capacity audiences everywhere it has been performed.



## Liberated Calvinism

Critic E. Weber wrote the following words about the book in the *Dalhousie Review*:

"Quite as convincing a reality is Marilla, his (Matthew's) old-maid sister. Are there, or have there been, such stern, dour, un-communicative Scotch Presbyterians? Well, isn't this their very race-brand back a generation or two? Not on their sleeves but deep in their dense interiors they wear, or wore, their hearts."

"Not Anne's outbreaks, but her quiet innate force liberated the old school Calvinist into healthy discipline. Still, the early strictness, though marred by harshness, had the effect of giving the child a compensating appreciation of life's blessings. Interesting reciprocity!"

After her grandmother's death in 1911, Lucy married the Rev. Ewan Macdonald, a native of Valleyfield, P.E.I. He had waited a decade for her until her responsibilities and writing commitments were finished. Mr. Macdonald had turned down offers of larger and more lucrative charges in order to remain

near the woman he loved. He ministered on P.E.I. in Cavendish and Stanley from 1903 to 1906, then in Bloomfield and O'Leary from 1908 to 1910.

When the couple married Lucy was 36 years of age and her husband was 41. After a honeymoon in England and Scotland, they moved to Leaskdale, Ontario. There they had two sons, Chester Cameron, born in 1912, who became a lawyer, and Ewan Stuart, born in 1915, who became a medical doctor.

The manse at Leaskdale still stands, and on July 3, 1965 an historic plaque to commemorate Lucy Maud Montgomery was unveiled on its grounds. The plaque says, in part: "In this house the author of *Anne of Green Gables* lived for 15 years, and here wrote eleven of her twenty-two books."

In 1925 Mr. Macdonald was called to Norval and Union, a charge not far from Toronto, where he ministered until his retirement due to ill-health, ten years later. It was from the manse at Norval that the Macdonald boys, Chester and Stuart, entered residence at Knox College to pursue their studies at the University of Toronto.



## She loved the Island

King George the Fifth made Mrs. Macdonald a member of the Order of the British Empire in 1935, the year that she and her husband moved to Toronto. She was already a member of the Toronto branches of the Canadian Women's Press Club and the Canadian Authors' Association. She was honoured with appointment as a fellow of the Royal Society of Arts, and voted a member of the Artistes Institute of France.

Despite her devotion to her career, the world renowned author found time to speak to many church and literary groups. Following her husband's retirement to Toronto Mrs. Macdonald continued to be active in church work, the Red Cross and amateur theatre. Occasionally she gave readings of her poetry and prose.

Although she lived away from her island home for many years, the early influence of its beauty and serenity never left her. She once wrote:

"Peace! You never know what peace is until you walk on the shores or in the fields or along the winding red roads of Prince Edward Island in a summer twilight when the dew is falling and the old stars are peeping out and the sea keeps its mighty tryst with the little land it lures. You find your soul then. You realize that youth is not a vanished thing but something that dwells forever in the heart."

During the early months of 1942 Mrs. Macdonald, who was in failing health, made a collection of her first short stories. On the day that she placed them in the hands of a publisher, Friday, April, 1942, she died.

The funeral service was reported at length in The Presbyterian Record. Rev. Dr. Frank Baird, who represented the moderator of General Assembly, after listing the famous persons from Prince Edward Island who had made their mark in Canada or the U.S.A., said: "But of the whole galaxy, while one star differeth from another star in glory, I do not think any will outshine the star that shone, and will continue to shine down through the ages in Lucy Maud Montgomery Macdonald."

When her husband died one year later he was buried beside her in the cemetery at Cavendish, where an historic marker has been placed over the grave, situated on a hill overlooking Green Gables. A stone monument to L. M. Montgomery stands near the entrance of Cavendish National Park.

Today, the Macneill homestead where she grew up and which was the model for the famed Green Gables is open to the public. Every year thousands of tourists flock to see this humble home as well as the home of her birth at Clifton Corner, P.E.I. ★



# A YOUTH MINISTRY ON WHEELS



by Way

THE VAN PULLED INTO the church parking lot and stopped. Someone called "Here they are!" And the women preparing supper looked out the kitchen window as the van's occupants climbed out and stretched.

It was incredible how 12 people, a small boy, all that luggage, plus amplifiers and musical instruments could have been wedged into the van and its trailer. But wedging it in had become routine for Messiah's Minstrels who had been on the road for several weeks now.

The local minister appeared and began to get acquainted with the newcomers. He had a quick conference with the Rev. Robert Fourney, director of Messiah's Minstrels, about plans for a coffee house that evening. Tomorrow there would be an opportunity to go to the beach, but there wouldn't be much time for swimming because the Minstrels would be giving a concert and then taking time to chat with the young people who frequented the beach. On Sunday the Minstrels would be busy again, singing half a dozen songs, including some they had written themselves. And their director would preach at the morning service.

It was supper time and the ladies of the church were impressed by the youthful appetites of the Minstrels. The five girls and the five boys, aged 16 to 21, knew how to do justice to a good meal.

They finished quickly because there was a lot of work to do. The leader from the local youth group arrived to help set up for the coffee house. Equipment and instruments were carried in and set on the small platform. Wires, cables and microphones were everywhere, but soon chaos was turned into order. There was one more thing to be done before the program started. The Minstrels gathered in a corner and each one offered a brief prayer to commit his or her talents to God.

Then they were on. "We are Messiah's Minstrels, Minstrels from Messiah" they sang. During the program each member of the team had something special to do: a solo sung or played, a brief word to introduce a song, telling why it was chosen and what it had meant to the team. There was a brief drama about a young person's struggle to discover a meaningful relationship with Christ. Afterwards the Minstrels spread out through the hall and for awhile were able to rap with some of the audience. The conversations were brief but one or two of the team members were able to say something about why they had decided to come on this tour and what Christ meant to them.

It wasn't the kind of a summer everyone would have chosen. No sooner had most of them completed their spring term at high school or college than they had to make their way to Forest, Ontario to meet each other for the first time and start a one week training period. They came from various Ontario communities,





## Smith

and only a few had known each other previously. Mary Ellen Anderson, Beatrice Schmoll, Ruth Sutherland and Steve Start came from Woodstock, Sue Douglas was from Alvinston, Christa Zegerius from Dunnville, Stan Ball from Forest, Don Muir from Timmins, Gary Erb from Listowel and Steve Young from Burlington.

It was a difficult first week. They got acquainted with each other, put together their music and rehearsed it for hours on end. They learned the skills of personal witness and evangelism. They tried their wings by participating in two church services on their first Sunday together.

Then on June 28 they started their tour in Windsor, Ontario. July saw them travelling through Bayfield, Listowel, Forest, Dunnville, Sauble Beach, Guelph, Huntsville and as far north as Kirkland Lake.

No two situations were the same. There were new people to meet and programs to be reworked for different situations: on a beach or a shopping mall, in a church sanctuary or a basement. One never knew quite what to expect at the next place. Sometimes a minister and his people had publicized the team's arrival and planned well for their coming. In other places no plans had been made at all. Those who were there to greet them were glad enough to see them come but were mystified as to what this was all about.

November, 1974

In August the miles on the faithful van began to pile up. The itinerary included Quebec City, Sherbrooke and St. Lambert, Quebec, Moncton, New Brunswick and Tatamagouche and Westville, Nova Scotia; then back to Toronto where the team performed four times at the Canadian National Exhibition.

The team members received a real education in all those miles. They saw something of what Christians in all places have in common. And those things in which distance, culture and circumstance have made them different. The unity of faith and the fellowship of the Holy Spirit became vividly real. After it was over they all said that they would never be the same again. Mr. Fourney commented, "It gave them a sense of mission that they will never forget, a sense of humility as they were amazed to see how, through the power of the Holy Spirit, they were used. It left them with a feeling of love for people and a yearning desire to tell others about the love of Jesus Christ."

The congregations they visited seem to agree. Wrote one minister: "Everyone was impressed with the friendliness, honesty and sincerity of the individuals . . . They presented their Christian convictions clearly, and left many with a challenge." Another described them as "Fired with enthusiasm, very much in earnest and talented." Still another had something in particular to say about the team's director and his wife. "I should especially like to commend the Rev. Bob Fourney and Mrs. Fourney. I thought they had an exceptionally difficult role to fill. I would compare it to being in a 'constant conference'. I admire their zeal and above all their patience." Still another encouraged the board of congregational life, which sponsored the itinerary, to do it again: "we at St. Andrew's would welcome your decision to extend this type of ministry."

The team members themselves would like to see it all happen again, and some suggested that similar teams might come into being next summer, perhaps in western and eastern Canada.

It all happened this time through the interest and participation of a wide circle of supporters. The National Development Fund, the board of world mission and the WMS (WD) participated with the board of congregational life in providing financial support. From Guelph, Ontario the Rev. Donald Sinclair and his wife made a substantial financial contribution in memory of their daughter, about the same age as members of the Messiah's Minstrels, who had been tragically killed in southern Africa. The session and congregation of St. James Church, Forest, Ontario graciously released their minister from the end of June to Labour Day so that he could serve as the team's director.

Could it all happen again next year? Those who were involved in the project are quite persuaded that God made it happen this time. They all hope he will do so again.★

*THE AUTHOR is an associate secretary of the board of congregational life.*





## Sad news from Nigeria

Word has just reached The Record of the death on April 22 of Mrs. Akanu Ibiam in Enugu, Nigeria. Mrs. Ibiam and her husband are well known in our church in Canada.

Evidently Mrs. Ibiam had been seriously ill in hospital for some weeks, and was convalescing at home when she took a turn for the worse. She and her husband, both medical missionaries in their homeland, had made many friends in Canada since their first visit as Sir Francis and Lady Ibiam in 1956.

Tributes from church and state included a message of condolence from General Yakubu Gowon, head of state in Nigeria. More than 10,000 persons from all over the country and from overseas attended the funeral, which was held from St. Andrew's Presbyterian Church, Enugu.

Since her death the United Church Women of Nigeria have named a new project after her. It will be called the Lady Ibiam Memorial Ecumenical Leadership Training Centre.

## Continuing education

A further grant of \$10,000 from the National Development Fund, to support continuing education, has been approved by the executive of the administrative council.

The fund was established by an N. D. F. grant of \$25,000 in 1972, with the purpose of helping to equip professional church workers to be more effective. In the past two years 71 grants averaging \$260.65 have been made. Eight of them were in the amount of \$750, the maximum allowable.

The \$10,000 will be added to the \$6,493 balance in the fund to provide further assistance in continuing education. Those who have received the maximum will not be eligible to participate in this second allocation.

The fund has been administered by the committee on personnel services which is becoming part of the board of ministry on January 1st next. A number of letters of appreciation have been received from those to whom grants were made.

## Lagos dedication

About 1,500 people attended the dedication service in Lagos, Nigeria on September 7. A congregation of 1,200 filled the sanctuary and about 300 were in the overflow outside.

The act of dedication was performed by the moderator of the 100th General Assembly of The Presbyterian Church in

Canada, Rev. Dr. Hugh F. Davidson. The moderator of the Church of Scotland, the Right Rev. David Steel and the moderator of the Presbyterian Church of Nigeria, the Right Rev. O. Mbila, took part in the service. The preacher was Rev. Dr. John A. Johnston of Hamilton, Ont., the first minister of the Lagos congregation, from 1964 to 1966.

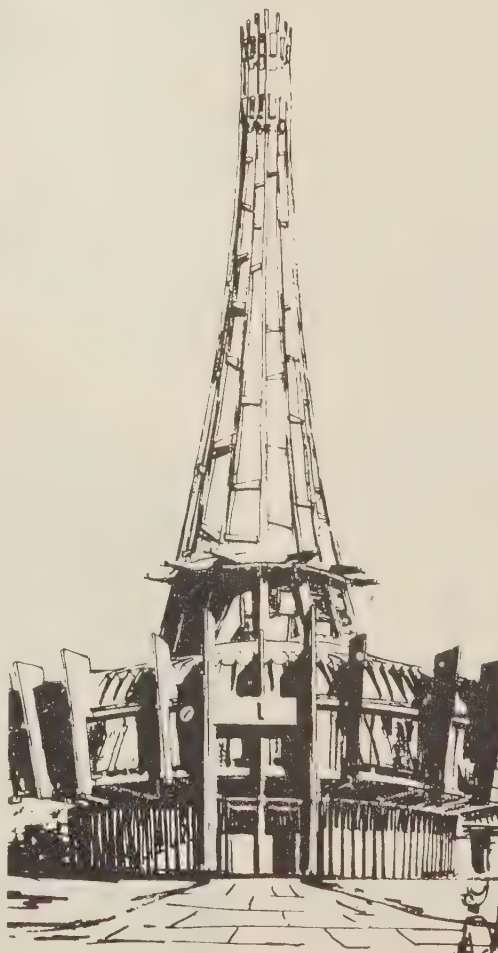
Dr. Johnston presented a cheque from MacNab Street Church, Hamilton towards the building fund. He also presented a banner from the centennial committee of The Presbyterian Church in Canada.

When the Lagos congregation came into being in 1963 it was the first Presbyterian Church in that part of Nigeria. Now there are 12 congregations in Lagos Presbytery.

The building which was dedicated has been in use for nearly six years, although incomplete. It is a unique structure, round in design with a free standing pulpit which is reached by a circular stairway.

All the furnishings are made of solid mahogany, well polished. The Communion table is a mahogany log over 12 feet long and about four feet thick. The top is flattened and polished to form a table.

The minister of Lagos Presbyterian Church since 1966 has been Rev. Dr. Russell T. Hall, a Canadian. He is also moderator of Lagos Presbytery at present and past moderator of the Synod of Nigeria.



## Ordinations annulled

On July 29 in Philadelphia's Church of the Advocate, four Episcopal bishops defied 1,900 years of church law and tradition by ordaining 11 women to the priesthood. Several hours after the historic service, Presiding Bishop John Maury Allin announced that the women would not be allowed to function as priests; they had been ordained without recommendation by their diocesan bishops or standing committees. On August 15, the House of Bishops confirmed that ruling in Chicago.

That ecclesiastical bombshell brought a long-standing tension between women and the church to the front page of the papers and the top of many denominational agendas. The question of what role women should play in the church—ordination is merely one facet of the issue—has been asked with increasing impatience in the last four years, and many had felt that it was only a matter of time before women whose patience (and submissiveness) had run out would take a step like that taken by the 11 Episcopal deacons.

The Episcopal Church first approved the ordination of women to the order of deacon in 1970, but stopped short of approving ordination to the higher orders of the priesthood and the episcopate. The 1973 General Convention confirmed the decision, but many observers, including Allin, expect full ordination for women to come in 1976. If it doesn't, further rebellion is likely.

## Alternatives offered

The moral welfare committee of the Church of Scotland has published a seven-point declaration, setting forth Christian alternatives to contemporary social problems, such as materialism, drug and alcohol addiction, and sexual promiscuity.

The seven points are:

"The alternative to seeking more and more possessions is living simply and learning contentment.

"The alternative to strife and division in industry and commerce is a continual quest for justice, co-operation, and respect for each other.

"The alternative to casual and self-indulgent sex is mutual respect and responsibility, fulfilled in the permanent caring relationship of marriage.

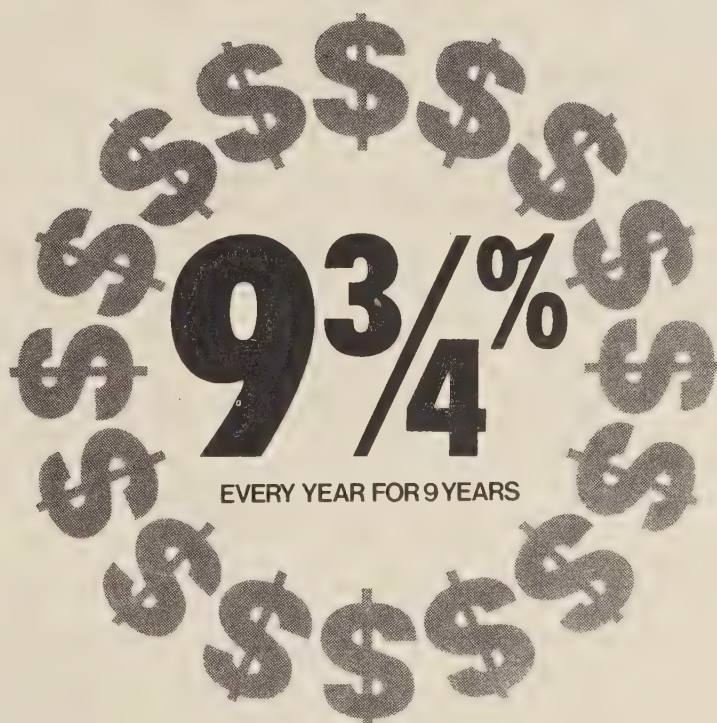
"The alternative to the selfishness of speculating and gambling is the responsible use of God's gifts.

"The alternative to escaping life's pressures through drinks and drugs is living life on the solid foundation of faith in Jesus Christ.

"The alternative of self-interest, the



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## News from Malawi



The Christian Service Committee of the churches in Malawi announce the appointment of the Rev. Brian J. Crosby to the position of head of program for the next 18 months. He succeeds the Rev. Tom S. Colvin who has retired after 20 years in Africa.

The hope of the committee was that it would be able to appoint a Malawian to this post but it proved impossible at this time. Mr. Crosby, a missionary of The Presbyterian Church in Canada, is a minister of the Blantyre Synod of the Church of Central Africa Presbyterian. He has been closely associated with the work of the Christian Service Committee during the last five years when he served on the staff of Likubula House, the youth training centre.

The Christian Service Committee of Malawi is an ecumenical agency of the Christian Council of Malawi and the Episcopal Conference of Malawi which works closely with government in a wide variety of service and development projects.

## Relief for Honduras

In speedy response to the appeal, the committee on inter-church aid, refugee and world service sent \$5,000 to aid victims of the hurricane that struck Honduras.

I. C. Aid has a new audio-visual presentation entitled "It DOES make a Difference," with slides and cassette. It is available from Communication Services at 50 Wynford Drive, Don Mills, Ont.

## 3 out of 5 stay away

Here is an editorial from a secular daily newspaper, *Montreal La Presse*, translated from the French:

A recent Gallup poll showed church benches rapidly emptying in Canada. The study, conducted among people of various religions, is significant enough to warrant a few comments.

Instead of asking respondents if they "practised their religion," the questioners asked: "Did you go to church within the last seven days?" The form is less subjective and consequently can give more objective results.

The results must be compared with those of earlier years to be revealing. In 1974, 39 per cent of Canadians said they had gone to church within the last week.

The number in 1964 was 55 per cent, while in 1955 it was 58 per cent and in 1946 it was 67 per cent.

In 28 years, then, the difference is 28 per cent age points, of which 16 points are in the last decade.

We can also compare the figures for Roman Catholics and Protestants. The latter's figure fell only five percentage points, but only 32 per cent of Protestants attended church regularly in 1965. Fifty-nine per cent of Catholics still are faithful, but the number was 83 per cent in 1965...

It is a sombre picture for churches. Three Christians in five in Canada no longer feel the need to participate in the life of their religious community.

Non-attendance among Catholics demonstrates much more of a "disaffiliation" from their church than in the case of Protestants. In some areas, however, the Protestant attitude influences Catholics.

## Reformed view of Africa

Writing in the August *Outlook*, Iyortyom Achineku, former principal of the Reformed Theological College of Nigeria and now studying at Westminster Theological Seminary, Philadelphia, U.S.A., counters the cry of "Missionary go home." Although Africa is rapidly becoming more Christian than the West (40.6% by a 1972 count), Mr. Achineku emphasizes that the great commission is by no means exhausted in Africa.

Two great dangers which the African church faces, he says, are theological liberalism and syncretism. Liberalism has received a strong boost from the World Council of Churches' scholarship program which enables many Africans to study at liberal seminaries in the United States and Europe. Syncretism is the combination of native and often pagan elements with Christianity.

The syncretism, Mr. Achineku suggests, is largely the result of inadequate theological education. The churches in Africa are overcrowded and do not have enough ministers to go around. Some congregations are made up of as many as 15 worshipping centres. In this way many Christians see a pastor only seldom. "In most cases services are led by people who have never darkened the door of an elementary school." Especially educated Africans suffer in this situation, for there are few educated ministers to meet them on their level.

Thus theological education is a most urgent and neglected need of Africa, according to Mr. Achineku. He takes strong issue with the so-called Pauline method of hurriedly moving on to new territories after discipling and baptizing converts and finds no scriptural justification for such a practice. Paul, he observes, continued to teach those he had converted.

Using Nigeria as an example, Mr. Achineku points out that secular education

has grown in that country from a single college in 1960 to eight full-fledged universities with several colleges today. But Nigeria has a mere seven theological colleges, most of which have less than 100 students. These must minister to about 19 million Nigerian Christians (1963 census). Outside South Africa there is not a single theological seminary in Africa that offers a B.D. degree. (R.E.S. News)

## Lutherans now fourth

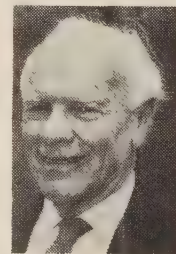
Church statistics show that Lutherans now form the fourth largest religious denomination in Canada, following the Roman Catholic, United and Anglican churches.

Statistics published in the 1974 Directory of Lutheran Churches in Canada show Lutherans with a baptized membership of 302,148 and a confirmed membership of over 203,000. Presbyterians reported 176,367 communicants for 1973. The 1971 census of Canada lists 872,335 Presbyterians and 715,740 Lutherans.

## W. M. S. adult groups

The biennial conference for adult groups affiliated or associated with the Women's Missionary Society (W.D.) will be held from April 25 to 27, 1975 in Knox Church, St. Catharines Ont. This is an inspirational conference for women.

## In search of God



Malcolm Muggeridge has written and will narrate on screen a six-part series of hour-long television programs which begin on the CBC on November 13. They will run on Wednesday evenings.

"Six characters in Search of God" is the subject of the series, in which Mr. Muggeridge looks at St. Augustine, Blaise Pascal, William Blake, Soren Kierkegaard, Leo Tolstoy and Dietrich Bonhoeffer. The title of the series is "A Third Testament."

The editor of *The Record* previewed the program on William Blake, and found it fascinating. It shows Blake's art and engravings from London galleries, and the host reads some of Blake's best poems. All is blended in an interpretation of William Blake's view of and relationship to God.

This remarkable series was produced in Canada, and will have its world premiere on both the French and English networks of the CBC. Two years in the making, it has been sold to Time-Life Films for distribution throughout the world.



C.G.I.T. vespers

The Canadian Girls in Training from Newfoundland to Vancouver Island will hold their annual Christmas vesper service in December.

The Rev. Helen Goggin, director of Christian education at Knox Church, Oakville, Ont., prepared the order of the service. The theme is "The Light of God's Love." She was assisted by the C.G.I.T. department of St. Andrew's United Church, Markham, Ont.

The walking parson

In 1842 St. Andrew's Kirk was opened for worship at Hammond River, New Brunswick, and in the following year the Rev. Andrew Donald became its first minister. He was known as the "walking parson" and when he was given a horse

by some friends he said he "made better time when not hindered by the beast." One story of his life recalls that when he could not get a seat in the coach he walked from Moncton to Hampton in 24 hours, arriving in time to conduct morning service in the church there. He measured the distance by the number of times he could repeat the Shorter Catechism on his journey, asking himself the questions and giving himself the answers.

(Discovered by Rev. Dr. James Dunn in the book "The Story of Sussex and Vicinity, New Brunswick" by Grace Aiton-Kings County Historical Society - page 95).

Change in S. Africa

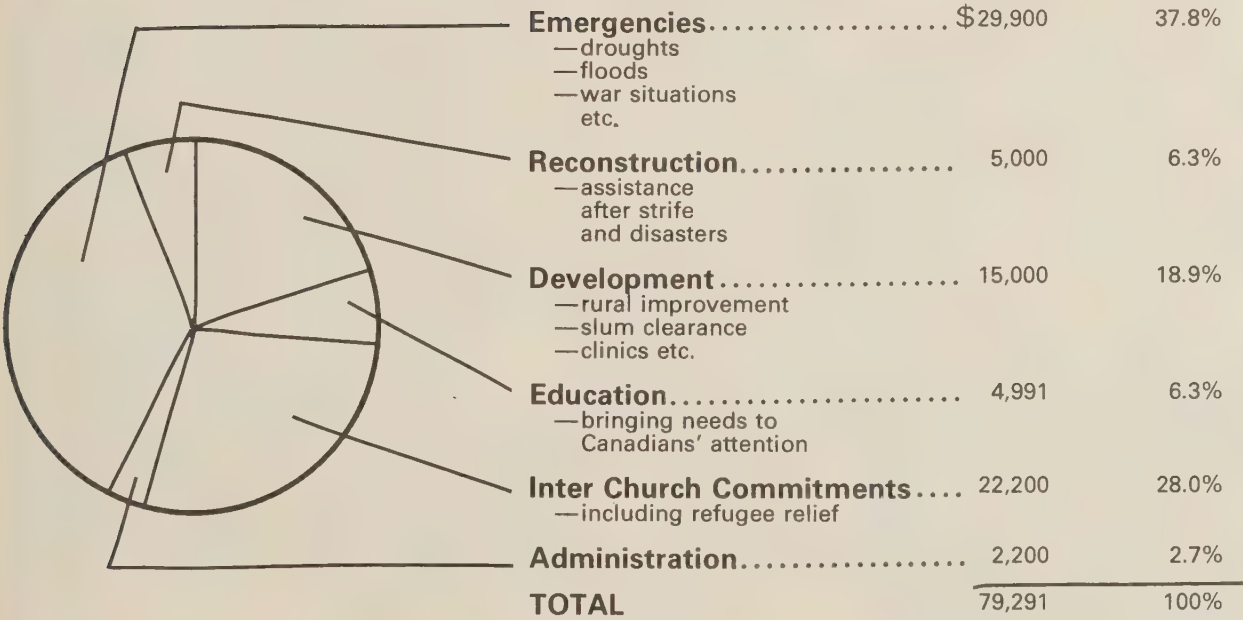
Rev. Dr. M. Janson, a minister of the Dutch Reformed Church (NGK) in Pretoria, South Africa, who had asked that the church be made available to blacks for Sunday services, reported that he received widespread support from the members of his congregation. Urban blacks have in the past met in the garages of private homes. Thus 80 persons have been using an old garage for the last ten years. The step to open the church hall also received strong support from the Afrikaans press. A leader of the black NGK in Africa, the Rev. Sam Buti, called it a courageous step and called for other NGK churches to follow this example.

The decision to open the hall to blacks prompted two elders of the Pretoria congregation to resign and two families to leave the 3,000 strong congregation. (R.E.S. News)

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## BOOKS

**TRUMPETER OF GOD**, a biography of John Knox, by W. Stanford Reid

Much has been written about the Scottish reformer, including a story-style novel, but this is a major work of new dimension. Professor W. Stanford Reid of the University of Guelph, who is well known to our readers, has devoted over 300 pages not merely to portraying his life but interpreting the beliefs and teachings of John Knox. It is this latter aspect of interpretation that makes the book relevant and timely, for Knox grappled with the problems of his day as we must do with ours.

The title is peculiarly appropriate, for Knox himself frequently describes his preaching as "blowing the master's trumpet." Dr. Reid points out that "it would seem clear that Knox was by no means the originator of the Scottish Reformation." But he was the key figure in it, and his hand may be seen in the *Scots Confession* and other documents. He quotes the Earl of Morton as saying at the funeral of John Knox: "Here lyeth a man who, in his life, never feared the face of man." And the author ends with these words, "his trumpet notes still sound down the glens of time." This is the kind of history that

Canadian Presbyterians may read with profit and enjoyment during our centennial year. (Scribner's, \$14.50)

DeCourcy H. Rayner

**CHRISTIANITY VERSUS RELIGION**, by Eoin S. Mackay

The substance of this little booklet was given some years ago in the form of a week-long series of broadcasts by Dr. Mackay on the CBC program *Plain Talk*. Since that time the God-is-dead theology ran its course and religion in many forms and in contrast to the liberating power of the Christian gospel has been proliferating particularly among youth. The booklet is a timely reminder that Christianity and religion should not be confused and that the gospel frees human beings from the bondage which religion imposes in so many ways. As such it forms an appropriate message for Advent and could be useful for those looking for something between a Christmas card and an expensive present to send to their friends. It is available at denominational and Canadian Bible Society bookstores. (Alger Press, 50¢)

**THE GULAG ARCHIPELAGO**, by Aleksandr I. Solzhenitsyn

The fact that this has been on the best-seller list for so long indicates its worth. It is not an easy book to read, but it is an informative and astonishing one. Insight is

given into the mysterious workings of the official Soviet mind, and the depravity of the prison system is portrayed and documented. To understand what led to the exile of this now famous author, and how the Soviet system contrasts with the free world, one should read this book. (Fitzhenry and Whiteside, \$1.95)

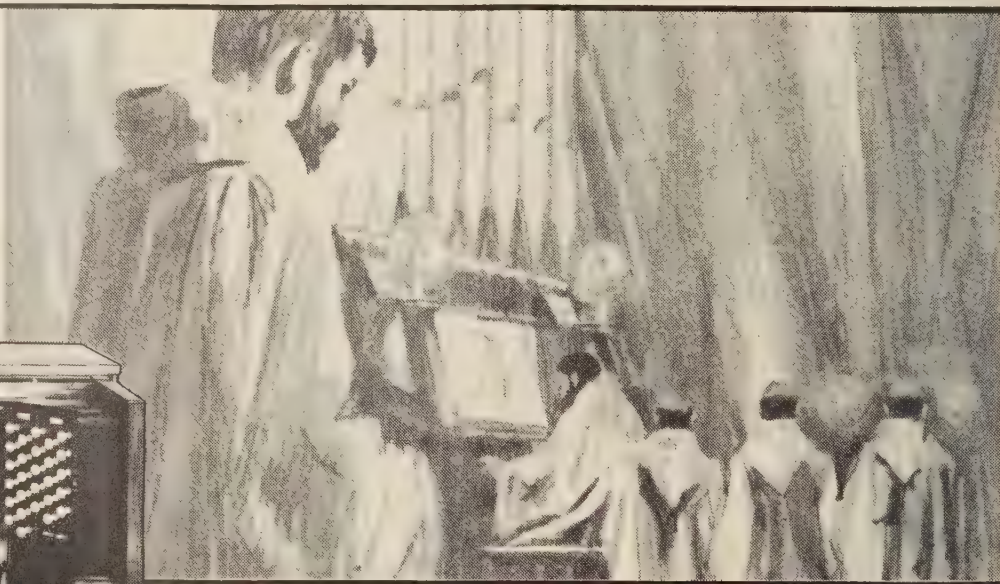
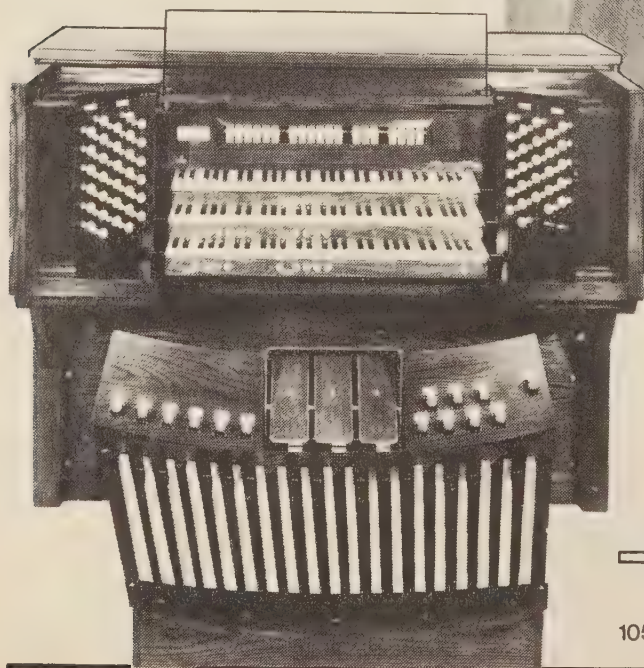
**EATING AND DRINKING WITH JESUS**, by Arthur C. Cochrane

This ethical and biblical inquiry is an expanded version of the Robert Laidlaw Lectures which Dr. Cochrane gave at Knox College, Toronto, in 1973. The book will probably cause quite a furor. Prof. Cochrane asks the church "whether its doctrine and practice of the Lord's Supper is not desperately in need of radical reformation." He asks this because he is persuaded that "the Sacrament of the Lord's Supper, as it is observed in most churches, has little relevance for modern man, precisely because it has little or no relation to eating and drinking outside the church walls" and because "the separation between a holy and profane drinking has been due to the church doctrine that the Lord's Supper is a sacrament." This doctrine, according to the author, "violates the plain teaching of scripture and derogates from Jesus Christ as the one means of grace, the one mediator of salvation and faith."

Prof. Cochrane, who is well-known in

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our church, writes incisively, and whether we agree with him or not, the presentation of his case will cause us "furiously to think"—a salutary experience for which we can all be grateful. (Ryerson-McGraw Hill, \$10.25 in Canada)

James Dunn

## BASIC GARDENING TECHNIQUES, a Good Housekeeping book

It may seem too late or too early for a book on gardening, but this is the kind that enthusiasts can read with profit in the winter time. Here are some of the chapter titles: Design with Purpose, How to Propagate All Kinds of Plants, How to Prune Almost Everything, How to Grow Flowers, Gardens for Eating and Indoor Gardening. Drawings graphically illustrate the way things should be done and a detailed index makes the book a useful reference volume. (Doubleday, \$9.25)

## POPULAR MECHANICS COMPLETE GARDENING GUIDE

A page by page guide on home gardening in a form that is easily read and followed. It is concise and informative, the chapters range from basic landscaping through flowers and vegetables to "your garden problems solved." (Doubleday, \$4.35)

## HOW I TURN ORDINARY COMPLAINTS INTO THOUSANDS OF DOLLARS, by Ralph Charell

It's wonderful to find someone who stands up to corporate rip-off. The author maintains, "Too many have been paying too much for too little too long... Shoddy overpriced goods are commonplace... New methods of coping with myriad affronts, intransigent rudeness, deceptions, incompetencies, obfuscations, procrastinations and other unwelcome business practices must be developed quickly if we are to survive." This is exactly what he has tried to do. And he backs up his claims with photos of credits, bills, refunds and cheques. If you are tired of being taken, you'll find this book an absolute delight. (McGraw-Hill Ryerson, \$7.95)

—Mary Whitson

## GROWING OLD IS A FAMILY AFFAIR, by Dorothy Bertolet Fritz

Here is a down-to-earth approach to the problem of old age. The author suggests that we look at old age not as a time when people suddenly become problems, but that these problems have been with us throughout our lives, just becoming intensified in later years. So the time to begin preparing for old age is in childhood, by developing the right attitudes. But "it is never too late" says the author, encouragingly. (John Knox, \$2.50)

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By MAJOR J. JONES  
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The President-Dean of Gammon Theological Seminary examines Christian love, fellowship and fortitude as assets in the struggle for true freedom. Dealing with the problems faced by black

Christians, he discusses the blackness of God, liberation vs. freedom, violence vs. nonviolence... and presents an ethical mandate.

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By E. H. ("TANK") HARRISON  
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A former police detective says he's been *had*—by the Lord. His attitudes, lifestyle, values have all changed since his conversion in 1966. And his story—told in the language of the station house—is one you'll never forget.

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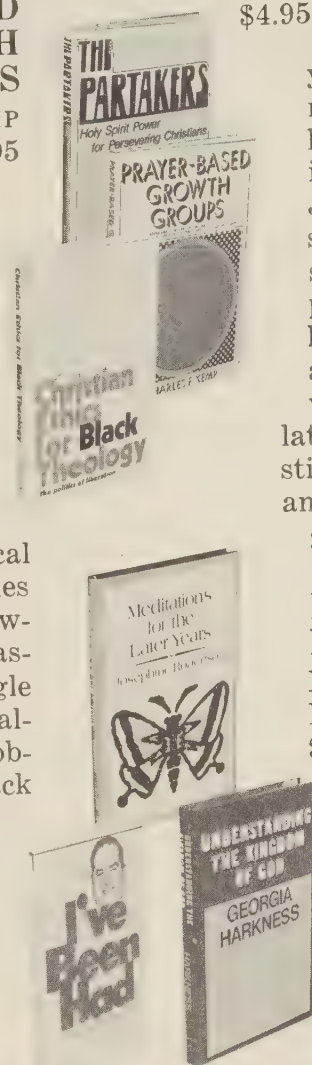
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## SEE/HEAR

### Comic Christmas

Hudson & Landry are not my favourite comedians, but one of their routines is very moving. I refer to "Frontier Christmas" on the album *Hudson & Landry — "Right Off!"* (Dore Records) Maybe it's just sentimentality but maybe "Harlowe and the Mrs." say something about the way the incarnation changes ordinary events and ordinary people. Right on!

### Believe-Leave It to Wonder

In this slim book from Galliard, John F. Kitley juxtaposes medieval and modern religious verse. The book is only 20 pages but one way or another deals with the paradox of God-yet-man, from Advent to Easter. The sampling concludes with an unknown 15th century poem:

*A God, and yet a man?*

*Man's mind can only blunder,  
And reason cannot reach it.  
Believe — leave it to wonder.*

### Four Hymn Books

Presbyterians don't know Frederick Kaan well enough. There are nine of his hymns in *The Book of Praise*, 25 in *The Hymn Book* (Anglican/United), and only one in *The Hymnal* (Baptist). Fifty of his hymns have been gathered in *Pilgrim Praise*, published by Galliard at \$5.95.

A collection of hymns by Galliard and The Saint Andrew Press is called *Songs for the Seventies: A Collection of Contemporary Hymns*. This is a book of 52 hymns gathered for The Church of Scotland. The cost is about \$2.95.

*Hymns for Baptism and Holy Communion* is a collection of 30 hymns prepared by the Inter-Lutheran Commission on Wor-

ship. For 45c you can't go too far astray.

Another collection of hymns from Galliard is called *New Life: Songs and Hymns for Assemblies Clubs and Churches*, 141 humns are gathered from wide sources ancient and modern under the headings Advent, Easter, Praise, Suffering, Service, Peace and War, The Future, etc. A helpful collection. About \$8.

### Folk Musical

There are many catchy tunes in *Let's Tell the Whole World*, a 40-minute folk cantata by Donald Marsh and The Second Mile. The words are simple, relating faith in Jesus to the problems of our world. The music is scored for SATB voices with piano accompaniment and rhythm guitar. It is designed to involve a congregation in the service and is not just a performance. In addition to the book, there is a director's manual which includes information on lighting, position of singers, etc., and a flimsy record with excerpts from one Marsh/Second Mile production of the cantata. The record is amateurish, but the strength of the folk cantata is that it can be read and sung by amateurs. (Welch, \$2.95)

### 101 Ideas

A rather interesting publishing format is the 5" x 8" card which in the case of *101 Ideas: Planning Cards for Teachers*, is a fine mix of form with content. The purpose of the cards is to provide stimulating ideas to help creative teaching, youth work, adult groups etc. The scope of the cards includes program ideas, craft projects, service, media and resource recommendations. This is a good resource and at \$5. plus postage is a bargain. Order from the Portable Learning Centre, 221 East 6th St., Bloomington, Indiana, 47401, U.S.A.

L. E. Siverns

## HYMN OF THE MONTH

### From the new Book of Praise

No. 458 — *Be Thou my vision*

HERE IS A HYMN expressing the unfettered desire of the true disciple of Christ for his complete involvement in every activity of life. The ancient writer in the eighth century speaks in terms which mirror the unsettled warring times in which he lived. In verse three this is particularly plain. The reference to high tower is to the slender stone structures which are all over Ireland. These were look-outs and refuges in times of war. Ireland was divided

into four kingdoms, each with its own king. It was also federated, in that there was a fifth king who ruled the whole country, and he was known as The High King (verse 4.) The Celtic flavour of the tune "Slane" with its long lines and wide compass, makes it ideal for hearty unison singing. Organists: please, keep it going; the lines are connected musically to help you. I used to like to divide this one up a bit, having the men sing verse 2 (Be Thou my wisdom) — but that meant I gave the ladies verse 4 — which begins "Riches I heed not, nor man's empty praise!" So I just gave up, and now we all sing everything.

—Alan H. Cowle



# PERSONALS

In October the moderator of the 100th General Assembly, *Rev. Dr. Hugh F. Davidson*, spoke at the Synod of the Atlantic Provinces and made a tour of the Presbytery of Pictou and the Presbytery of Prince Edward Island. Later that month he spoke at the Synod of Quebec and Eastern Ontario, the Synod of Toronto and Kingston, and the Synod of Hamilton and London.



*Miss Lillian Wilton* left in late September for Afghanistan where she has volunteered as a nurse for two years. A member of the Glencoe Presbyterian Church, Ont., she is a graduate of Hamilton District School of Nursing and worked recently at Humber Memorial Hospital, Toronto. She is on the staff of the Ophthalmology Hospital in Kabul.

The *Rev. J. C. Cooper* is on study leave until January 1st, in Scotland and the U.S.A. He assumes the position of secretary of the new board of ministry on that date.

*John McKie*, an elder in Knox Church, Norwich, Ont. celebrated his 100th birthday on September 1st. He was ordained on October 25, 1925 and was an active churchman until well into his 80's.

The *Rev. Haimdat Sawh* of the Presbyterian Church in Guyana is now in Toronto studying for a master's degree in theology at the Toronto School of Theology. He is living in Knox College.

*Miss Pat Pooler* was home in the late summer for a holiday with her family and has returned to nursing service with the United Mission of Nepal.

*Miss Margaret H. Ogilvie*, a member of Westminster Church, Smiths Falls, Ont., has received the degree of Doctor of Philosophy from Oxford University in England.

The *Rev. James K. West* has retired as assistant minister of Central Church, Hamilton, Ont. and accepted appointment as stated supply to Riverside Church, Medicine Hat, Alta. He and his wife are residing at 110 - 3rd St. N. E.

The *Rev. W. K. Palmer* of St. Catharines is acting as clerk of the Synod of Hamilton and London, and the *Rev. D. J. Herbison* is acting as clerk of the Presbytery of Hamilton during Mr. West's absence.

The *Rev. John Elder* has been appointed stated supply for Erskine Church, Blenheim, Ont.

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**Q. What does it cost to sponsor a child?** A. Only \$15 per month. (Your gifts are tax deductible.)

**Q. Will I receive a photograph of my child?** A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

**Q. May I write to my child?** A. Yes. In fact, your child will write to you a few weeks after you become a sponsor.

**Q. May I visit my child?** A. Yes. Our Homes around the world are delighted to have sponsors visit them.

**Q. What type of projects does CCF support overseas?** A. Besides the orphanages and Family Heper Projects CCF has homes for the blind,

abandoned babies homes, day care nurseries, health homes, vocational training centres, and many other types of projects.

**Q. What help does the child receive from my support?** A. In countries of great poverty, your gifts provide total support. In other countries they provide diet supplements, medical care, adequate clothing, school supplies.

**Q. Why the "Christian" in Christian Children's Fund?** A. Because we are staffed by Christian people committed to the task of giving children an opportunity to grow up in an atmosphere of Christian love and training.

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## YOU WERE ASKING?

**Q** Do you not think that the present emphasis on orders and methods of worship has little foundation in the Bible, and as a consequence there is less emphasis on the necessity of preaching?

**A** I give a qualified yes to the first part of this question and a definite no to the implications of the second part. God is to be worshipped in the beauty of holiness, and in sincerity and truth. Beauty does not permit the bizarre. Sincerity by itself is not enough; it must be linked with truth, and truth is a most difficult thing to define in this connection. Presbyterian worship is flexible in its forms, and I must confess I look with favour upon the many experiments we see around us although at times I am disturbed by people who seem to judge worship by what it does to them emotionally rather than by what it offers to God. As for preaching, I consider that preaching is better now than it has been for years. Without belittling our city preachers (whom I hear but rarely) I find that preaching in small churches is at a high level, in simple language that reaches almost everybody who wants to be reached.

**Q** A funeral director did all he could to stop our minister and the senior member of our family from having prayers at the graveside when the body of a relative who died in the winter was moved from the mortuary to the family plot. Were we right in insisting on having our way about this?

**A** You were. I have held to the old belief that a body should not be moved without prayers. The only quarrels I have had with funeral directors (formerly known as undertakers) in four decades of ministry are on this point. On a fine spring day they wish to load a truck with the coffins — beg pardon, the caskets — and move along the cemetery lanes, depositing each in its place as speedily as possible, followed by the fill-in men. I have demanded and obtained a respectful interment where I have been previously involved in a temporary committal to the mortuary.

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In these remarks, I betray no animus against the funeral directors. On the contrary, I have on at least two occasions publicly defended their funeral charges as not being out of line with other and increased costs of living — and dying. I do insist that the too common practice of final, hurried burial without the family clergyman and a member of the family present is an indignity and I stop it — if I can.

**Q** We have a minister who preaches ponderously and uses expressions we simply cannot grasp. Can anything be done about this? We are sure he has what we need, if he can only give it.

**A** Your minister is rather a rare one for these days. Give him time; he will doubtless find out for himself what is happening. If you haven't the courage to talk it over with him, ask your elder to do so. In my early days I had an elder do this, and I was grateful to him.

On the other hand, please remember there is an obligation upon hearers to learn the Christian vocabulary—I mean such words as grace, redemption, sacrament, and so on. A sports fan must learn a minimum vocabulary and the rules of the game to enjoy the game. Should not the person in the pew extend the same courtesy to that struggling character in the pulpit?

**Q** Where in the Bible is the text, "The Lord tempers the wind to the shorn lamb?" I can't find any clue to it in Cruden's Concordance.

**A** It isn't in the Bible at all. It's from Laurence Sterne (1713-1767) and his *A Sentimental Journey*. Bartlett's *Familiar Quotations* calls attention to almost identical words, but in French, from Henri Estienne, 1594. My guess is that Sterne used it as a familiar saying of his time. How about 2 Corinthians 12:9 (though not so picturesque,) as a biblical and better equivalent?

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



# REMEDIOS GUANZON. FATHER DEAD. MOTHER BLIND.

## REMEDIOS GUANZON

AGE 5. Father dead. TB. Mother blind. Earns a few pennies begging. Brother is a scavenger. Remedios guides mother's hands to spots on clothes that require particular scrubbing. Family lives in one small room. Must crawl through small opening to enter. Walls from material found at city dump. No facilities.

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AT A HOMECOMING marking the 70th anniversary of Knox Church, Lloydminster, Alta., are shown, from the left: Mrs. Babs Groupner, first girl baby born in Lloydminster; Donelda West, youngest girl baby present; Mrs. Agnes McLennan, wife of the first minister of Knox, 1905-1907; Rev. David Paterson, minister; Rev. J.J.H. Morris, minister 1957-62.



TO MEET THE ANDERSONS was the purpose of a congregational dinner at St. Paul's Church, Oshawa, Ont. in honour of the new minister. Rev. and Mrs. John Anderson and two of their four children are in the front row.



CHEQUES totalling \$1,600 were presented by Knox Church, Guelph, Ont.; left, by C.H. Cunningham to Mrs. Glen Newson, for the Sudan Interior Mission; by Mrs. Moore Gordon to Rev. R.M. Ransom for the Kenora Fellowship Centre; and by Miss Helen Grindell to Rev. George Cunningham for Evangel Hall, Toronto. In the rear are Rev. Dr. F.J. Berlis and Rev. James Peter Jones.



AT ST. ANDREW'S CHURCH, Spencerville, Ont., Mrs. Bob Darling, vice-president of the Couples Group, is shown presenting Bibles as attendance awards to, front row: Heather Purcell, Bradley Baker, Bonnie Barkely; back row: Robert Mulder, Stephen Baker, Robin Baker.



THE PRIZE-WINNING centennial float entered by the Presbyterian Church, Indian Head, Sask., in a town parade in July. It received first prize in community services and second prize for the whole parade. The float contained replicas of the first Presbyterian building in Indian Head and the present one, made to scale by Rev. Harold W. Grove.



A DISTINGUISHED visitor to Port Elgin and a participant in the centennial celebrations in that Ontario town was Rt. Hon. the Earl of Elgin. Lord Elgin attended divine worship and read the lesson in Tolmie Memorial Church. Pictured are, from the left, Robert Scott, session clerk; Mrs. Wm. Campbell, Wm. Campbell; Thomas Campbell, senior elder; Rev. R.D. MacDonald and Lord Elgin in the uniform of the Elgin Regiment of Canada.

## CAMEOS



THE OLD KIRK ON THE HILL has stood at Grand Pre, N.S. for over 100 years. Occasional services are held in the summer, and the Presbytery of Halifax-Lunenburg met in this Covenant Church last June for its centennial service.



THE PRESBY-BUS operated each Sunday by St. Andrew's Church, Streetsville, Ont., for church school students in the new Meadowvale South area of Mississauga. Left to right: Henry Stewart, session clerk; Dean Stewart and Scott Shaw, students; and Dave Mitchell, an elder of the church and the bus driver.



## Banner displays

Centennial banners are still on display this month at St. Columba Church, Belleville, Ont., St. James Anglican Church, Dundas, Ont., St. Paul's Church, Hamilton, Ont. and Calvin Church, Toronto, Ont.

Further showings of banners are scheduled for St. Andrew's Church, Port Credit, Ont. on November 23, St. Timothy's Church, Ottawa, Ont. on November 27, and Knox Church, Waterloo, Ont. and Knox Church, Kincardine, Ont., both on December 1st.

## From New Carlisle

At Knox Church, New Carlisle, on the Gaspé coast of Quebec, a service marking the centennial of The Presbyterian Church in Canada was held.

A centennial certificate, marking 25 years of service as a catechist, was presented to David S. McLaren, who ministers to the congregation.

All ministers of the Presbytery of Miramichi took some part in the week-night service, which was conducted by the moderator of presbytery, the Rev. Douglas Codling. The preacher was the Rev. Tom Aicken.

Choir gowns presented in memory of her late husband Lee M.R. Caldwell by Mrs. Jean Mann were dedicated. A cross and runner for the Communion table were given in memory of Thomas S. Caldwell by his wife and family. Other gifts included a centennial sign.

The ministers of the presbytery presented the McLarens with a gift to mark the occasion.

## Flower festival

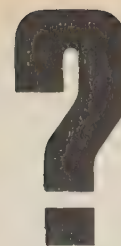
Woodbridge Presbyterian Church near Toronto celebrated the centennial of the congregation with a festival of flowers on November 1st and 2nd and special services from Sept. 29 through to November 10.

## Certificates presented

The following Cape Breton, N.S. elders have been presented with centennial certificates for outstanding and faithful service by their minister, Rev. Lee MacNaughton:

Neil Dan MacInnis, elder at Kenloch since 1921. He is still active as clerk of session at age 81.

Allan J. MacLean, elder since 1925, and Duncan MacGregor, elder since 1961, at Lake Ainslie. Mr. MacGregor assisted

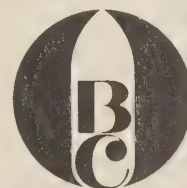


# Do you have any of these mistaken ideas about wills?

- 1 "Only old people need wills."
- 2 "Only people with children need wills."
- 3 "Only people with lots of property need wills."
- 4 "Only people who plan unusual bequests need wills."
- 5 "Only people with complicated property problems need wills."
- 6 "Only people with quarrelsome relatives need wills."
- 7 "Couples who hold their property jointly don't need wills."
- 8 "A homemade will is all right as long as you use simple English and have a couple of witnesses."
- 9 "Only rich people leave property to institutions."
- 10 "Only people with no close relatives leave property to institutions."

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you need about your will...*

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The local Horticultural Society awarded St. Giles Church, Calgary, Alta. a trophy for the best public industrial or institutional grounds during a recent annual Calgary Horticultural Society home and garden competition. This is the first time the Real Estate Board trophy has been won by a church. St. Giles received 78 points out of a possible 100.

At St. James Church, Sherbrooke, N.S. a piano in memory of Robert C. Anderson was given by his wife and presented by his eldest son, Murray.

An outdoor Covenanters service was held by St. Andrew's Church, Scarborough, Ont. to mark its 125th anniversary. The minister is Rev. W.W. MacNeill.

After the 60th anniversary service at St. Andrew's Church, Valley Centre, Alta., a presentation was made to Rev. Gordon Agar, who left the three-point charge at the end of July.

## Anniversaries

- 117th—Knox, Listowel, Ont., Oct. 20, (Rev. Gordon A. Beaton).  
111th—St. Andrew's, Napier, Ont., Sept. 22, (Rev. R.D.A. Currie).  
107th—Cameron, Euphemia, Ont., Sept. 8, (Rev. R.D.A. Currie).  
109th—Baxter, Ont., Oct. 20, (Rev. K. J. Rooney).  
109th—Ivy, Ont., Sept. 8, (Rev. K. J. Rooney).  
102nd—Cookstown, Ont., Sept. 29, (Rev. K. J. Rooney).  
100th—St. John, Hamilton, Ont., Nov. 3, (Rev. John Allison, interim moderator).  
100th—Woodbridge, Ont., Nov. 3, (Rev. John V. Mills).  
82nd—Bethel, Price's Corners, Ont., Sept. 8, (Rev. Wayne Maddock).

## LETTERS

(Continued from page 8)

stroyed. How shall we re-write: "God so loved the world that he gave his only begotten Son?"

Surely we do the cause of Christ a disservice if we, seeking to make plain that there is in the gospel no discrimination against women, get all tied up in semantics. A woman delegate to the General Assembly of the United Presbyterian Church in the U.S.A. speaking to a similar translation proposal was applauded when she said: "If this is women's liberation, I am not an interested or concerned woman. If this is women's liberation, opt me out. I'll stand on the liberation I have in Jesus Christ."

(Rev. Dr.) J.L.W. McLean, Elmira, Ont.

November, 1974



## How's Your Hearing?

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The congregation is seeking a person to assume the duties of assistant minister about June of 1975.

#### Description

The candidate will work with the Senior Minister in the ministry of the congregation. Included in the duties may be Christian education, church program, and social action, pastoral responsibilities, and some preaching.

#### The Person

An ordained minister with three to six years background in the pastoral ministry or related work is preferred. The committee is open to all applications.

An objective of the person's ministry in St. Andrew's will be to gain experience arising out of working in a large metropolitan congregation.

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at the last Communion, although 94 years of age.

Roderick MacLeod, elder since 1924, and Norman MacLean, elder since 1951, at Middle River.

## Valetta joins twin

The Presbyterian congregation of Valetta near Windsor, Ont., travelled by bus 160 miles to join in worship and fellowship with its centennial twin, St. Andrew's (Galt) Cambridge, Ont.

Clare Ridsdale, clerk of session, welcomed the visitors and presented Valetta with a centennial sign. Rev. Peter DeJong and Rev. William Campbell shared the service.

Afterwards dinner was served by the St. Andrew's ladies and a sing song was held.

### BUDGET RECEIPTS

Receipts from congregations for the General Assembly's budget totalled \$1,079,360 on Sept. 30, as compared to \$1,012,181 at the same date in 1973.

Expenditures amounted to \$2,303,782 for the first nine months of 1974, as against \$2,137,741 for the same period last year.

The W.M.S. (W.D.) contributed \$258,750 and the W.M.S. (E.D.) \$28,000 for missions as of Sept. 30.

## From Richmond, B.C.

Over 90 people attended the first in a series of eight centennial seminars on the subject "What Do Presbyterians Believe?", sponsored by the session of the Presbyterian Church, Richmond, B.C. Dr. Frank S. Morley, minister of St. John's Church, White Rock, B.C., was the lead-off speaker on the theme, "Who Are Those Presbyterians?"

During the centennial year various ministers from the Presbytery of Westminster will deal with the major doctrinal emphases of our church. The meetings are held on the last Sunday evening of each month and members of other congregations are invited to attend.

## From Duncan, B.C.

A weekend congregational camp was the first of a series of centennial celebrations by St. Andrew's Church, Duncan, B.C. About 50 attended the camp on Thetis Island.

"Loving God and Your Neighbour" was the theme of Dennis Clark, who gave two addresses. He works in Pakistan with the Bible and Medical Missionary Fellowship.

## DEATHS

*BRIEF OBITUARIES of church leaders or active members will be published here only if the information is received within two weeks of the date of death.*

McLarnon, the Rev. E. Carson — The minister of St. Andrew's-Knox Church in Fort Erie, Ont. for the past 12 years, Mr. McLarnon died in hospital in Hamilton on Sept. 15 in his 61st year. He remained as minister when the two congregations of St. Andrew's and Knox became one, and recently completed the rebuilding of the sanctuary which had been destroyed by fire.

Mr. McLarnon came from Northern Ireland in 1947 and completed his studies for the ministry at Knox College, Toronto. As a student he served the Nova Scotia charge of Dean and Upper Musquodoboit. After ordination in 1954 he was called to Bradford, Ont., and later became the minister of Westview Church, East Toronto. He was called to Fort Erie in Sept., 1962.

The degrees of B.A. and B.Th. were conferred on Mr. McLarnon by the Evangelical Bible College, Chicago, Ill., U.S.A., after extra-mural studies.

Surviving are his wife, Eveline Graham McLarnon, two daughters, Mrs. Thomas Masters (Drusilla) of Fort Erie and Miss Sarah Ann of Toronto, and one son, Graham, of Oshawa, Ont.

Baillie, Donald, St. Andrew's Church, Swift Current, Sask., Aug. 23.

Breckenridge, John Bertram, 84, elder 41 years, clerk of session 20 years, Knox Church, Ripley, Ont., Aug. 16.

Cail, Keith M., 78, senior elder, St. James Church, Beersville, N.B., Aug. 21.

Elliot, W.W., elder for 48 years, clerk of session for 20 years, Georgetown Church, Howick, Que.

Farquharson, Miss Irene, 87, life member of the W.M.S. and senior member of Bethel Church, Sydney, N.S., July 19.

MacDermid, Dan. A., 87, elder for 49 years, clerk of session for 47 years, Farquharson Church, Middle River, N.S., Sept. 17.

Maclean, Norman Angus, elder, Calvin Church, Halifax, N.S., Aug. 8.

McDonald, Roland, elder and treasurer of First Church, Collingwood, Ont., Sept. 3.

McKellar, C. Malcolm, 88, clerk of session, church school superintendent, First Church, Seaforth, Ont., Sept. 16.

McPhee, Earl (Sam), 43, elder of Knox Church, Ottawa, Aug. 28.

Murdoch, Mrs. Annie, mother of Evelyn Murdoch, deaconess, Hamilton, Ont., at Swift Current, Sask., Sept. 11.

Rose, Alexander, 80, elder, St. Andrew's Church, Sarnia, Ont., Sept. 21.

## CALENDAR

### ORDINATIONS

Bottomley, Evan A., Newcastle, St. James, N.B., Sept. 10.

Goggin, Helen, Oakville, Knox, Ont., Oct. 6.

McInnis, Donald Gordon Ian, Estevan, Westminster, Sask., July 24.

Penny, William, Grande Prairie, Forbes, Alta., Sept. 10.

### INDUCTIONS

Clements, Rev. Alexander, Alliston, Knox, Ont., Sept. 6.

Duncan, Rev. A. M., Kensington, P.E.I., Sept. 12.

Lewis, Rev. W. G., Ospringe, Knox and Erin, Burn's, Ont., Sept. 4.

Ramsay, Rev. A. J., Montague, P.E.I., Sept. 10.

Thompson, Rev. G.E., Teeswater and Kinlough, Ont., Sept. 29.



## RECOGNITIONS

gelow, Rev. J. C., Charlottetown, St. Mark's, P.E.I., Sept. 5.  
 ottonmley, Rev. Evan A., Newcastle, St. James, N.B., Sept. 10.  
 reeman, Rev. Dennis, Geraldton, St. Andrew's, Ont., Sept. 5.  
 utchinson, Rev. N. W., Welland, Knox and Font-hill, Kirk-on-the-Hill, Ont., Oct. 9.  
 McInnis, Rev. Donald Gordon Ian, Estevan, West-minster, Sask., July 24.  
 enny, Rev. William D., Grande Prairie, Forbes, Alta., Sept. 10.  
 tuitier, Rev. Hendrik, Flin Flon, St. Andrew's, Man., Sept. 11.

## DESIGNATIONS

Samuel, Rev. Terrance G., to Taiwan, Thornhill Church, Ont., Sept. 15.

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 December 2—Rev. 3: 1-13  
 December 3—Rev. 3: 14-22  
 December 4—Rev. 5: 1-14  
 December 5—Rev. 6: 1-8  
 December 6—Rev. 11: 15-19  
 December 7—Rev. 21: 1-7  
 December 8—Rev. 22: 1-5, 17  
 December 10—Lam. 2: 1-7; 18, 19  
 December 11—Lam. 3: 19-26  
 December 12—Lam. 3: 27-33  
 December 13—Lam. 3: 34-42  
 December 14—Lam. 3: 52-63  
 December 15—Lam. 5: 13-22  
 December 16—Isaiah 9: 1-7  
 December 17—Isaiah 11: 1-9  
 December 18—Isaiah 40: 1-8  
 December 19—Isaiah 40: 9-17  
 December 20—John 1: 1-14  
 December 21—John 3: 14-21  
 December 22—Luke 2: 1-20  
 December 23—Galatians 4: 1-7  
 December 24—Hebrews 1: 1-9  
 December 25—Matthew 2: 1-12  
 December 26—1 John 3  
 December 27—Luke 1: 46-55  
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# Before winter

*"Do thy diligence to come before winter" (II Timothy 4:21, KJV.)*

HAVE YOU CAULKED the windows of your home, laid in a supply of salt and sand for icy sidewalks, planted the bulbs for spring, and raked the leaves? Have you been to the doctor about your cold shots and had the car winterized? These are a sampling of questions addressed as November begins to us who live in the northern clime. Tire stores have been advising us that when the first snowfall occurs we may well be caught with bald tires on the car and with the wheels spinning helplessly at the bottom of a slippery incline.

Was it Baden-Powell who originated the motto of the Scouting movement: "Be Prepared"? Whoever it was was well acquainted with human nature and our natural inclination to drag our feet. Paul's letter which includes the words at the head of our article are taken from what some scholars believe to be one written while Paul was in prison at Rome. He invited Timothy to come while he could still reach Rome by ship before the winter storms, and asked for things he himself would need in winter months, "the cloke that I left at Troas . . . and the books, but especially the parchments" (4: 13).

Joseph E. McCabe, minister and author, recalls that when he was attending seminary Clarence McCartney preached in the chapel on the topic "Come Before Winter." McCabe, defending the practice of repeating sermons, said it did not detract from the sermon that the students knew McCartney had preached on that same theme every fall for more than a dozen years to his own congregation. He reports that this practice continued for nearly two decades.

It would help if we, considering Paul's words now, had access to that sermon. As it is, we can only surmise some of the things the great preacher may have said. We would suppose that he was thinking not of the seasonal winter alone but of the winter of life. How urgently the apostle urged upon his friends that they give up former ways, putting down "the old man" in them to be born again of water and the spirit. There are many ways of inviting people to come before the winter of life sets in. Many find it difficult to understand the parable Jesus told of workers going out into the vineyard to work for a land-owner at different periods of the day, only all to receive the same pay when the day's work was finished. We find it difficult to understand the land-owner who said, "Why be jealous because I am kind?"

(Matt. 20: 14f.). This might not be sufficient to persuade us to presume on the generosity of our land-owner (God). Believing in Jesus' teaching about "the end," we would certainly be inclined to "come before winter."

But winter comes in other ways, too. There is a moral as well as a physical sense in which we may grow old before our time. It may be that our own times are no more debilitating than times that have gone before, but we must all feel the weight of demands made of us and the burden of decision-making that is ours in this 20th century. To some of us parents it seems that the days of our youth were days of relative innocence as compared with the fast-money and loose-living mood prevalent today. It is not only in the material sense of colder months following the heat of summer, and not only in the physical sense of old age coming so closely as it seems to do on our youth and the years of our prime. As the old Pennsylvania Dutch proverb put it, "We grow too soon old and too late smart." It behooves us to "come before winter."

Many of the clergy have welcomed Dr. Karl Menninger's recent book, *Whatever Became of Sin?* It is something many felt without being in the same position authoritatively to say. And that a psychiatrist should have said it rather than a theologian! Menninger points out the extent to which sin has pervaded society, by whatever name it is called. We know that we have too often by-passed the New Testament call to repent. How fitting that Paul writing a letter to be more widely read than he dreamed should have said, "Come, before winter"!

## Prayer

God of mercy, we come to you with winter at our heels, grateful that you loved us so you sent your Son to invite us back to the home from which we have been so long gone and so far away. We thank you for the promise that even though we have delayed so long, coming as would do now, you are still there with the door ajar and waiting—waiting to grant us the prodigal's welcome. Even though we come at the midnight hour! Hear our prayers and accept of us as we pray, coming as we do in the name of Jesus Christ our Lord. Amen.

/BY D. GLENN CAMPBELL



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PRESBYTERIAN

# RECORD

DECEMBER, 1974



# THE CHRISTMAS STAR

BY GLENN H. ASQUITH





**S**IRE, SOMETHING must be done about Oldest New Star.” Holding up a hand to quiet his assistant, the Keeper of the Heavenly Star Stables finished his reading of a message that had just come by special messenger from the milky way star placement bureau. Then, “You were saying Astro?”

“Sire, I was saying that something must be done about Oldest New Star. Day before yesterday you gave him permission to take some exercise in the vicinity of the Great Dipper and, already, my mail is full of complaints. Apparently, he created complete havoc. It seems that he travelled so fast at times that some of the floating particles in outer space were blown hither and thither—in fact one or two gained such momentum that they could not stop and landed on planet earth. He came so close to a comet that there is a matter of a dent and a scratch in one area—I feel sure we will have an insurance claim on that. He wove in and out of the Great Dipper pattern so wildly that human astronomers are dashing about madly setting up telescopes in far-off places and writing thousands of learned papers on the new heavenly body. Sire, if we do not find a job for Oldest New Star he will just have to be caged up permanently.”

“Astro, your answer may be here,” and the Keeper tapped a finger on the envelope in his hand. “Here is an urgent request from the Bureau directing that I send a vigorous and able young Star to the eastern branch office for an interview. It seems that a tremendous event is about to happen in history and a special Star is needed. Oldest New Star may be what is wanted.”

“Oh, I hope so,” said Astro, “but I doubt that he will be taken when the judges of Stars see him and his antics.”

The Keeper rose slowly (for he was very old) from his cloud chair, smoothed his light blue robe, touched his flowing white beard thoughtfully, clutched the letter and walked to the gate of the Star stables.

As he came to each stall, the Keeper paused for a moment to talk to the inactive Stars.

There were many Old Stars that had moved majestically across the heavens in times gone by. Indeed, they had served so long, so well, and so arduously that they were worn out and perfectly content to rest forever. So dim were they now that no longer did children look up at them and say,

“Twinkle, twinkle, little star,

How I wonder what you are.”

Their twinkle was gone. They were dull and drowsy, but, sometimes, oh, so talkative!

And they had things worth talking about. Among them they had seen all of the great events of history. Exploring ships coming to the New World had set their courses by them; great armies had made forced marches under them; they had seen disastrous fire and tremendous earthquakes. They had marvelous stories to tell. Yes, the Old Stars talked and talked—and wearied the New Stars (who, it may be, were a bit jealous).

For the New Stars had not been placed in the sky yet. They were in the process of growing and waiting, and some of them were becoming impatient. The Keeper permitted them to take trial spins out in the universe from time to time. They did not stay long and were usually glad to get back after they had made themselves dizzy whirling around.

And almost every day the New Stars had to say goodbye to one of their number who, at last, was ready to take his place in the measureless skies. So, today, as the Keeper shuffled his sandals along the stall path, each New Star wondered, “Who is he going to pick now?”

Finally, the Keeper came to the stall of the Oldest New Star. This star was still slightly disheveled from his recent spree in the Great Dipper. He had about given up hope that he would ever be given his place in the heavenly scheme of things out beyond. He

had watched so many of his younger friends go to take the places of older lights that were being retired from the Zodiac that he was discouraged. But here was the Keeper stopping by *his* stall—was he to be scolded for that day-before-yesterday trip or — could it be that it was his turn at last?

As a matter of fact, the Keeper was a bit sad to be bringing the good news to Oldest New Star, because this star was his favourite. He was so full of sparkle and vim, and when he took his trial runs in the skies he brought excitement and (as we have learned) some uproar as he zipped among the Planets, Asteroids and Things. Laughter rang through all creation whenever he was abroad. But now it seemed that the Creator might have a place for him.

With dignity, the Keeper read to the Oldest New Star the message that had come. Reluctantly he freed the lovely New Star and watched him as he became smaller and smaller and dimmer and dimmer until he disappeared out on the fringe of the end of things.

There was loneliness in the Star Stables for many days. Even proper Astro missed Oldest New Star in his own stiff way—why, his mail shrank to almost nothing! Things were getting monotonous, indeed.

However, just as everyone was becoming reconciled to the absence of the boisterous young star, and just as the Keeper had about decided to start another New Star and put him in the vacant stall, Oldest New Star was seen approaching! But he was different—he moved with grace and sedateness; he settled down in his old stall and said not a word. But, oh, how he shone!

Naturally, all were eager to hear what had happened. And the Keeper was alarmed. Had this favourite of his deserted his post and left a dark place in the heavens? He issued a call for all stars to gather in the assembly place before his cloud chair. Then he called Oldest New Star to the front and requested him to relate his experiences.

And what a story Oldest New Star had!

“First, I had to pass an examination. I was very good in Speed, Brightness, Enthusiasm and Pathfinding, but I really flunked Reliability! But a teacher was found for me—the North Star; after I had been with him for awhile I learned my lesson well and was given the job.

“I was sent away—oh, a long, long way into the East over desert land, and was told to wait until I saw three men on camels. Finally, the men appeared and then stared up at me. Then I began to move in the path that had been marked out for me. And the men followed.

“After many days I came over a barn and a compelling force caused me to stop just over it. The three men got down from their camels, took some packages, and went into the stable.

“After awhile I could not hold my curiosity back any longer and I poked a finger of light into the building. I saw a baby with his mother and father.

“I just cannot describe that child. So small—and yet he seemed as a king. Everyone was kneeling before him. Some gave him rich gifts. I heard someone whisper, ‘Could this be the Promised One—the Prince of Peace?’ ”

When he paused, the Keeper asked Oldest New Star, “But why are you here? What about your place out there?”

“I have no place,” answered the Star, “but I am content now. I have served my purpose. And yet—and yet, I have a feeling that I shall not lose my light or my power until I am called to serve another day—one wondrous day when again I shall lead men to that Prince.”

Thoughtfully, the Keeper dismissed the Stars, closed the doors of the Star Stable and walked away.★

*DR. ASQUITH has written eleven books as well as many articles, poems and plays.*





# Take action on the food crisis

AT LEAST 460 MILLION people in our world suffer from chronic hunger and malnutrition. Forty percent of them are children. These are conservative estimates, according to spokesmen for the United Nations World Food Conference, which was held in Rome last month.

As we in Canada prepare to celebrate the birth of Christ with an extravagance of food and drink, let us ponder what these statistics mean—460 million people hungry, 18,400,000 of them children!

Why are they hungry? This question was posed at the Canadian Conference on the World Food Crisis that was held in Ottawa this fall. Our church was represented there, for starving people cannot be ignored by Christians. Jesus made that plain in the closing verses of the 25th chapter of St. Matthew's Gospel: *Anything you did not do for one of these (hungry or thirsty or a stranger or naked or ill), however humble, you did not do for me. And they will go away to eternal punishment, but the righteous will enter eternal life.* — Revised Standard Version.

Obviously the major cause of starvation is lack of sufficient food. Production was seriously curtailed three years ago by deliberate policy decisions made by Canada, the U.S.A., the U.S.S.R. and other countries. Wheat acreage in North America was cut by over  $\frac{2}{3}$  from the 1965-69 average, a loss of 421,916,000 bushels. In the Soviet Union in 1971 curtailed acreage cut production by 195,700,000 bushels. So world grain stocks are now at their lowest level in 20 years.

The Ottawa conference urged that full production, particularly of cereal grains, be encouraged. They should be offered at a price that poor countries can afford to pay, with the gap in price supported by the Canadian government.

The conference challenged Canadians to change their eating habits to free more high protein food for the hungry. It was told by an expert that the alternative to high food prices is to abandon more expensive foods by replacing meats with cereals. As the rich get richer they eat more meat. The average Canadian now

consumes annually ten pounds more beef, seven pounds more pork, and five pounds more poultry, than five years ago.

In this country we consume about one ton of grain per person per year. But only 150 pounds is eaten directly, the rest is taken indirectly in the form of meat. (It takes about ten pounds of grain to get one pound of meat.) In contrast, the average consumption in the Third World is about 500 pounds per person, most of it consumed directly. In other words, a Canadian uses up in his food five times the agricultural resources consumed by the average African or Indian. Developed countries fed more grain to livestock in 1970 than the total human consumption of grain in China and India.

The Ottawa conference was told that there is more protein in cereal grains than in beef. Canadians were asked to look seriously at the cost of producing meat, and to consider whether the nutritional value of meat warrants that cost.

If we read the words of the fearless prophet Amos, particularly in chapter 8, we will find that he condemns those who profiteer in food and other commodities at the expense of the poor. The conference had words of rebuke for international businesses involved in agriculture. Agri-business should be screened and channelled through a public body to protect those in recipient countries, the conference declared.

The Christians and Jews who met together in Ottawa agreed that they must try to counteract the present-day image that well-stocked refrigerators and freezers are symbols of happiness and security. Individuals must question the goals of an economic system which urges Canadians to consume and waste extravagantly, rather than to share available food resources.

The message to us at this Christmas season is that Canadians should modify their personal eating and drinking habits, especially with regard to excessive consumption of meat. We must see to it that our church and our government do something for the 460 million who lack sufficient food, that some real gesture of sharing is made, in which we as individuals take part.

## To all of our readers

WE TRUST THAT OUR FRONT COVER will convey to Record readers a sense of the divine nature of the good news that we associate especially with the birth of Christ, although we proclaim it month after month throughout the year. The supreme gift at this season is the one from God, his Son.

The editor and staff of this magazine join in sending greetings to all our readers, to those who act as Record secretaries in congregations, to our associates in Christian journalism, and to our advertisers. May the joy and hope and peace of Christ be with you and yours in this Advent season! ★



June 26-29, 1975

A MAJOR CELEBRATION of centennial year will be Congress '75, which will be held next June at McMaster University, Hamilton, Ont. The purpose of Congress '75 is to gather 1,200 Presbyterians together:

- To celebrate the meaning of God's reign in our world, the theme being "Thine Is The Kingdom."

To learn from scripture, history, and one another how our church may be renewed, inspired, informed, and challenged to respond to the leading of God's Spirit.

To prepare delegates to return to their congregations ready to share their insights and learning and to help others respond with hope and understanding to new opportunities to be Christ's witnesses today. The Congress program will have three main elements:

- Theme addresses by Professor Allan Faris of Knox College, Toronto, Bible study sessions by Professor Charles Scobie of Mount Allison University, Sackville, N.B.

New and effective patterns of work in congregations in Canada and other lands will be presented, to stimulate delegates' thinking about congregational needs and new possibilities.

## Who will attend?

Each presbytery is being given a quota, based on one delegate per 150 members. Presbyteries are being asked to publicize the Congress, approve congregational delegates up to the presbytery quota, and to send at least one delegate from each congregation. Kirk sessions are to appoint the delegate(s), in consultation with the presbytery.

## How much will it cost?

Approximately \$125 per delegate. This will include registration, room and meals at McMaster University campus, and the per-delegate share of the travel equalization pool. Congregations have been asked to include an item in their 1975 budgets.

## How does one apply?

Ministers and clerks of session will receive all pertinent information and will have application forms available. ★

December, 1974

PRESBYTERIAN

# RECORD

DECEMBER, 1974  
VOL. XCVIII, No. 12

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## cover story



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# PUNGENT and PERTINENT



## CREED '74

by Robert C. Garvin  
Port Alberni, B.C.

IT ALL BEGAN with a simple question: "Tell me in 25 words or less what you believe." The question was asked by a high school senior who that day had been pumped full of the beliefs of an agnostic teacher and then challenged to tell him her beliefs the next day. The question was asked at the beginning of a regular Tuesday evening Bible study group in Knox Presbyterian Church, Port Alberni.

This group had been active for five months of growing, sharing and maturing. It was small, only seven people, four of them young adults. Rather than pursue the planned study passage that evening, the group responded to the question: "Tell me what you believe" by spending two and one half hours in sharing what they believed. The result was that two of the group the next day put down on paper their thoughts. The next Tuesday the group combined the two statements, deleting, editing, adding — and telling the minister to stop using theological terminology they did not understand!

After spending several evenings the group finalized CREED '74. In no way is it regarded as a profound, theological, comprehensive statement; a creed of shattering significance. Rather it is the simple expression of what a small group of Christians wrestled with in an endeavour to put their faith on paper. What has happened as a result of their work? Three things come to mind. First the congregation has a new creed and uses it in worship services. Second, each member was challenged to follow suit and put on paper his belief. Third, our organist is composing music for the creed.

Why don't *you* write such a creed?

## CREED '74

I believe in one triune God. I believe in God the Father, who is the Creator of all things; in God the Son, Jesus Christ, who is the only Saviour of man; and in God the

Holy Spirit, who leads man into a right relationship with his God. The basis of all I believe is contained in the Bible, the record of God's revelation of himself to man; and my belief is confirmed by the reality of my experience of Jesus Christ as my living Lord and Saviour.

I believe that man has disobeyed the revealed will of God and this has resulted in man's alienation from God. I believe that in his earthly life, Jesus Christ taught and revealed the true nature of God and man; that in his death he bore men's sins and took their punishment; and that in his resurrection he triumphed over death and provided eternal life. I believe that the Holy Spirit convinces me of my need of salvation and then leads me to in faith accept Christ as my Lord and Saviour.

I believe that God in his infinite love is desirous that all people have the opportunity of accepting his gifts of forgiveness, peace and joy, and accordingly in mercy and grace has called me to not only receive Jesus Christ, but also to share him with others.

I believe in the church, which is the gathering-together of any who have accepted Jesus Christ and have become part of his body, and who join in the privilege and responsibility of worship, fellowship, nurture and service.★

## LETTERS

### Saints and/or sinners

Our brother, the saint from Port Hope, missed a good opportunity to clarify the Reformed and New Testament understanding of saints in his answer to the question on that subject in the October Record ("You Were Asking," p. 30f.) He says, "The Reformed Church has declared *no* saints," and then goes on to speculate on the greats who might be included (on the basis of their piety, goodness, church leadership?) if they had.

It would have been more incisive if our brother saint had said, "The Reformed Church has returned to the New Testament understanding that *all* believers are saints," (see Rom. 1:7, I Cor. 1:2, Eph. 1:1, Phil. 1:1, etc.) He then could have dispelled the notion that sainthood depends on the church's canonization, extraordinary piety, or sinlessness; rather it depends solely on faith which has received

God's free gift in Jesus Christ. In this respect brother Sivers, the saint from Deep River, was rather more on the track in his quiet critique of a book title, *A Church for Sinners, Seekers, and Sundry Non-Saints* ("See/Hear," p.33) — the sinners are also the "saints."

I would say it's fine to say Saint John as long as you realize you're speaking to people like Saint Ted, Saint Louis, Saint Mary, Saint Harry, and Saint Helen.

The saints which are in Saskatoon greet you, the saints at 50 Wynford Drive, and the saints in the whole of the Toronto-centred region.

(Rev.) John C. Duff, Saskatoon, Sask.

### Prefers Louis to Joe

The Protestant work ethic is a disparaging device used as a rationalization by those who seek to follow their own will rather than the discipline of God's will.

I find Louis Fowler's "maddening generalities" a little more palatable than the complex ones used by Joe McLelland in the September Record, but being neither a learned theologian or an educated sophisticate I put my trust in the simple specifics of the Bible. I commend them to all those who aspire to lead me in matters of faith.

F. W. Hobbs, Willowdale, Ont.

### At odds with Sivers

I am writing about "The Fascination of the Occult," by L. E. Sivers in the September Record.

I don't know with what authority the author writes an article like this, but many of his statements are misleading, and certainly some are incorrect. I'm surprised The Record would publish such an article.

Mr. Sivers lists nine attributes the various forms of the occult have in common. E.S.P., yoga and clairvoyance are listed in this group in the same class as black magic, Satanism, voodooism etc. This I take exception to . . .

In the first paragraph Sivers suggests that yoga participants, clairvoyants, and people interested in E.S.P. have lost their way, and lost their sense of purpose and commitment in life. In fact, the opposite is probably closer to the truth. Many of these people are more concerned than most about conditions in our world. Many are sensitive people that care about others.

The author suggests that these people are anti-establishment, power seeking, licentious, stimulated by drugs, music and sex; and that they are in opposition with the culture. Perhaps these adjectives apply to some of those listed, but certainly not all of them.

In our trained labour classes many yoga poses — deep breathing and relaxing exercises, along with other exercises are used to prepare mothers for a delivery free from



drugs. These exercises prepare mothers for a relatively painless, pleasurable and rewarding experience and at the same time give the baby a healthier start in life.

L. E. Siverns suggests that these experiences promise power. They probably do, but it's power from within, power in the security in human potential. Most every situation produces power; it's how we use this power, either for good or evil that makes the difference . . . What about the power the Western world has over the people of the Third World? We throw food away to balance the economy, and they die of starvation.

It would be interesting to read another article on this subject in *The Record*. One written by a knowledgeable person; some one who has done, or is at present engaged in psychic research, or has knowledge in the developments of parapsychology.

D. McIlroy, Kanata, Ont.

...

In the September *Record* there was an article entitled "The Fascination of the Occult" by L. E. Siverns. He or she took it upon him or herself to dump everything that he or she doesn't understand into one pot.

The writer classes numerology and spiritualists with black magic, satanism etc. Some of my best friends are numerologists, others are members of the Spiritualist Church. I have been to the Spiritualist Church several times and have never seen or heard of them using drugs or sex in their worship. However they are guilty of using organ music. But if that is a crime against God, then a lot of churches are guilty also . . .

I would suggest that the writer do a little more than read before he or she writes in future.

Ken Smethurst, Calgary, Alta.

...

L. E. Sivern's review of *Once Upon a Time, God* is a piece of blatant intellectual snobbery.

I also find the comments on Tennesse's book presumptuous in that Siverns negates thousand of years of man's struggle to be worthy in the sight of God just by saying "Failures, sinners and seekers is always an accurate description of the church, and the short cut for saying all that is 'saints.'" Instant sainthood for us all through the grace of Siverns. How easy! How shallow!

(Mrs. L. W.) Joan Henderson, Mississauga, Ont.

## A signal from the pew

A signal from a minister to the organist (Dr. Fowler in July/Aug.) and from the organist to the minister in October, (Alan Cowle); but what about the people in the pew?

Both should read the preface of the new Book of Praise especially the last part of

December, 1974

page 3 and top of page 9, "but congregations require firm direction from the organ."

Occasionally I have "heard" unaccompanied singing but you hardly could call it singing.

Both, these men and others forget that a majority of the people in the pew have difficulty singing without proper organ accompaniment. This is the part of the service where the congregation can actively take part so please don't start playing with it, do not make a performance of it.

Why "equal space" to musicians only, Dr. Fowler?

T. J. Koldewyn, Vancouver, B.C.

## Christian, not social

Has the time come for church members to stop using the expression, evangelism and social action? Why not ask ourselves if we might say, evangelism and Christian action?

If one accepts Christ as one's lord, master and saviour, action necessarily follows. As one reads one press report after another of the International Congress on World Evangelization, one wonders if the voice of the Third World could be asking us to define what we have been meaning by the word social.

I am old enough to be able to trace the history of many of our national social welfare programs. Surely it is time for churches to emphasize Christian action.

(Mrs. T.D.) Jennie F. Cowan, Cambridge (Galt) Ont.

## Views on abortion

(excerpts from letters)

I read Mme. Poulain's fine article with genuine interest and appreciation, and with a considerable measure of agreement. The fundamental difference in our respec-

tive approaches to the subject is expressed in the opening paragraph of the October article in the use of the word "complex" to describe the question of abortion.

The truth is that neither of us regards the question as a simple one. But I suggest that Mme. Poulain's treatment of the subject has increased its complexity by introducing considerations which have little or no bearing on the specific question to which my earlier article was addressed. Consciously limiting my concern to the act and fact of abortion, I tried to provide a biblically consistent response to what I hear the Christian community asking: "What is God's will for me in this situation?" It was an attempt to speak to the church from within the church. Most of us have opinions (many of which are themselves controversial) on such questions as the availability of contraceptives, maternity leaves, family allowances, housing policy, day care nurseries *et al.*, as enunciated by Mme. Poulain; but few of us have the specialized training or the unique insights in those areas which would entitle our views to special consideration.

If I had the June article to re-write I would try to express more clearly than I did that for the Christian, truly therapeutic abortion (even though it involves the destruction of human life) is possible. This is so only in the light of the grace of God in Jesus Christ. Abortion in and by itself cannot be regarded as a "good;" it cannot be considered acceptable without culpability, permissible as the most sensible solution, or justified by the circumstances. It may be necessary, inescapable, even mandatory, and as such paradoxical, given the fallen nature of this world. For "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(Rev.) Charles C. Cochrane, Westmount, Que.

...

I cannot agree with Dr. Cochrane when he wants to limit his concern to the act and





"...contemporaneous and relevant...an original contribution to the field."

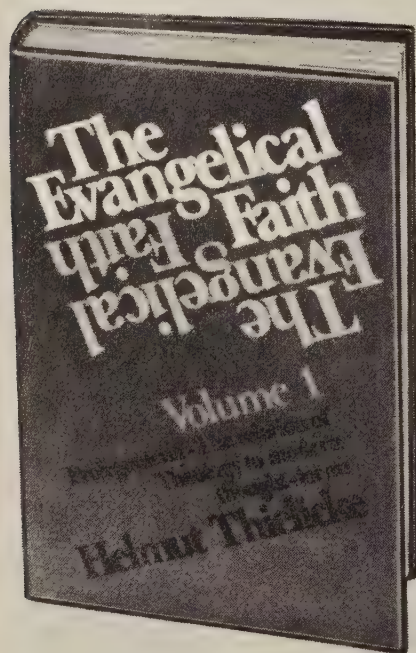
—Otto A. Piper

## THE EVANGELICAL FAITH

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fact of abortion because acts and facts are in relation with the kind of society in which we live. So I think the Christian's duty is to propose a kind of society where no woman would be tempted to resort to abortion. It is not necessary to have a special training on social questions to ponder this matter.

Theological training is not necessary to assert that abortion is not God's plan for humanity, and that, with the exception of therapeutic reason in the sense I gave in my article, other cases cannot be ruled by the church, but perhaps by talks with a minister. So I think the only response from the church to the members of the church can be of the kind I gave on therapeutic abortion.

*Hélène Poulain, Montreal, Que.*

...

Hélène Poulain's article on abortion (Record, Oct. '74) raises many issues and gives some answers but I feel she has missed the point. One cannot in all conscience consider the reasons for abortion without first considering what is being aborted. Unless we come to a decision about this then all other arguments for or against are built on sand and as Christians, we realize the folly of that approach.

In other words, when are we dealing with a human being? Is it at birth? At six months? At three months (as Mrs. Poulain suggests)? In the medical sense, the foetus has all the signs of life (brain waves, heartbeat etc.) from the very earliest stages and certainly long before the three month stage.

Even if we cannot decide when the spirit and soul are put into the body, we can accept the psalmist's account that "Thine eyes did see my substance (body), yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Ps. 139 vs 16). With the number of abortions presently being performed, the Lord must be busy rubbing out a lot of members, or is that not possible?

*George Duncan, Ph.D., Swastika, Ont.*

...

We as Christians must be diligent in seeking answers to all the issues related to abortion such as unwed mothers and justice for rich and poor.

However I also believe we must clearly focus on the fact that abortion is the deliberate taking of a life. There may be many other things involved in the matter but this fact is positively at the root of the issue. Therefore as a Christian I do not believe abortion can be either shown to be right or justified from the scriptures, as I understand them.

As a further comment I find that in all but a very few cases the desire for abortion is based on reasons that are totally selfish. In my own life and in the Bible I discover that selfishness always leads me away from God and causes me to sin against my brother.

*Ian Shaw, Oshawa, Ont.*

...

After listing several cases in which she can see a need for abortion — failure of contraception, mental retardation, pregnancy under 14 years of age, et cetera — and two which she feels should not qualify — unmarried motherhood and failure to use contraception — Mrs. Poulain comes to the conclusion that we should ask our government for what would be virtually abortion on demand in the first trimestre of pregnancy. A second conclusion reached is that the Christian cannot impose his values on the community at large, other than through pressuring his government for more enlightened social policies.

But has God nothing to say on this issue? Have the followers of Christ ever condoned abortion, the killing of the unborn child, in any but our own day? Or for any other reason than direct danger to the mother's life? Does the Bible always speak of the unborn child as a person, as a "he" rather than an "it"? Does God choose and prepare a Jeremiah, a John, a Paul, from conception onward (Jeremiah 1, Luke 1, Galatians 1)? Does that same God take responsibility for both the "normal" and the "abnormal" child (Exodus 4)? Can any Christian label another human being's life as one that should not be lived? Or is the Christian in trouble as soon as he takes the current humanistic approach to life and death, rather than standing as the consicence of his godless society?

*(Mrs.) Ruth McCombie, Islington, Ont.*

*(These comments close the discussion on abortion for the time being.)*

## An historian's view

I greatly enjoyed and admired "The Burning Bush" by the Rev. William R. Russell in your October issue. I would like, however, to make one small correction. Mr. Russell says: "Fleeing the terrors of religious persecution some... Huguenots were the first Presbyterian settlers in Canada." It is true that there were some French Protestants among the "fur traders" on the St. Lawrence in the early years of the settlement. They were not, however, fleeing religious persecution. France enjoyed a very large degree of freedom of worship with civil equality for Roman Catholics and Protestants from the Edict of Nantes (1598) before there was a Canadian settlement, until a few years before its revocation in 1685. Long before this Protestants were strictly excluded from the settlement.

*Hilda Neatby, Saskatoon, Sask.*

## OUR DEADLINE

*Letters and other material must reach The Record before the first of the month preceding the date of publication.*

THE PRESBYTERIAN RECORD





## WORLDVIEW

### Colombia

PRESIDENT ALFONSO LOPEZ of Colombia was feeling embarrassed. He had only taken office in August, and within a month he had a situation on his hands which was in one way ridiculous and in another very serious for the country.

It concerned a bridge that spanned the Rio Negra, about 2½ hours' journey southeast over the mountains from Bogota, the capital.

#### Landslide blocks road

Back in June there was a really ugly landslide in that area. There had been warnings that this forested slope might collapse. There were even stories afterwards that, on orders from a minister of the previous administration, some explosions were set off to precipitate the landslide and finish with it. And there was confusion in the valley below, where first the authorities stopped anyone travelling on that stretch of road, and then let them through because of the pleadings of a group intent on a religious procession.

While the religious procession passed through, and trucks carrying rice and cattle followed together with other cars, the rocks came thundering down the steep hillside. When the dust cleared on that 28th of June, the search for bodies began. The exact number who died is still not known, but it was more than 200 people.

It was a disaster for more than the dead, and their own families. For the road past Quebradablanca is the only road that connects Bogota and the western part of Colombia to that great area east of the Andes where more and more of the country's rice is being grown and cattle being reared. With the road blocked, these supplies were cut off.

There were angry people down in the Llanos Orientales — the eastern plains — and in its main town, Villavicencio, which

is a place that might be compared with Calgary in its much earlier, frontier days. The government started an airlift with Hercules aircraft to supply the people of the Llanos. At the same time they scrambled to reopen the road and throw a new bridge across the river at Quebradablanca, so that goods could flow to the markets in Bogota.

This is where the ridiculous part comes in. Three times in September they put a temporary bridge across a narrow part of the gorge. Three times it proved to be far too temporary: it collapsed within a few days. Once it fell in because an 18-ton truck proved too heavy a weight for it; at other times, apparently, the rock base at either end wasn't solid enough.

You might conclude from this that engineers in Colombia are not very good. There was remarkable evidence to the contrary in Bogota in October, when a Sunday crowd of thousands watched a seven-storey apartment block being shifted, by some magic of hydraulic runners, a distance of some 30 yards to take it out of the way of a major street widening. On that same Sunday the fourth temporary bridge at Quebradablanca was opened, with the defence minister standing by crossing his fingers and hoping his army engineers had done a better job this time.

I think they did. I drove over the bridge on the following Thursday, behind a huge truck carrying rice sacks, and it didn't creak too much. Coming back up the mountain road that evening from Villavicencio, we had to wait in line for three hours while paratroopers weighed the big trucks and signalled us onto the bridge one by one. It was a gloriously starry night, and it was no hardship to gaze up at the Milky Way and wait. But it made you realize what a fragile thread linked the two halves of a country whose population is slightly more than Canada's.

Of course, nearly all Colombia's 23

million people live west of the Andes, or on the plateau areas of that mountain range. But the Llanos area, floodplains stretching to the Orinoco and Amazon rivers, is bound to play a vitally important part in the country's development during the next generation.

The blocked road had meant that an estimated 60,000 tons of rice harvested in the piedmont region close to Villavicencio had spoiled, because it couldn't get to market and the town had no proper facilities for storage.

Yet rice — and, for that matter, cassava — are basic foodstuffs alongside maize. When President Lopez abolished the subsidy on imported wheat as one of the measures in the "economic emergency" which he has declared, the price of bread immediately doubled.

#### Spur to development

Staff at the Cassava Information Centre, which has been set up in Cali with help from the International Development Research Centre in Ottawa, reported that within a week they were getting a flow of inquiries about how to substitute cassava flour for wheat in making bread. And many other Colombians rediscovered the joys of eating *arepa*, a sort of cornmeal bannock.

As countries like Colombia move to make themselves more self-sufficient in food production, the potential of huge areas like the Llanos Orientales cannot be ignored. Sure, there are plenty of problems: annual flooding, acid soils, primitive roads — and hardly any voters. But maybe the story of the Quebradablanca bridge will be more than a passing embarrassment to President Lopez. Maybe it will be a continuing spur to work out a balanced plan for the development of the whole eastern half of his country. ★



# A centennial feature

by Dillwyn

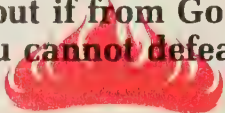
T. Evans

# WHAT'S AHEAD

AT A RECENT GATHERING of the university faculties in Montreal, the speaker, Dr. Theodore Hesburg said, "In these current days so many books are speeding off the presses on the general theme, 'What's ahead in the year 2000?' These come out in the fields of sociology, political economy, social sciences." But what is ahead for the church? Unfortunately for us, the speaker did not answer it, but limited himself to the field of education.

Whether we want to call this present trend futurition or whatever, at least we know that we are in step with the rest of humanity as we at least wonder what is ahead. We might avoid the issue by falling back on that magnificent statement in the Epistle to the Hebrews: "Jesus Christ, the same yesterday, today and forever." Or we could resign ourselves to the tactic

**If this is merely human  
it will collapse of its own accord  
but if from God  
you cannot defeat it**



advised in the Acts of the Apostles when we read: "For if this teaching or movement is merely human it will collapse of its own accord, but if it be from God you cannot defeat it, and neither can you defeat them, and you might actually find yourselves fighting against God."

But this is just playing with words. If we are truly the church of the living God, we know we are commissioned and our marching orders constantly arouse us. Behold the fields are white unto harvest — that's what is ahead. Fields to prepare, sow, cultivate and reap. The church is in the world for the healing of the nation and we, his people, are called upon to live and announce that good health. It is high time we rediscovered that joy in Christ and that tremendous inspiration of the Christian gospel, a joy so great that we are sad only when we are unable to go on living and declaring that good news. When we are inactive we are withholding from the world the best things we can give it.

In our zeal for this proclamation there is one trap into which we have fallen, that of polarization into two camps which are called, strangely, evangelical and liberal. (I use a small "e" and small "l" to emphasize the falseness of this division.) It is this that reveals one of the great weaknesses for the church ahead.

As we read the New Testament we have more and more difficulty in discovering what the proponents of each camp are really trying to say. Both evangelical and liberal say they proclaim the gospel. Both profess a common concern for man's well being. Both offer themselves in full and glad service in the name of Christ. Yet there seems to be a game going on in which one claims to be spiritual and the other worldly, and vice versa. In reality the evangelical is betraying the world for the sake of the gospel, and the liberal seems to be selling the gospel short for the sake of the world. To fight each other instead of striving for the gospel which the world so desperately needs is sheer disobedience to God.

Here is a quotation that is solidly biblical: "No one who preaches the justification of the sinner can possibly remain silent about justice for mankind." It reminds us that God's promise of help is addressed to the oppressed; the oppressor is faced with God's judgment.

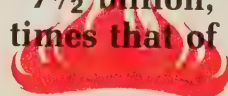
So we issue a call for all Christians — for the whole church, to cut across this evangelical-liberal barrier and each become willing to hear the truth from any quarter — yes, even from each other; not just those who think the way I do. Perhaps it is here that the laity of the church can lead us by guarding against being infected with the paralysis of the pulpit. So often clergymen take a rigid stand and will not be moved, and that in a most unbiblical sense.

An apt description of evangelism comes from as far back as 1918 from the Archbishop of Canterbury of that time. He had been assigned to a committee to study evangelism and what it had to do. As a result this definition came forward and to me it seems relevant. "To evangelize is to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through him; to accept him as their saviour; serve him as their Lord in the fellowship of his church."

How do we put into practice the great commission to a world which is so furiously changing? And this is quite a world isn't it? Think of some of the changes that are unfolding before us at this very moment. By the year 2000 our world population will have reached seven and one half billions of people — that's five times as many as we had in the year 1900. What this means is that in this century the population of the world has increased five times. In no other century prior to the 20th has the population even doubled. Another fact that should shake us into some change: remember that a man travelled around the world in an hour and a half in 1973. Many of you saw it on your television screen. And did you realize there are 73 different languages spoken in Canada?

These changing times demand ever-changing approaches. We are looking, not for a new message, but for new ways of proclaiming it. "Give us the tools and we'll do the job," is the

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cry of so many congregations across our own land. We must be prepared to come up with some of the answers. Let us not ignore this tremendous task before us. Seven and a half billion people with whom to share the most relevant news they will ever hear or need to hear! We can't simply shrug our shoulders and say the task is too big. That is just not true any more, for with all these other changes we know that the changes in communication, travel and mobility are real also. We are never more than 24 hours from anyone in any part of the world. So let us not abdicate our responsibility and our role as the Christian church in our world.



# FOR THE KIRK?

Recently we were reviewing some of the vital articles in The Presbyterian Record and came across the one written in June 1967 by Senator Richard Stanbury. He was thinking in terms of Canada's centennial and of the role of our church in it, and said, "I call us to seize the opportunities before us with vigour and vitality. Having purged our souls of the bigotry we harbour, let us remember, the government can build homes for the aged but only the church can ease the loneliness. The government can repair a person's roof but only the church can heal his burdened heart. The government can build homes for the handicapped people whether mental or physical, but only the church can help bear the bitterness. This brings the church front and centre again in the responsibility of meeting human needs wherever that need is." The church can. And it can do it now if it will only trust her Lord and obey him. These are two ingredients of the faith that we need to emphasize again and again as we look ahead in the kirk—trust and obey.

We don't so often sing the hymn any more but it still has truth within it; "Trust and obey for there is no other way to be happy in Jesus but to trust and obey."

Fortunately we do have an inkling of some new approaches in outreach such as "Nuts 'n Bolts 'n Things" which we use on television to reach the children. On Main Street across this nation men, women and young people offer a helping hand ready to go to work where the need is. They are demonstrating it in a number of institutions for which our church has responsibility, and also in the person to person relationship, in the meeting of people where they are and where they are in need.

We have taken initiative again in the establishing or senior citizens' homes, in half-way homes and in the ever-present downtown mission, the friendship houses, and those established to meet young women in critical need. We think of the possibilities in the establishment of an industrial workshop in Winnipeg to try to accommodate some of the vital needs demonstrated in our young Indian community. We think of the actual worship of the church when there is a great outburst of joy and celebration in music and drama as we bring together generations in a common sense of worship, but using forms more adaptable to the present generation. But not forgetting or throwing out those traditional needs represented in generations such as mine.

I think of the approach of the downtown church to the areas round about it. In St. Andrew's Church, Toronto the minister takes time to have breakfast at cafeterias in major downtown hotels and by his presence, attracts conversation and inevitably, offers an invitation to "come and worship with us." I think of other downtown congregations who have become concerned about the amount of illiteracy in these great metropolitan areas. I've heard of men and women giving their time and talent to teach people to read and write. What a joy it was to hear of a man who had learned to read and write, who used his God-given talent and new-found gift to write the first letter he had ever written in his life, thanking his teacher. There is a place for imagination and ingenuity in the life of the church ahead.

To use an illustration from a completely different setting, I mention the young minister up in Fort St. John, B.C. who had the horrible feeling that every time he stepped out on the street everybody under 20 years of age walked to the other side. He

just couldn't tolerate this loneliness after what seemed to him to be rejection. But how do you meet young people, how do you get to know them, how do you keep them on the same side of the street? So he put an ad in the Fort St. John newspaper saying that on Thursday nights during the winter there would be an opportunity for young people to learn the art of building a raft, and that raft would be used to take a journey on the Peace River. A dozen young men responded and learned to construct a raft.

That was the year of the postal strike, and the idea came to the minister, what a wonderful thing it would be to make their journey something of an historical occasion. So they took the mail on the raft from Fort St. John down to the town of Peace River. They did this to demonstrate that the church has always been a part of national life. They were reminded that it was missionaries of The Presbyterian Church in Canada who established these two towns, Fort St. John and Peace River. During that journey they had a number of crises, both in the structure of the raft, and provision for food. They began and ended each day with devotions so naturally that prayer together established a real bond.

**The church  
is never more the church, nor so  
relevant, as when  
she is called to worship**

There are not going to be too many rafts built in Canada. But many other things can be done if we leave ourselves open to the guiding of God's Holy Spirit, seeing and understanding the needs of our people where they are and be there to meet with them. Perhaps we need to hear again that the church is not an end in itself, but rather a means of service, to meet the needs of humanity.

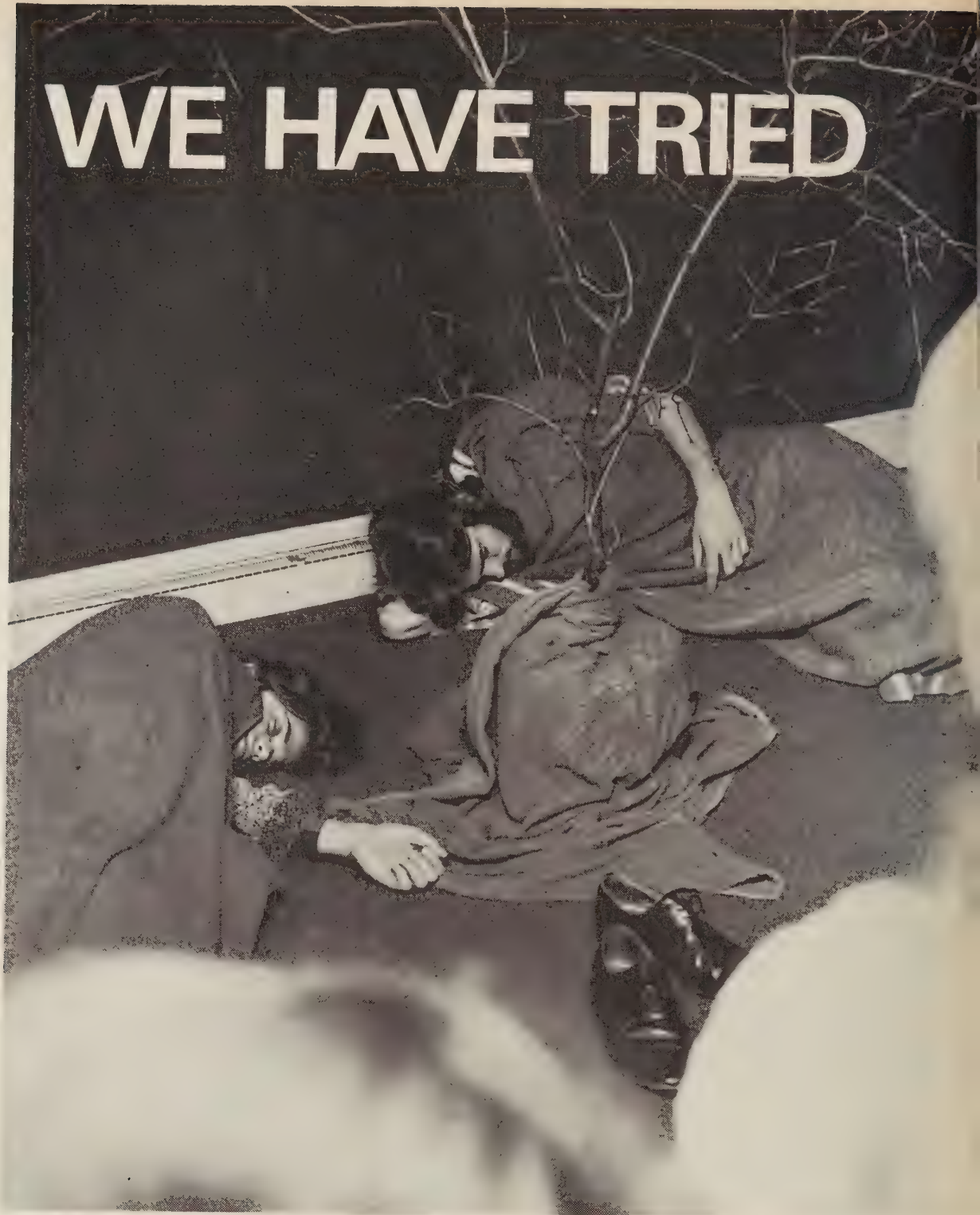
One other thing needs to be said, the importance of worship must be emphasized over and over again. The church is never more the church nor so relevant as when she is called to worship. One of the most powerful resources available to us is prayer. On visits to other places across our world at the end of a meeting or gathering, people often say to one coming from Canada, "Please have your people pray for us." One of the most exhilarating moments in worship should come when the minister says, "let us pray." Here we gather together in that bond and fellowship that ties us so closely around the throne of God and holds us together.

The church is here to serve; initially, fundamentally, basically in prayer. When we say for one another, "we'll pray for you," that should be for each one of us sure and certain victory. Whether the world knows it or not is not that important. But it is very important that the church knows it, and that when we gather together for prayer, we are concerned for our world and the kingdom of our Lord and of his Christ. ★

*ADAPTED FROM an address given in St. Andrew's Church, Toronto. Dr. Evans is minister of Thornhill Presbyterian Church in Ontario.*



# THIS WE HAVE TRIED



A GARDEN OF GETHSEMANE scene enacted during Holy Week in St. Giles Church, Baie d'Urfe, Que.

**What's new? What's worked?**  
**This feature on church education presents a number of vignettes from congregations which have dared to try something different**

**BY HELEN TETLEY**

## **Youth and contemporary music**

REACHING YOUTH THROUGH contemporary music is a program of St. John's Church in Cornwall, Ontario. Starting 18 months ago with about ten teens the group has grown to a membership of 32.

Richard Forester, adult leader, reports that the group was started to meet "the need for a contemporary music outreach to youth by youth. Preparation for and carrying out of the worship services, special folk programs and concerts have provided a means for young people to grow in their Christian faith and to



express their thoughts about Christ in a way in which they otherwise would not do."

The group meets for practice and planning once a week, and members participate in a special service of worship or a concert twice a month. They have also travelled throughout eastern Ontario.

Mr. Forester writes, "the dedication, enthusiasm, interaction and general good vibes which are evident in this group make it a joy to behold, and to be involved in. Wonderful things have happened to these young people and I know that those to whom they minister receive a spiritual blessing not always immediately apparent."

### **The serendipity approach**

Serendipity for middle-aged ladies? In its third year the Serendipity I group of 20 ladies of St. Andrew's Church, Owen Sound, Ontario, is now operating on its own with members taking responsibility for the leadership every Wednesday morning. Serendipity II, also meeting weekly, is a new group of 14 women who share with the church staff, the Rev. Fred Miller and Miss Judy Young, in the leadership of their group. The purpose is to provide opportunities for personal growth experiences, fellowship and in depth discussion through experiential Bible study, values clarification, issue awareness and communication skills. The people who have attended the two groups have indicated a sense of personal development and a new awareness of each other. There are plans afoot now for a Serendipity III this year — for men and women.

### **The session and communicant membership**

For eight weeks last winter 12 elders with their spouses shared with the minister, the Rev. Jim Evans, of St. Mark's, Don Mills, Ontario, in the leadership of a grade nine church school class on "The Meaning of Church Membership." The purpose was "to provide an opportunity for adults and youth to share and grow in their Christian faith as they explore what it means to be a committed Christian today."

Planned as a whole unit, each couple took responsibility for the leadership of one session using a variety of resources and approaches. In reporting on the experience Miss Eileen McVittie, congregational deaconess, said, "The adult leaders themselves, their Christian faith expressed through their homes, work and church were the main resources." In the final evaluation the students reflected their appreciation for a variety of teachers, and the opportunity to ask questions and to share together. They also gave ideas for topics to be included in future classes.

At the end of the course, the students were told that if they were interested in communicant membership they could speak privately to the minister. Within two weeks most of the class had approached Mr. Evans.

After Easter the course was repeated for the grade 10 to 12 class. This project has taken seriously the session's responsibility for education and church membership.

### **Week-day schools**

Attempts to change the day and hour of the church school have met with varying success. Most of these changes have attempted to provide a longer, more effective teaching period.

For a number of years South Gate Church in Hamilton, Ontario has held classes on Saturday mornings for older children and youth. Pre-school children still meet on Sunday morning. The change arose out of a need to give the students a longer period of time for study and fellowship, and for involvement in a

more creative program. Three activities are stressed — biblical teaching, recreation in the gym, and crafts. Special leadership is provided for each activity. Refreshments and worship are also included in the program. This fall the school began operating on a twice-a-month schedule. In evaluating the program the Rev. T. M. Bailey reports, "The first two years were stimulating for both students and teachers. New teachers became involved more readily due to the diversity of the program. From the start some parents objected to the new approach because it denied the child of his Saturday play time. In the past year our attendance has gone down, but we don't think it is caused by the nature of the course. More concentrated time on study is available with this method; at the same time the students have a chance to participate in recreation and crafts, which makes church life a much more rounded picture."

St. Mark's Church in Moose Jaw, Saskatchewan experimented with a family church school on Wednesday evening for three years. It was planned "to provide a learning and worshipping experience in Christian faith for all ages and to foster a Christian community." The Rev. Lloyd Fourney reports that "during the three-year project adult involvement increased, three of the classes developed teaching teams, the choir and organist shared in the teaching of music, and an adult study group was a part of the church school."

Several problems caused the session to return to a Sunday morning pre-church period. They included the fatigue factor prevalent on Wednesday evenings, particularly with pre-school and primary children and the conflict of an early starting time (6:30 p.m.) and the supper hour, paper route and after school activities. Most new and a number of older families were not willing to relate to a midweek school. The common reaction was "I will take my children to a church where there is something for them on Sunday." The disadvantages of the Sunday-during-worship-school or before worship are the weekend absenteeism, shortage of space and the fact that the minister is involved in worship elsewhere. In changing back to Sunday at 9:45 a.m. "the school for all ages" has been maintained with a revitalized adult class. The Wednesday night school has not completely disappeared. The junior highs found this time and experience more favourable, thus a junior high program is continuing.

St. John's congregation in Medicine Hat took a risk in 1970 when they moved from a weekly church school to a monthly program. They wanted to provide a large block of time for concentrated study discussion, activities and recreation, and to combat the absenteeism brought about by a congregation who travel a great deal on weekends. The church school is held on the third Sunday of the month from noon to 4:30 p.m. In writing about the program Rev. Dr. Donald Smith says "We have stressed to members with children that if they are going to be out of town on a weekend, don't make it the third Sunday . . . if they miss that one Sunday they miss all the Christian education available for them for a whole month. The result has been that there is a very consistent attendance month by month with few absentees."

The program begins with lunch together provided by the Women's Association, then everyone goes to class. During it there is a break for recreation and juice. The teachers plan to teach one unit each session.

Dr. Smith reports, "When we first began the largest number of children were in the grade three and four department. Five years later the largest number are in the grade seven and eight. This attests to the success of the program in holding a large percentage of the children up into junior high level. The teachers in that department have commented that their students, after four years in the program, are much more knowledgeable and articulate on basic biblical themes than were the students of



earlier years who were the products of the old irregularly attended weekly program."

### A neighbourhood program

Outreach to the unchurched suburbia is a summer project of St. Columba-by-the-Lake congregation in Quebec. Neighbourhood children, ages six to ten, were invited to spend two hours each Wednesday afternoon in a learning centre experience. For one hour the children selected one area and activity in which to work. Mrs. Janice Aicken, the director, writes, "We used stories from the Gospel of Mark written on index cards and read to the child, who would then do his own thing related to the story." There were opportunities for arts and crafts, for play including Bible games, listening to tapes and watching filmstrips.

Each centre was manned by one adult and teen-age helper. During the second hour the whole group gathered around a puppet stage for a play based on the Gospels produced by the teen-age leadership. There was singing, also lemonade and cookies.

Having completed a second summer program, a winter one is planned for every second Saturday afternoon.

Asked about the purpose of the program, Mrs. Aicken responded, "It is multi-level. For the church community it is an opportunity to get to know the neighbourhood community. For the neighbourhood children it is an opportunity to relate to the building as a church, and to the Christians there. It is an opportunity to expose the children to Jesus Christ." One of the side benefits from the project was the effect on the teen-age helpers who were both learners and leaders.

### A triumphal walk

An educational project involving the whole congregation is a very ambitious undertaking. One took place last spring in St. Giles Church, Baie d'Urfe, Quebec. Focusing on the dramatic events of Holy Week, the congregation explored the similarities between the behaviour of those who encountered Jesus in that last week and of people today.

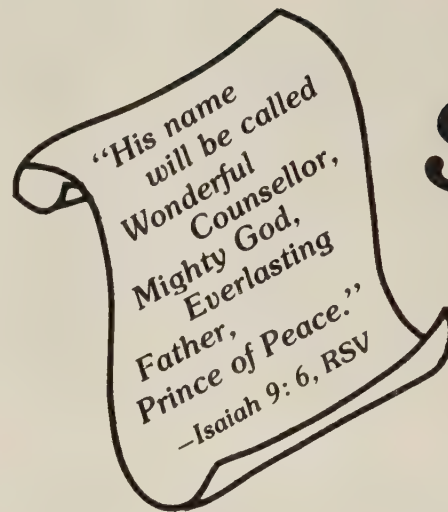
A few weeks before Palm Sunday, seven groups in the congregation were each given a Bible passage to study, and were asked to plan a way of dramatizing the event and its message for today. Those involved included the church school, several women's groups and the youth groups. The presentations, including tableau and symbolic presentations, started with the triumphal entry and ended with the resurrection. During the Palm Sunday service the whole congregation left the sanctuary to "walk through" the events of the Holy Week, returning to the sanctuary for the celebration of the Lord's Supper.

Those who shared in the planning and preparation received the greatest benefit, but the whole congregation learned from doing something together and from "the walk." Rev. Dr. Goodwill MacDougall reports, "People said that those events came home to them with a terrific impact. They did not feel comfortable when they were led to see that we, who so often righteously condemn Peter, the disciples, and Pilate, are guilty of the same crimes in another form."

The effectiveness of all the programs is closely related to the enthusiastic support given by the adult members of the congregation, and their involvement either in active leadership or in providing encouragement and help in the background. ★

*THIS ARTICLE was compiled by Miss Tetley, who is an associate secretary of the board of congregational life.*

*For further information on any of these programs write to that board or directly to the congregation involved.*



# Some

**HOW IMPORTANT IS A NAME?** Today's crop of babies will be given names selected from lists of family members or friends, or perhaps movie magazines. They will be chosen to please the grandparents or friends for whom the newcomers are named, or because they have a nice sound or fit in well with the surname. A little thought is given to the whole business, but not much.

In biblical times they chose names which were loaded with meaning. Names were important. A name would tell you something about the person who bore it, or the expectations his parents held for him. Godly parents looked for, and received, divine guidance in the choice of their children's names. Later, some of these people's names were changed as God called them to some new service, so Abram became Abraham and Jacob, Israel.

When the prophets were moved to assign the names Wonderful and Emmanuel to the coming Messiah, they believed that these words would accurately describe him.

Let us notice some less well-known names which men gave to God.

*Jehovah-Jireh.* (Genesis 22:14). "The Lord provides." If anyone had earned a tranquil retirement after a long lifetime of devoted service to God, it was Abraham. But his tranquility was interrupted and his faith put to its severest test in his declining years when that dread command was given, "Abraham, take your son Isaac, your only son, whom you love, and go to the land of Moriah. There you shall offer him as a sacrifice."

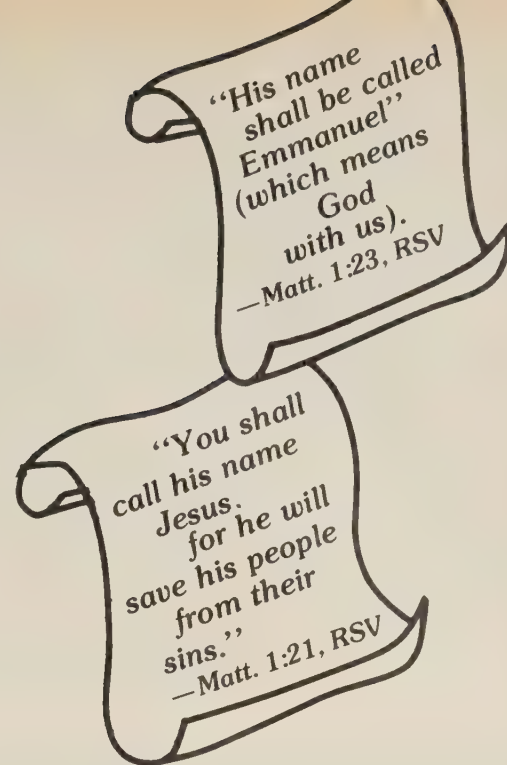
With fear and trembling, but without a word of complaint or a moment of delay, Abraham took his son on the long journey to the mountain chosen by God. God had instructed him to kill his only son, this beautiful child of his old age, this answer to his prayers. He climbed the mountain and prepared an altar for sacrifice. He bound his son and laid him on the altar. He raised the terrible knife. "Abraham," God called, "do not raise your hand against the boy." Then Abraham saw the ram God had provided in the place of his son. "The Lord provides," Abraham called that place. In the nick of time, (God is never late), for the one who in dire extremity is still willing to trust and obey him, God provides.

*Jehovah-Nissi* (Exodus 17:15,16). "The Lord is my banner." In the wilderness of the Sinai peninsula, the Amalekites



# of God's Names

by Wayne A. Smith



attacked the people of Israel. The wandering Israelites were faced with their greatest danger since leaving Egypt. Israel won the bloody battle and executed many of the Amalekite survivors.

Moses believed that God had fought on Israel's behalf. "The Lord is my banner" he called the place.

Why did God call on Israel to slaughter their enemies without mercy? How can this be reconciled with our understanding of God who is merciful, loving, and does not desire the death of the sinner? Part of the answer must lie in the fact that he is also a God of judgment. On this occasion the Amalekites came under his judgment, but there would be occasions in later centuries when even his people, Israel, would come under it as well. The Amalekites no doubt would have continued to pose a dangerous threat to Israel, not only militarily, but also spiritually, potentially driving a wedge between God and Israel.

Moses understood that God brings his wrath and judgment upon nations and peoples who obstruct his will. This was the lesson God was teaching Israel that day, not only to comfort them but also to warn them. The Lord was a banner to which Moses and his people must look for direction, strength and correction.

## *Shalom is the peace of God*

*Jehovah-Shalom* (Judges 6:23,24). "The Lord is peace." Israel's security was again threatened during the time of Gideon. The Midianites had invaded the land and occupied the fertile valleys. At last, God called Gideon and commissioned him to free Israel from the power of Midian.

Gideon was no warrior, and his people were both outnumbered and ill-equipped. Gideon was in despair for his task seemed hopeless. But the Lord said to him, "Peace be with you; do not be afraid, you shall not die." Taking courage, Gideon built an altar and called it *Jehovah-Shalom*.

God promised peace while the enemy was still in the land. Gideon built an altar to the God of peace even though his land was wracked by war.

God, of course, was true to his word and peace came to Gideon's land. But the Bible's "Shalom" means more than the end of warfare. It means wholeness, integrity, health and heal-

ing, reconciliation and fulfilment. Ever since the day of Gideon, those who have put their trust in God have experienced this Shalom, so that "Prince of Peace" was a title that came readily to Isaiah's mind when he spoke about the coming Messiah.

## *Christmas means God is here*

*Jehovah-Tsidkenu*. (Jeremiah 23:6, 33:16,) "The Lord our righteousness." Judgment overtook the people of Israel. The kingdom was divided and finally destroyed. Those that remained of the Kingdom of Judah were sent into exile in Babylon. Jeremiah shared their bitter suffering, but he believed that a new day would come when Judah would be restored and Jerusalem rebuilt. The city would be given a new name: the Lord is our righteousness.

God's people would be vindicated before the eyes of the unbelieving world. They would be a forgiven people, back on "right" terms with God again.

But the broken relationship was not renewed because Israel was righteous. They may have served their sentence in Babylon with bravery and courage. Because of their ordeal they may have become a tougher, more dedicated people. But they could not earn their righteousness. "The Lord is our righteousness" says Jeremiah.

Righteousness is a covenant word, and it refers to the new relationship God has established with his people. It is also a word that brings into conjunction the justice and the mercy of God. Jeremiah's God is just but he is also merciful.

*Jehovah-Shammah*. (Ezekiel 48:35). "The Lord is there." The prophet Ezekiel has another term for the city of Jerusalem as it awaits its restoration. Ezekiel had the vision of an elaborate, beautiful city set in the midst of a land of peace and plenty. But what good are peace, plenty and a beautiful city unless God is there?

Unless God is here, in our lives and our world, these experiences of ancient men of the Lord as Provider, Banner, Peace and Righteousness, are mere pious history. Christmas means that the Lord is here, that he has come. That is the significance of Advent—the season of the coming of the Lord.★

THE AUTHOR is an associate secretary of the board of congregational life.



PRETEND, JUST FOR A MOMENT, that your walk is unsteady. Your body trembles and you can hardly control your movements. Your voice is high, quavery, it is difficult for you to make yourself understood.

Then you might guess the handicaps facing Susanne Moss, who has spastic cerebral palsy.

The disease causes no physical pain. What really makes her suffer is society's attitude towards her and other visibly handicapped persons. And that's why, with the help of writer Richard Davey, she has told her story in *Too Many Tears*, published this fall by McClelland and Stewart at \$6.95.

"To convey things to others it is best to experience them yourself," she says. "That is why I decided to use my own life story as a base to tell what other visible minorities also suffer."

"Everyone familiar with the stories of the Bible will know the connection between leprosy and the palsy and the devil's curse. It is perhaps unbelievable — I find it maddening ignorance — that such a connection might still exist, only revised to the times. The handicapped lives his life as one cursed by this same tailed and horned creature, a repulsive and loathsome individual."

Susanne tells an electrifying story of her life-long fight to live freely as a human being among others. Her appearance on the Pierre Berton television show, she says, "provoked the greatest response that show ever received."

"I was born in 1935, the middle of the Depression," she writes. "The arrival of a child was not a joyous occasion for my parents; it was a difficult time for a young European couple with

little education. They spoke no English."

Birth, in her mother's eyes, was a sin. And so Susanne entered the world, as she describes it, "the offspring of an hysterical, ignorant woman, obsessed with fear and shame. Somehow an oxygen blockage had damaged cells in the muscular cortex of the brain. In cerebral palsy cases, this area is injured before, during or after childbirth . . . For Tom and Rose Moss their child's disorder seemed only God's wrath. 'We should have saved our money so we could be married in the church. She is our curse,'" her mother said.

Friends would ask her parents about their "poor sick child" and sympathize with them in their "shame."

Her Uncle Edward constantly advised Susanne's parents to get rid of her. "Send her away at once. Only then can you be saved. Do you hear me?" He told them all he had to do was swear to some form and have a doctor do the same thing.

"Remember the Doblins?" her parents were told. "They had a little sick boy like your Susanne. Last winter, one night when it was below zero they put a piece of wood in his mouth and tied him to a tree in the yard. He froze to death before it was dawn. No one saw what they did. You know Dr. Jacksi will sign any death certificate for \$20. Stop torturing yourselves and do the same thing."

But her mother resisted. Even though some doctors advised that Susanne be committed to an institution.

Early in her life Susanne showed courage and determination. At age nine she went alone to school and asked if she could attend. After a course of home study, she entered grade four,

# Do we deny the handicapped their RIGHTS?

by Valerie M.  
Dunn





and by grade 12 was in the top ten of her class. Refused university entrance she was admitted after, as she describes it, she "cried through the cables of the Bell system on the injustices of the world."

In adulthood she searched for jobs and was relentlessly turned down. And she refused to spend her days in weaving baskets or simple needlework for the Crippled Civilians. "I would not be shut away from sunlight and self-respect subservient to those who had created this factory for society's rejects."

Intelligence tests at a rehabilitation centre showed her I.Q. to be above average. And she was hysterical when they told her, "You will never be able to work. Fortunately, there is always your pension and you could return to your parents." She had just sold some sewing to the Anglican bookshop. How could this be true?

Susanne's minister sent her to a nun who was an expert in church embroidery. "I was assured of her assistance and even perhaps of some extra work, as it was general knowledge that the sisters could not fill all the orders they received."

She tells in her book about her reception at the convent, after a long bus ride and walk through the snow on a cold January day.

"Good morning, I'm Susanne Moss. Canon Coalier made an appointment for me.

What's wrong with you? she said.

I'm cold so I didn't take my coat off.

No, you're shaking so much and your voice.

I have cerebral palsy.

Oh.

Could I show you some of my embroidery?

I don't have time to see you. I think you should go. We are very busy here at the convent. There are so many orders for our work.

Are there any I could fill? I asked. I was told that perhaps there would be and I do need the work.

No. No. There is just enough work for us. I think you should go."

Susanne made her long wearying way home, back to her room at the Y, "and my embroidery work which no longer seemed so exciting."

But she could make clothes. And her church gave her space in its building to sew on a machine provided by the government. They delighted Susanne by entertaining her at a dinner to introduce her work. Orders were slow. But eventually she gained some steady clients.

Yet even some of the church people didn't understand. As she worked at the church Susanne sometimes faced indifference and remarks like "Why would the wardens let that retarded woman use a room in the church?" And she was asked to make herself as scarce as possible when there were lunches or gatherings.

But Susanne managed to earn enough to get an apartment of her own, after doors being closed in her face by landlords who said, "We don't rent to handicapped people."

## Fourth class citizens

In even the small things we take for granted, Susanne had to fight for acceptance. After saving \$1,000 she tried to open a charge account in a big department store. "We don't give credit to cripples," she was told.

"Crazy woman, I heard someone say. I put the bank book, its lines neatly printed with my savings through two years . . . in my purse."

"I was a member of a fourth-class citizenry," Susanne writes, "a member of a group who were segregated and ignored. People did not have to give me credit. They did not have to sell me food or rent me accommodation. The handicapped are

not mentioned in the Bill of Rights or in the United Nations Declaration of Human Rights."

She grew increasingly angry at the apathy faced by the handicapped as she heard of such things as mentally-retarded children in institutions being beaten and thrown into cold showers. And of unhygienic housing facilities that the handicapped were forced to live in. Or pensions being funnelled to directors of these establishments, with the recipients only getting a meagre allowance.

"I broke under the strain," she writes. "It was a Sunday morning and I was in church. I attacked the guest speaker on the sunny steps. He had given a polite sermon when I was expecting something that would attack the complacency that I saw everywhere. I was expelled from St. Radegund's."

Finally a specialist put her on valium, a drug she calls "a miracle" because she could now manage with relative ease mechanical moves that had seemed either impossible or terribly difficult.

## Ignorance and pity

After she appeared on the Berton show she was deluged with mail, giving her encouragement to write her story, and telling pitiful experiences of suffering.

One young man who had suffered from the same prejudices and discriminations said that after finishing his letter, he had decided to take his life.

"I often think about this letter, about the hopeless state that education forces on the handicapped, about the only escape that this man could see," she writes. "I too had faced the same conclusions but had, through my belief in Christ, determined a different course."

In her charming one-bedroom apartment in a Metro Toronto suburb, Susanne told me of her many appearances on television and how she lectures on the problems of the handicapped to students at Humber College. She also does all her own cooking and sewing.

The government must not only pass laws but itself give preferential hiring to the handicapped, training them in skills suited to the abilities of each individual, she says. "A wheelchair patient might learn to program a computer, use a telephone, instead of being put at nothing jobs such as weaving baskets or mats."

She cited sheltered workshops which exploit the handicapped. "The present rate is 20 cents an hour. Mats for which they pay this are sold for \$9.95. One organization pays \$5 an hour for beading a handbag and sells it for \$50."

"Fifteen per cent of the population are visibly handicapped and by 1980 that ratio is likely to increase to 25% because of auto accidents," she says. And urges us to "Make elected officials realize they are servants of the public and must take responsibility."

There is so much ignorance of the situation, she points out, telling of a 12-year old boy, handicapped in such a way that one assumes he is retarded. Having never shown any awareness of his environment, his case was considered hopeless.

A teacher, observing the boy at a typewriter, looked down at the carriage of the machine, at an almost perfectly typed sentence:

"WHY DID GOD MAKE ME LIKE THIS?"

"A large glistening tear falls from the child's puffy cheek. It falls from his listless world to hers. It blots the word God."

"But I cannot blame God, even beseech him," Susanne writes. "My accusations are directed to men, to those who ignore the situation of the handicapped and to those who condescend and pity."★



# Learning by D



TEACHER TRAINING is part of Miss Randall's job.



HERE MISS RANDALL works with the Explorers.



THE DEACONESS in training visits a patient in an Orillia nursing home.

*by Arlene Randall*

IT HAS BEEN SAID that people learn 10% of what they hear, 50% of what they see and 90% of what they do. Ewart College attempts to incorporate this knowledge in its programs through practical work and internship.

Each year the students have practical field work simultaneously with their studies and a four to six week internship period at the end of the academic year.

As a second year student I did my internship in Orillia, Ontario under the supervision of the Rev. Eric Beggs. Each of us was given a different placement, some working under the supervision of a deaconess, others under that of a minister.

Where we were sent depended on what type of experience we desired. I requested congregational work and hospital visitation. The appointment in Orillia under Mr. Beggs proved stimulating and fulfilling. And the people of the Orillia Church were willing to accept me as I was, and to help me discover what I could and could not do as a deaconess.

Through this experience I have gained a wealth of wisdom and enriching knowledge. It seems that no matter how well you've learned something from a book you don't really know it until you've come face to face with the real life situation. This doesn't always agree with the book either. You must learn to improvise and make things work out with what you've got available. I was leading a teacher-training session with some of the church school teachers and discovered that, of all the familiar materials that I knew to be good helps for this, I could not find one at the public library and very few anywhere else around. I soon had to find other, not so familiar materials. The results, I think, were pretty good in spite of that and the challenge to do something like this without the resources at my fingertips was valuable.

Another insight I've gained came through hospital and home visitation. Each person and each visit is different. Some lift your spirits to unimagined heights but others depress them just as much. I realized that the only way I could fulfil the responsibility I'd taken upon myself was to enter each room with the assurance that I wasn't alone and that God would teach me what to say. The power of prayer soon becomes evident. It is a real





**SHE WAS THE SPEAKER** at the mother-and-daughter banquet.



**KITCHEN CHORES** after a couples' club dinner given for senior citizens.

blessing to see people, who amidst their pain and suffering, can joyfully continue to give thanks to God. After meeting such people I knew what was meant by "The peace that passeth all understanding" because I am certain that they possess it.

I also became somewhat involved in the church's activities; sometimes as an observer in a group, or as a participant, or just giving a helping hand. I was given the privilege of helping supervise a group of girls while they made a banner for the contest. I had never had the opportunity to be a guest speaker

before but this honour was bestowed upon me as I spoke at the C.G.I.T. mother and daughter banquet.

The most exciting thing about the internship was the people. You learn to live, work, talk and get along with people—of all kinds. You learn to appreciate the way they live and to value their opinions, even when they contradict your own. Most of all, you discover the value of learning from them as they talk about their vast experiences and as the wisdom which is a part of each one embraces your mind until it is a part of you.★

## *Ewart College's internship program*

*by Margaret Webster*

"EWART COLLEGE is an educational institution maintained by The Presbyterian Church in Canada to prepare persons for specialized ministries of Christian education, church social work and missions in the Christian church and in Canada and overseas." To fulfil this task the college offers a variety of programs, courses and practical work. During the regular academic year practical work includes observation in church schools, day schools and other institutions; experience of teaching a church school class or a weekday group program; and, in the final year, an individual placement in a congregation or specialized institution depending on the requests of students and their needs for experience.

In the 1970-71 academic year Ewart College instituted an internship program to supplement the practical experience gained by students in field work during the autumn and winter.

Within the three year Ewart program each student undertakes two six-week internship assignments thus gaining experience in two different types of working situations. A supervisor appointed by the college oversees their work. These persons make a significant contribution to the preparation of students for their professional work after graduation.

During the late spring and summer of 1974, eleven Ewart students went to internship placements as follows: First Church, Chatham, Ont.; Chinese Church, Toronto; Tyndale House, Montreal, and the Atlantic Synod; Canadian Forces Base, Trenton, Ont.; Knox Church, Bracebridge, Ont.; St. Giles Church, Baie d'Urfe, Que., and Atlantic Synod; St. Andrew's Church, Hespeler, Ont., and The South Waterloo Community Mental Health Clinic; Orillia Presbyterian Church, Ont.; and St. Andrew's Church, Belleville, Ont.★



## The moderator travels through Africa, Italy and Hungary

THE MODERATOR of the 100th General Assembly, on his first trip to Africa since World War II, found the Presbyterian Church alive and growing in Malawi and Nigeria. Rev. Dr. Hugh F. Davidson was particularly impressed by the work being done by elders in both countries. Because of the shortage of ministers a pastoral charge may have up to 15 congregations in it. So the elders conduct Sunday services, and they do it well.

Dr. Davidson had several assignments when he left Toronto last August, although his major mission was the dedication of the church building in Lagos, Nigeria. He and his wife Margaret went first to the city of Blantyre in Malawi, the country in which two of our ministers, Brian Crosby and Charles Scott, are at work with the Church of Central Africa Presbyterian.

The Davidsons spent five days in Blantyre Synod, where they were cordially received by the general secretary, the Rev. J. D. Sangaya. The synod has a church membership of about 120,000, served by 42 ordained ministers. Church organization is somewhat different from Canada, each charge is composed of a central church and a number of prayer houses. The Blantyre congregation has seven prayer houses, and membership in that charge totals nearly 5,000. The prayer house is more than a place of worship, it is usually the community centre for the village.

The large church in Blantyre was built under supervision of a Church of Scotland missionary during the 19th century. He experimented with clay, and found that the best bricks were made from termite clay, that is the mud from the huge ant hills. It took four years to build, but it still serves its purpose.

The church (St. Michael and All Angels) is filled for each of the three services on Sunday, two are conducted in the Chichewa language and one in English. Dr. Davidson preached at this service, which was attended by a large number of Africans as well as expatriates.

The church in Malawi is much involved with the state in facing social problems and in improving the lot of the people. The Rev. Brian Crosby, who for some years has supervised the Likubula Centre for youth, is now program director of the Christian Service Committee which is interdenominational and works with the Malawi government.

The Davidsons visited a women's training centre, and an interdenominational lay training centre for both men and women. The latter gives practical instruction in such basics as how to prepare and cook

food, how to wash dishes and provide proper drainage from the house. The University of Malawi in Zomba impressed the Canadians with its modern buildings and up-to-date facilities.

Lagos was the next stop, and a quick tour of the eastern region of Nigeria was made by our moderator, who visited all five presbytery centres. Again and again Dr. Davidson was asked to convey the greetings and gratitude of Nigerians to Canada. They remember with appreciation the representatives sent by our church over the years, beginning with Miss Agnes Gollan and Miss Dorothy Bulmer.

On September 7th Dr. Davidson dedicated the beautiful "round church" in Lagos, where the congregation has been so active in church extension that a new presbytery has come into being. The Lagos leaders commended Rev. Dr. Russell Hall and his wife for their faithful work over the past eight years.

At this point Mrs. Davidson returned to Canada, and the moderator flew to Rome to convey greetings in person to the Waldensian Church, which is celebrating its 800th anniversary this year. He was im-

pressed by the vigour of that church, and the size and beauty of its sanctuaries and its seminary.

One of Dr. Davidson's interpreters in Italy was from the staff of the World Council of Churches. He found that she was helping to care for some 3,000 refugees from Eastern Europe who are being given temporary shelter in Rome under the auspices of the commission on inter-church aid, refugee and world service of the W. C. C.

On September 12 Dr. Davidson flew to Budapest, to join one of our ministers, Rev. Dr. Lazlo Pandy of Delhi, Ont. on an official visit to the Reformed Church in Hungary. For a fortnight the two Canadians toured the country, making contacts with ministers and lay people alike. Hungary appears prosperous, with rich fields of corn, wheat and sunflowers, with large apple orchards and miles of vineyards. Budapest is a popular tourist centre and food is cheap and plentiful there.

The Reformed Church in Hungary claims two million members (not all are communicants) and is the second largest church in the country, next to the Roman Catholic. The Council of Churches, with whose representatives Dr. Pandy and Dr. Davidson met, is made up of Lutherans, Methodists, Pentecostals and Seventh Day Adventists, as well as Reformed Church members.

The Canadians visited three of the 16 institutions operated by the Reformed Church. They went to three conference centres, and two theological seminaries. At Saraspatak they found a museum and library devoted to the 400 year history of the Reformed Church in Hungary.

That church, although Presbyterian in doctrine and practice, has four bishops who hold office for life. The Hungarians claim that the work of the bishops in their church is primarily administrative, and the office is not to be confused with the episcopal function of bishops.

The moderator and Dr. Pandy were received by the assistant deputy government minister for church and cultural affairs, who assured them of freedom to practise religion in Hungary. In 1973 the state supplied about \$35 million to churches for three purposes: to assist with clergy salaries, to help support institutions such as those for senior citizens and handicapped persons, and to aid in restoring and maintaining historic buildings and sites. The state council includes a Roman Catholic bishop, a Reformed bishop, and a lay president of one of the Reformed Church districts.

Our official representatives were given complete freedom on their visit to Hungary. They carried with them an invitation from our committee on inter-church relations. If it is accepted, it will bring representatives of the Reformed Church in Hungary to Canada on a return visit before long.

—By DeCourcy H. Rayner

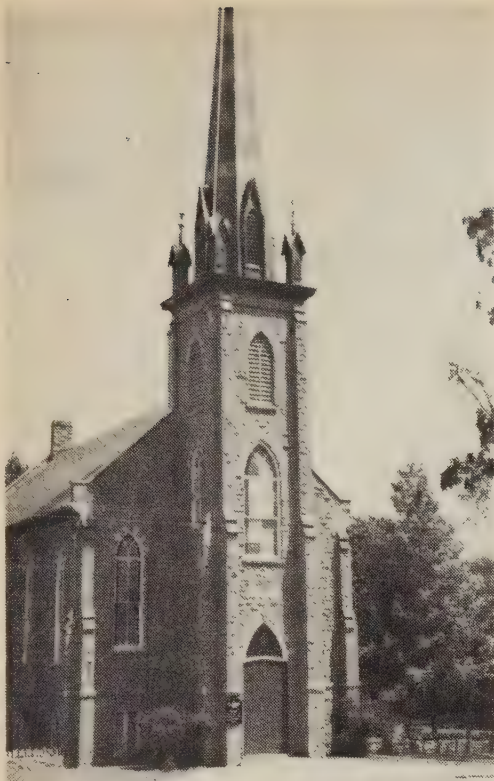


BISHOP Istvan Szamoskozi, left, was host to Dr. Pandy and the moderator at the Reformed Church in Dunapataj, Hungary. At far right is the lay president of the church district.



MRS. DAVIDSON and members of the Women's Guild at Namaka village church.





**BEFORE AND AFTER** the fire at St. Andrew's Church, Spencerville, Ont., at 3:30 a.m. on Thanksgiving Sunday. The building, insured for only \$50,000, was a total loss, although the walls may be used for rebuilding. The synod PYPS lost about \$1,000 worth of books and instruments in the church for the Thanksgiving convention.

## Liturgical Society

An international and ecumenical conference on worship will be held next May 28-31 at McMaster University, Hamilton, Ont.

"Celebrating the Word" will be the theme, and there will be workshops as well as major addresses and worship events. Full information is available from the Canadian Liturgical Society, 117 Bloor St. East, Toronto, Ont.

December, 1974

*the land where it all began*

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## THE SYNODS

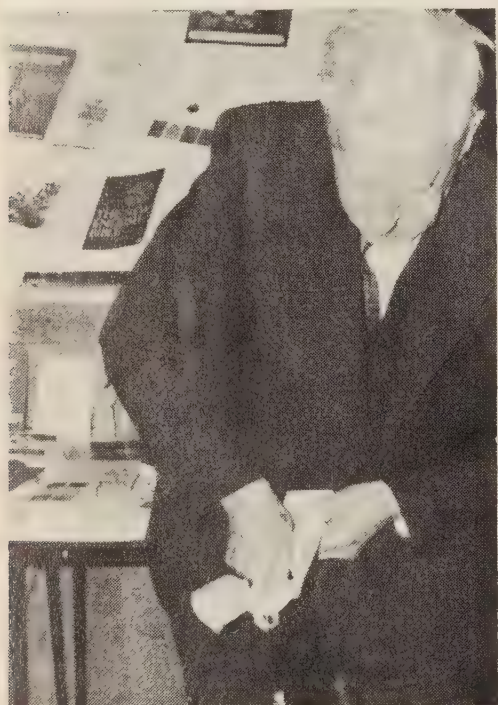
### British Columbia



The Synod of British Columbia marked the Presbyterian centennial with a congress type of meeting and a theme speaker. Rev. Dr. Bruce Miles of Winnipeg took as his topic for two addresses "Hats off to the past, coats off to the future."



The Agapé Singers contributed to the program, and kept the audience entertained with a sing-a-long for over an hour on the second evening. The synod met October 17-19 in St. Andrew's Church, Victoria.



DR. WRIGHT cutting cake.

Rev. Dr. In Ha Lee of the Korean Christian Church in Japan addressed the synod, as did the Rev. David Cole, the new secretary for B. C. of the Canadian Bible Society.

The Rev. David A. Smith of West Point Grey Church, Vancouver, was elected moderator.

### Toronto and Kingston



The Synod of Toronto and Kingston met in the Orillia Presbyterian Church and elected the host minister, the Rev. Eric A. Beggs, moderator.

Two addresses were given by Rev. Dr. Agnew H. Johnston, moderator of the 1973 General Assembly. Rev. Dr. Hugh F. Davidson, current Assembly moderator, spoke of his travels to sister churches overseas. Much discussion time was spent on the camping program of synod.

### Atlantic Provinces

The Rev. James S. S. Armour of St. David's Church, St. John's, Nfld. was elected moderator of the Synod of the Atlantic Provinces, which met in St. Andrew's Church, New Glasgow, N.S.

Rev. Dr. Murdo Nicolson of Calgary gave three addresses on the centennial theme.

The synod agreed to support the seating project for the church at Wabush, where pews are needed. Congregations and individuals will be invited to contribute. The total cost of about \$4,000 means that space per person on a pew will require about \$33, and contributions are being sought on that basis.

A second family life conference will be sponsored by the synod in the summer of 1975.

### Hamilton and London

The Hamilton and London Synod met in Drummond Hill Church, Niagara Falls, Ont., and elected the Rev. R. Russell Gordon of St. George's Church, London, as moderator.

History became real during the centennial worship service when George Stult of

Dundas brought greetings in the person of the Rev. John Ross of Brucefield, a well-known Presbyterian minister of the 19th century. The Rev. Fred Miller of Owen Sound, past moderator, preached the sermon.

Members visited the historic Drummond Hill cemetery, noting the graves of Niagara frontier pioneers and many who died in the War of 1812.

### Alberta

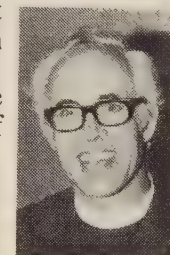


The Rev. W. Howard McIlveen of Eastminster Church, Edmonton, was elected moderator of the Synod of Alberta when it met in Dayspring Church.

The Rev. W. E. McElwain, chairman of the Assembly's committee on inter-church aid, refugee and world service made a presentation of the need to the synod.

Plans for promoting Camp Kannawin were discussed. The Rev. Cal Doka gave his last report as superintendent of missions prior to moving to British Columbia at year's end.

### Saskatchewan



The Synod of Saskatchewan met in St. Mark's Church, Moose Jaw. The Rev. Kenneth G. Knight of Rosetown was elected moderator.

The members of synod approved a study paper on lotteries and expressed regret at the implicit approval given by the government of that province to the Saskatchewan provincial lottery.

The Rev. J. A. Sitler of Toronto presented the plans of the Assembly's centennial committee. Considerable time was given to studying the remits from the General Assembly.



THE MISSION SUPERINTENDENT, Dr. A. E. Morrison, right, with some of the new ministers in the Synod of the Atlantic Provinces: R. K. Anderson, Lower Sackville, N.S.; J. C. Bigelow, St. Mark's, Charlottetown, P.E.I.; L. A. Murdock, Iona, Dartmouth, N.S.; J. Finlayson, Thorburn charge, N.S.; E. A. Bottomley, Newcastle, N.B.



## Mission Moratorium

One thing that Western delegates to the Lausanne congress on world evangelization never expected to hear was the call for a "missionary moratorium" made by several African evangelicals. Limited approval for the idea was included in the final draft of the Lausanne Covenant, but confusion, hurt and bitterness lingered in the minds of many Westerners. Few missionary leaders whole-heartedly endorse the moratorium proposal, but an exception to the rule is Robert V. Finley, president of the Christian Aid Mission. He explained why in a letter:

"When I first went out to China in 1948 some Chinese Christians asked me, 'Why did you come here? We have already had churches for 100 years. Your presence now makes it more difficult for us.' When the communists took over, I saw what they meant. Thousands of God's choicest servants were made to suffer, not for Christ's sake, but because of having been identified with foreigners whom the Reds called 'alien spies' or 'cultural imperialists.'"

"At the 1966 World Congress in Berlin I heard two African evangelists say: 'We want to evangelize our country. But we can't do it as long as the white missionaries are there. Our people mock us. They say we are still working for the white man even though the nation has won independence. We can evangelize more effectively if no whites are there. We love you white brothers in the Lord. We thank God for sending you to us 100 years ago. But please don't stay any longer.'"

Finley's conclusion: It is "far wiser to send our missionary money to help indigenous groups rather than spending so much of it to send out Americans who don't even know the languages."

## Hamilton lay school

The second term of the Lay School of Theology held in Hamilton, Ont., which begins on Jan. 22, will deal with "The Search for Significance in Eight Modern Novels." The lecturer will be Dr. John Ferns of McMaster University.

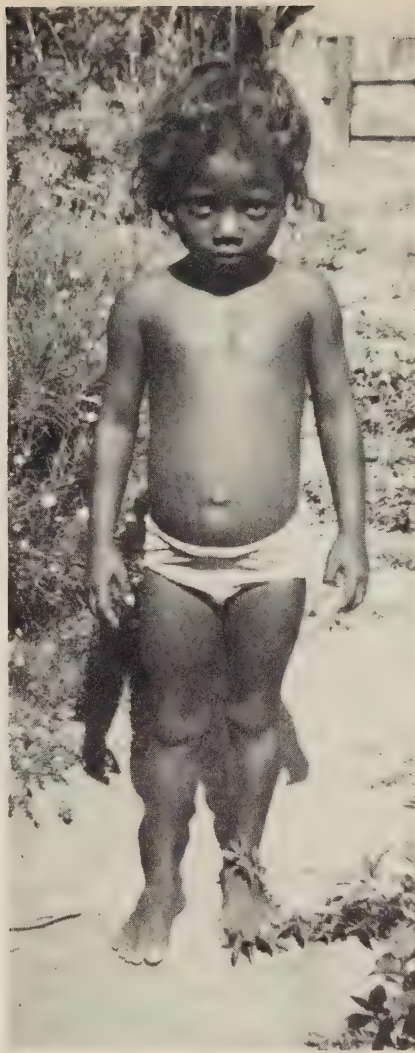
During the fall term the subject was "Discovering God in Films." The lay school is sponsored by Anglican, Baptist, Presbyterian and United churches in Hamilton and district. Its purpose is to explore the Christian faith intellectually in a group with professionals and specialists.

## New Gideons office

The Gideons of Canada have opened a new national office in Guelph, Ont., having moved from Toronto. A warehouse is part of the complex.

David M. MacLeod is the executive director of the Gideons International in Canada.

December, 1974



## Maria Augusta Tito. 7 years old. Family situation precarious.

*Parents illiterate; concerned about children's schooling. Have will to improve situation but need help to do so. Total monthly income about \$47 for 9 people. 3 beds in mud hut with walls caving in. All 7 children suffer from intestinal parasites.*

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## The City

A year ago I recommended the National Film Board distributed film *The City Is*, Revelation chapter 21, Harvey Cox's *The Secular City*, T. S. Eliot's *Choruses From the Rock* and Irving Layton's *On My Way to School*. Let me now add some music on the city theme: Ralph Vaughan Williams has produced an album based on the book of Revelation chapters 17-22, called *Sancta Civitas* (Holy City). It is not an easy oratorio, but careful listening will be rewarding. Listen also to Peter Yarrow's "Beautiful City," July Collins' "Twelve Gates to the City," Jim Strathdee's "Oh, What A Beautiful City," Pearls Before Swine's "I'm Going to the City," Stevie Wonder's "Living for the City," and Marvin Gaye's "Inner City Blues." All or any of these resources can help you look afresh at the city.

## Christian education

Ms. Anne Pullen, St. Andrew's, Windsor, Ont. drew my attention to some helpful Christian education material. Eleanor L. Doan has compiled three encyclopedias: *Handcraft*, containing over 400 craft projects, *Pattern* with more than 250 patterns for copying, and *Visual Aid*, with 350 visual aids. Another book that I have not seen is called *Equipment* encyclopedia. Gospel Light is the publisher and the books are priced at about \$1.95 each.

Another resource is a \$2.50 set of six prayer posters designed for the classroom or for a child's bedroom or playroom. Each poster is a colourfully illustrated prayer appropriate for children of primary age and younger.

## The Battle

*The Battle* is a drama or reading, with songs. On one level it is about the story of

Ahab and Jehoshaphat joining their forces with those of the Syrians against the Assyrians at Ramoth-Gilead. Four hundred prophets predict success, but Micaiah predicts failure and the death of Ahab. (The account is recorded in I Kings 22 and II Chronicles 18). At another level it is about war, nationalism and patriotism. And at still another level it is about the anguish of a prophet, the one against the 400. *The Battle* is a stimulating recounting of an Old Testament story. Well done Edmund Banyard! Thank you publishers Stainer & Bell Ltd.

## Drama

Contemporary Drama Service has been producing original, stimulating material for the church for some time now. Many of us profitably used the original *Can of Squirms* game. Now C.D.S. has produced many new canny resources. I haven't seen the New Testament Version of *Can of Squirms*, (\$5.50 plus postage) but I'd like to. I have seen or rather heard, *The Sobbing Stone* a cassette drama by Dick Charlton. The drama defies brief explanation, but enough to say that it is a science fiction story designed for, and effective in, provoking discussion about faith, in high school through adult groups.

Another C.D.S. cassette drama, this one by C. J. Cizek, is called *Interviews with Immortals*. This drama too is designed as a discussion starter, or rather, as three discussion starters. Three famous women of the Old Testament, Ruth, Jezabel, and Bathsheba are "interviewed" about family responsibility, misuse of power, and forgiveness, respectively. This is a very useful resource, a tape that is both entertaining and educational. Both cassettes are \$6.50 each, plus postage.

The complete C.D.S. catalogue of these and other fine resources is available for 25c from Contemporary Drama Service, Box 457, Downers Grove, Illinois, 60515, U.S.A.

L.E. Siverns

## YOU WERE ASKING?

**Q** I am tired of hearing ministers speaking of something or other as "the greatest crisis" of our day. Are you?

**A** Yes. "The greatest crisis" is probably the oldest cliché in our Christian vocabulary. I have found it in the literature of just about every generation since the 1600's. I have a long list of phrases that annoy me. Like to know them? "Nitty-gritty," "the thrust," "the cutting edge," "the decision-making level," "the nuts and bolts," "the gut issues," "polarization," "the establishment," and so on. Our professor in homiletics used to advise us to write out sermons often, and then strike out the clichés and the superlatives. Good advice.

**Q** Is it a law of the Presbyterian Church that a girl must be a communicant of the church to have her marriage solemnized in the church?

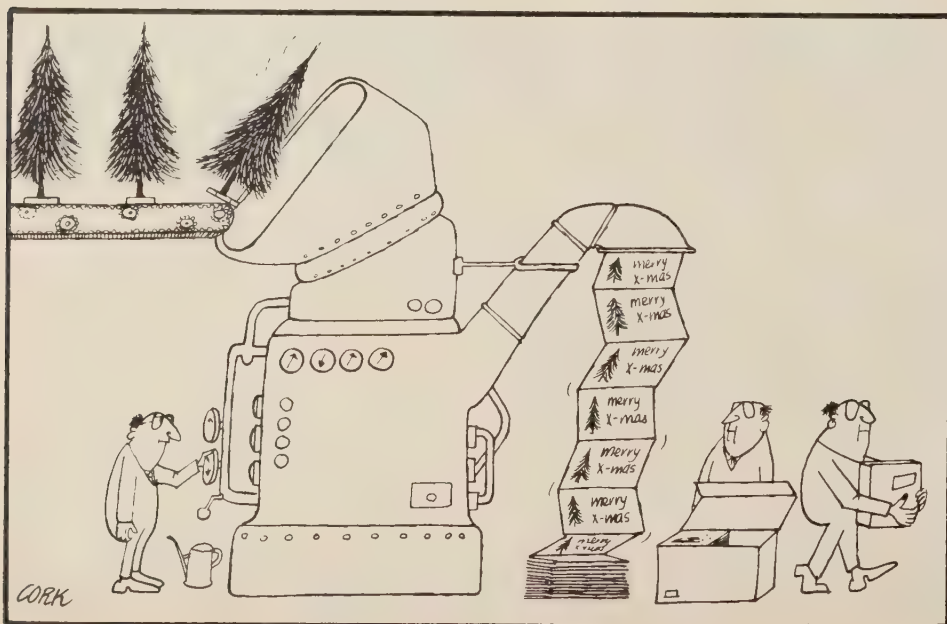
**A** No. Nor is it a custom anywhere so far as I know. But may I remark, repeating what has been said to me by many, many ministers, that a girl who with her parents have nothing to do with the church has her nerve demanding of a Presbyterian minister—or any minister—that it is his duty to provide her with all the pomp she can fancy for a church wedding.

**Q** What authority is there for the statement that all women members of the congregation are automatically members of the Women's Guild?

**A** None, to my knowledge. I never heard of it before. It sounds to me like a local idea.

**Q** Have you any comment upon the fact that our minister confines himself almost always in his sermons to one type of topic, which he calls the social impact of the gospel? I think he could be called an activist.

**A** You knew that when you called him. That's your choice, and you get no condemnation upon him from me. Somewhere in the church fathers I read long ago (and have





forgotten who recorded it) that a visitor to his congregation would in a year's time have an outline in the preaching of the whole spectrum of Christian doctrine. This is what I personally like — and it would include the social impact — and if we'd forget our three-century old prejudice against observing fully the Christian year we'd come close to achieving that.

**Q** I see from death notices in the papers that so-and-so is the "dear," the "loving," and so on. What is your opinion of such phrasing?

**A** It is an atrocious usage of the English language. It reminds me of the memorial plaques I have seen crowding walls of old churches from which one would be led to believe there were never any sinners in that congregation, and they had had the biggest collection of saints this side of paradise. These customs change.

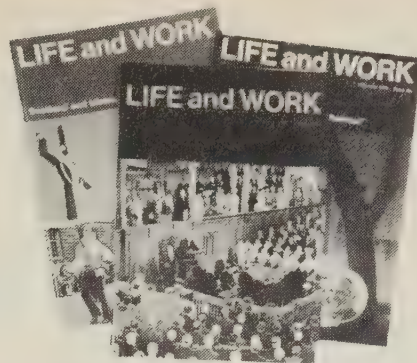
In the 17th century funeral cards, in heavy black, began, "you are invited to accompany the corpse of . . ." It was all very lugubrious, as so much in those days, but they didn't shy away from reality. It is now "our dear departed," not "corpse," "body," or "remains." We don't die—we pass on. A coffin is now a casket, and so on. I confess to a hankering for the restoration of the word "relict" to replace "widow." It is a good word, from the Latin via the Old French.

**Q** I hear a lot of talk these days about "relevancy," chiefly to the point that the minister should make his sermon relevant for everybody in the congregation. With such variations of ages, educations, interests, occupations and so on in the congregation do you not think this is an impossible demand upon the minister? In other words, do you not think that people should make at least some of their own relevancies?

**A** Hear, hear.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

## The Voice from Scotland



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THE JUNIOR HIGH group in St. Stephen's Church, Scarborough, Ont., held a dance-a-thon and raised over \$700 to support a child overseas and provide equipment for their church.

## Melita, Manitoba

The PYPS of Melita held a bike-a-thon as a centennial project, when \$450 was raised for two purposes, mission outreach and equipment for the local church. The leader of the group is the catechist, J. A. Mullin.

## Fonthill and Welland

The young people of Knox Church, Welland, Ont. and Kirk-on-the-Hill, Fonthill gave two flower pedestals to Kirk-on-the-Hill to show their appreciation for the leadership of the Rev. G. E. Graham, their minister.

## Atlantic Synod

About 70 young people attended the Thanksgiving convention of the Synod of the Atlantic Provinces at Fredericton, N. B. Centennial theme speakers were the Rev. Howard McPhee of Tabusintac, N. B. and Ralph Kane of Halifax, N. S.

Mr. Kane was presented with a centennial scroll in honour of his contribution to the PYPS as synod president for the first four years after organization.

David Blaikie of Moncton, N. B. was



A. Hunter

# The Scott Mission

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by word and deed, Him for whom there was no room in the inn.

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elected president and George White of Sydney Mines, N. S. vice-president. The secretary is Eileen Murray, Moncton, treasurer is Sue MacNevin, Charlottetown, P.E.I., and newsletter editors are Rich Whyte, Sydney Mines and Halifax, and Donna Clark, Halifax.



ETHYLWYN JOHNSON and Linda Gustafson playing jars of water, with Bob Wing on the guitar at the B.C. Synod.



SOME OF THE YOUNG PEOPLE who attended the Thanksgiving convention of the Atlantic Synod, shown with Rev. C. Pettigrew, on the right, and Rev. H. McPhee, back row, left.

## British Columbia

St. Andrew's Church, Kamloops was the convention centre for 110 young people from British Columbia over Thanks-

giving weekend.

Rev. Dr. Robert Taylor of West Vancouver spoke on "The Gospel for the Whole Man." A new constitution was approved. Doug. Goodwin was elected president.

# CONN

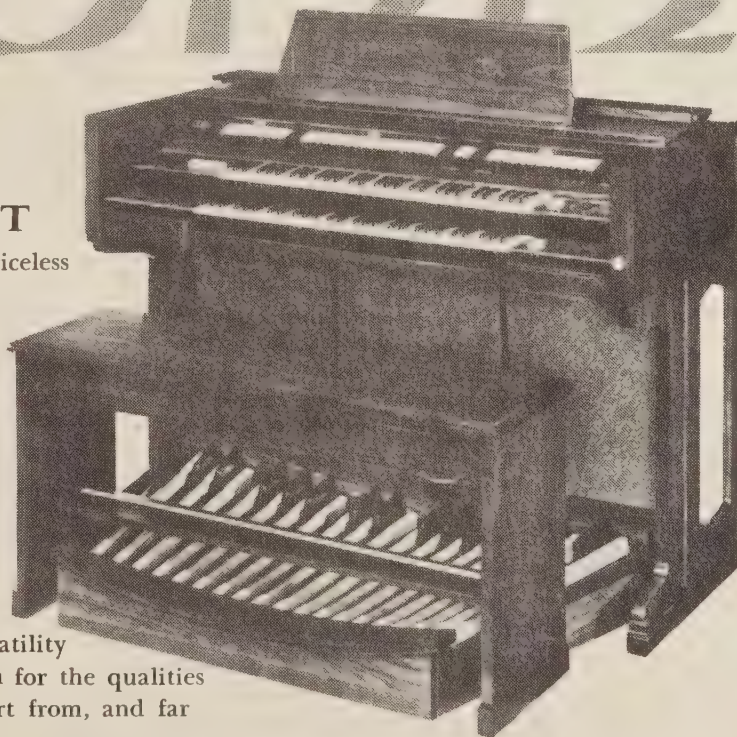
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# BOOKS

## Gift ideas

**TAPESTRIES OF LIFE**, edited by *Phyllis Hobe*

Bound in deluxe, scrapbook style, this is a folksy anthology of poems, sayings, quotations and inspirational readings, interspersed by beautiful full page colour photos, mostly of nature. A delightful gift for someone such as your favourite aunt. (Welch, \$12.95)

**HENRY MOORE DRAWINGS**, by *Kenneth Clark*

A close friend of sculptor Henry Moore has gathered a breathtaking collection of his drawings, done over a period of 50 years. The author says that he wishes "to help the reader understand what was in Moore's mind when he discovered certain forms," and he has done an outstanding job. There are 304 illustrations in this 326 page volume, divided into ten sections, each with written commentary. (McClelland and Stewart, \$35.)

**THE EXPLORATION OF NORTH AMERICA, 1630-1776**

History buffs will be fascinated by this lavishly illustrated survey of North America's past, a companion to *The Discovery of North America*. Much of the material, text, maps and illustrations come from the actual period of discovery, carefully compiled by Professor D. B. Quinn, Dr. G. Williams, Dr. S. E. Hillier, and Prof. W. P. Cumming. An unusual addition to anyone's library. (McClelland and Stewart, \$30).

**WINTER**, text by *Morley Callaghan*, photos by *John de Visser*

A famous Canadian author joins forces with a talented photographer to produce an exquisite presentation of winter in Canada from coast to coast. The simplicity of gracefully swirled snowbanks to a dramatic two page panorama of the seacoast make this a visual delight. (McClelland and Stewart, \$18.95)

**THE TWELVE APOSTLES**, by *Ronald Brownrigg*

The drama of those who carried the Christian message throughout the Roman Empire is the theme of this richly illustrated history. We discover the apostles as human beings, gaining new insights into the backgrounds, characters and motives of the men closest to Jesus. Most of the illustrations are beautiful examples of church art and architecture. (Macmillan, \$12.95)

**THE WORLD OF PHILIP POTTER**, by *William H. Gentz*

The life story of the general secretary of the World Council of Churches is a remarkable one. It is presented here in

sketchy fashion, with excerpts from his speeches and comments from persons like our Dr. E. H. Johnson to round out the picture. The object is to show that this brilliant West Indian is a man of the world in the Christian sense, and the book succeeds in that, although we found the repetition tedious in parts. (Friendship Press, paperback, \$2.95)

## For children



**THE SECRET WORLD OF OG**, by *Pierre Berton*, illustrated by *Patsy Berton*

Who would expect a novel for children from Canadian author Pierre Berton? Yet that is just what it is, a tale based on his first five children (he has eight). Patsy, his third daughter, now 21 years of age, has done more than 150 illustrations in both black and white and colour for this new edition. The story itself was first published in 1962.

Is it good? I read the first two chapters to my six-year-old grand-daughter to try it out, and she loved it, although I suspect it's really intended for children who are a little older. Good fun and lively action are found in this father and daughter book. (McClelland and Stewart, paperback, \$5.95) *D.H.R.*

**MY BIBLE STORY BOOK**, by *Sarah Fletcher*, art by *Don Kucker*

Bible stories for small children, in a newly published hard-backed book, with large pages and coloured illustrations. Each of the 36 stories is short and they are told in language that children understand. (Concordia, \$2.95)

**HANSEL AND GRETEL**, as presented by *William Wiesner*

This version of an age-old favourite for children includes directions for making shadow puppets and a shadow theatre and stage, as well as the story itself, beautifully illustrated. Something new and fascinating. (Welch, \$5.25)

**THE GROUP OF SEVEN CALENDAR, 1975**

Lovers of fine art will treasure this calendar, each page showing one of the works of the Group of Seven, in full colour. And the calendar section can easily be removed at the end of the year if you wish to keep the reproductions. (McClelland and Stewart, \$3.50)

**CHRISTMAS**, edited by *Randolph E. Haugan*

Each year Augsburg publishes an anthology of literature and art relating to Christmas. This is the 44th volume and its 68 pages in large format are, as usual, a delight which the whole family will enjoy. (Paper edition in mailing envelope, \$2.50, cloth, \$4.50)

**THE GOSPEL ACCORDING TO ANDY CAPP**, by *D. P. McGeachy, III*

Who hasn't delighted in the antics of Andy Capp and his wife Flo? But their misadventures have their serious side, as the author shows. Andy helps us to gain insight into our own human predicament. An authentic man, this cartoon character "contains both grandeur and misery." (United Publishers, \$2.95)

**SOMETHING MORE**, by *Catherine Marshall*

The books *Beyond Our Selves* and *Christy* are synonymous with Catherine Marshall's name. In this new book her spiritual quest, her family experiences and deep faith are threaded throughout. A practical approach is taken on subjects such as forgiveness, obedience, dreams, healing, to list only a few of the 14 chapters. Just the right gift for that right person. (McGraw-Hill Ryerson, \$7.95)

**THE STORY OF THE CHRISTMAS SYMBOLS - HOLLY, REINDEER AND COLOURED LIGHTS** by *Edna Barth*, illustrated by *Ursula Arndt*

There is easy reference in this book for information and background, pleasantly presented, about the star, tree, Santa, gifts, bells and many other Christmas symbols. Today's interpretation of Christmas is related to the long ago and the first Christmas. When you want to refer to Christmas symbols, try this one. (Welch, \$5.75).

**THE PIECED QUILT**, a *North American Design Heritage*, *Jonathon Holstein*

Quilts were made in Europe as far back as the 15th century. And when our pioneer ancestors found material was in short supply in the New World, they saved their scraps to make warm bedcovers. Many found artistic expression in beautifully patterned and stitched quilts. In this book we find the history and design of many traditional quilt patterns. A superb gift for any who sew and enjoy it as an art form. (McClelland and Stewart, \$19.95)

*Mary Whitson*



A TIME TO BE BORN, A TIME TO DIE,  
by R. L. Short

Can the book of Ecclesiastes be portrayed photographically? Can it be contemporary? Yes! Because the author of this book believes the Bible is best read "with heart, head and eyes." Each verse is illustrated with a photo followed by 37 pages of text. (Fitzhenry and Whiteside, \$6.25)

EXXONERATION, by Richard Rohmer

This is a sequel to the novel *Ultimatum*. Fortunately it is fiction, for Canada is plunged into a world of military invasion and international intrigue. Entertaining and thought-provoking is this fast-moving story by a remarkable Canadian. (McClelland and Stewart, \$8.95)

THE KIDNAPPING OF THE PRESIDENT, by Charles Templeton

As the title suggests, this is a book that should interest Americans more than Canadians. It is marked by tension and intrigue, almost too real to be untrue. We can only say of the author, what will he be up to next? (McClelland and Stewart, \$8.95)

PIERRE AND JANET BERTON'S CANADIAN FOOD GUIDE

A fun book about cooking and food, Pierre Berton and his wife Janet have compiled a delightful collection of writings, recipes and illustrations seasoned, as they point out, "with the personal prejudices and enthusiasms of the authors." Spanning the years from 1860 to the present, we find everything from "Janet's soup" to "Pemmican Rub-a Boo," mixed with tid-bits from writers such as Stephen Leacock and Robertson Davies, spiced with the inimitable Berton style. (McClelland & Stewart, \$7.95)

THE WAY, *The Living Bible*, illustrated (Doubleday, \$5.95)

REACH OUT, *The Living New Testament*, (Doubleday, \$2.95)

One of the most popular modern English versions to appear in some years, a paraphrase by Ken Taylor, these are now available in low cost paperback editions, illustrated with photos. *Reach Out* in particular would be a useful gift for children and older folk as the print is larger and clearer than in most Bibles.

PAINTERS IN A NEW LAND, by Michael Bell

Canada's past as viewed in sketches and watercolours by artists of the 18th and 19th centuries, plus material from travel literature, diaries and letters of those days, form an unusual compilation. Lovers of Canadian history as well as art will find this 224 page work a pleasure to read and browse through. (McClelland and Stewart, \$22.50)

December, 1974



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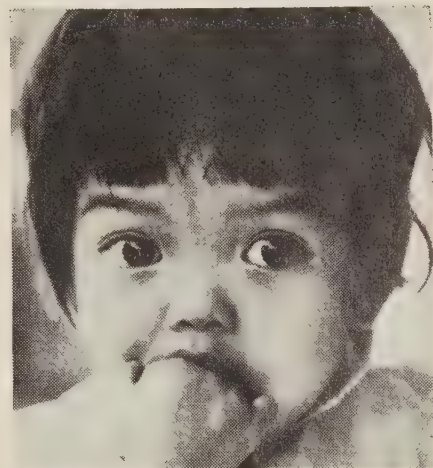
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ment workers, and mission agencies, on behalf of these needy children.

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THREE STAINED GLASS panels in memory of Edward MacLaine, Robert M. Robertson and Mrs. J. Gorman were dedicated in St. Andrew's Church, Lachine, Que. Shown are Jack Gorman, Ian MacLaine, Donald Robertson, Mrs. Robertson and Rev. John Bodkin. Two stained window symbols were dedicated at the same time in memory of Charles H. Gill and his wife, Florence Tucker and George Norcott.

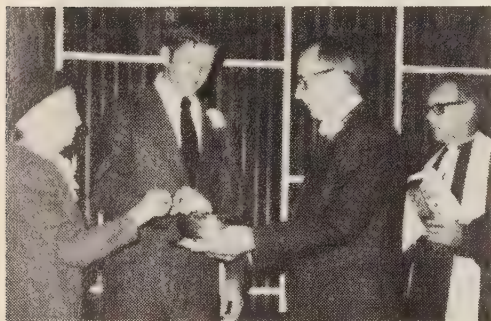


THE 25TH anniversary of the C.G.I.T. group at Duff's Church, Puslinch, Ont. brought together Doris Gilmour, Mary Gray, Ruth Bishop, Beth Bryan and Margaret Patterson.



REV. DR. W. H. FULLER, right, acting director of personnel services, on a return visit to the Chalmers Church, Walpole, Ont. With him is the ladies' quartette: Mrs. L. Fess, Mrs. A. White, Mrs. B. Townson and Mrs. C. Garvie. At the organ, Mrs. Bruce Campbell. The congregation is 132 years old.

## CAMEOS



AT KNOX CHURCH, Red Deer, Alta., the mortgage on the Christian education wing was burned. Shown from the left are: Mrs. William Kirkpatrick, a pioneer member, representing the women of the church whose annual contribution to the board assisted greatly in retiring the mortgage; Andy Buruma, chairman of the board; Peter Hastie, clerk of session, and the minister, Rev. Doug Fry.



AT ZION CHURCH, Wellwood, Man., farewell was said to Mr. and Mrs. J. H. Caldwell, centre, who moved to Portage la Prairie. Mr. Caldwell was an elder for 50 years, and both were active in all phases of church work. At left is G. W. Wells, session clerk, right, Rev. G. E. Duncan.



AT KNOX CHURCH, Ventnor, Ont. Mrs. Bert Dobbie of the couples' club presents Bible awards for attendance to Dean Roddick, Joanne Donkersteeg and Eveline Donkersteeg.



NIVEN MILLER, left, presented a concert of sacred music at the North Mornington Church, Ont. centennial celebration. With him are Rev. Robert Cochrane, Mrs. Glenn Allan and Mrs. John Gray.



AS PART of their centennial observance, St. Andrew's Hespeler Church, Cambridge, Ont. entered this float in the Hespeler Textile Festival parade.

## Anniversaries

- 146th—First, North Pelham, Ont., Oct. 27, (Rev. R. A. Sinclair).
- 137th—St. Andrew's, Gananoque, Ont., Nov. 3, (Rev. E. H. Hunter).
- 135th—St. Andrew's, Burnbrae, Ont., Sept. 29, Rev. William C. McBride.
- 125th — Knox, Kincardine, Ont., Oct. 27, (Rev. James R. Weir).
- 117th—Knox, Centre Road, Ont., Sept. 29, (Rev. G. James Perrie).
- 109th—Knox, Cannington, Ont., Oct. 20, (Rev. M. C. Young).
- 86th—St. John's, Toronto, Ont., Nov. 24, (Rev. P. G. MacInnes).
- 82nd—St. Paul's, Hartney, and Melita, Man., Oct. 27, (James Mullin, catechist).
- 65th—St. Stephen's, Creston, B.C., Sept. 22, (J. Alex. Morrison, catechist).



## From Edmonton

Together with the Presbyterian centennial Strathcona Church, Edmonton, Alta. observed its own 50th anniversary and the 25th year of the ministry of the Rev. Ian MacSween in this congregation.

## Pioneers at Pittsburgh

St. John's Church in Pittsburgh Township, Kingston Presbytery, celebrated the centennial with a pioneer service. Bruce Ballentyne acted as precentor when psalms and paraphrases were sung without the organ. In the evening Rev. Dr. Max Putnam preached at an old-fashioned evangelistic service. Costumes of a century ago were worn, and the ladies served pioneer meals.

## Molesworth and Gorrie

Centennial year was celebrated at the 111th anniversary of Knox Church, Gorrie, Ont. when the Rev. R. Armstrong of Wingham was the preacher.

At St. Andrew's Church, Molesworth, there were morning and evening services on the 111th anniversary, and a youth hour in the afternoon, conducted by Messiah's Minstrels.

## East Toronto

A senior citizens project on the property of St. David's Church, Scarborough is being planned by the Presbytery of East Toronto. For this purpose the East Toronto Presbytery Centennial Corporation has been set up and approved by the government of Ontario.

## Covenanters Service

Centennial celebrations in Scarborough, Ont. began on the grounds of St. Andrew's Church when a Covenanters service was held. Some 250 people attended. The service was led by Rev. W. W. MacNeill (in kilts) and the precentor was D. Reesor.

## Presbytery of Barrie

Some 700 people attended a presbytery centennial service in Orillia Presbyterian Church, Ont. when Prof. A. L. Farris of Knox College was the preacher.

## Chatham, Ont.

First Church tied its 140th anniversary celebrations in with the Presbyterian centennial. Three ministers who came from that congregation as students returned to preach on successive Sundays, the Rev.

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### TOTEM TRIANGLE TOURS

Five identical 14-day Totem Triangle Tours originating Toronto, June 14th, July 10th, July 26th, August 17th and September 6th. Air Canada Toronto-Calgary. Deluxe motorcoach from Calgary: visit Banff, Lake Louise, Okanagan Valley, Kelowna, Vancouver, Victoria, Vancouver Island. Cruise the Inside Passage aboard M.V. Queen of Prince Rupert to Prince Rupert. Motorcoach; Prince George, Jasper, Columbia Icefields, Edmonton and C.N.'s Super Continental to Toronto. Tour price from Toronto \$719.00 Adjusted rates for residents of Western Canada.

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## PERSONALS

### Richmond, B.C.

The church school of the Richmond Presbyterian Church, B.C., planted and dedicated three flowering cherry trees as its centennial project. The service of dedication was prepared and delivered by students in grades three through six. All the students participated in the planting.

### St. Paul's, Nobleton

A five day conference on "New Life at 100" was sponsored by the renewal committee of St. Paul's Church, Nobleton, Ont. to celebrate the centennial. The speaker was Rev. Dr. William Fitch of Toronto.

### HYMN OF THE MONTH

#### from the new Book of Praise

No. 138—Love came down  
at Christmas

CHRISTINA Georgina Rosetti was the youngest of a brilliant family. She posed as a model for several of the pre-Raphaelite group of artists, hers often being the face of the virgin. She also assisted her mother with a small school. However, the real events, perhaps apart from her broken engagement, were spiritual and emotional, and these are expressed in her poetry.

This poem appeared first in *Time Flies—A Reading Diary* (1885), but it was not used as a hymn until some 40 years later, when *Songs of Praise* needed some shorter hymns and this little gem, where so much is said in so little space, was very welcome. It is now included in nearly all English-speaking hymnbooks.

The tune "Emmanuel" was written for this hymn by Carman H. Milligan, the organist of St. Andrew's Church, Ottawa, who was a member of the committee for the revision of the *Book of Praise*. For some, its irregular bars may appear disturbing at first; but think of the accented syllables and the tune will reveal its real beauty.★

—Henry Rosevear



Cutting the 40th birthday cake of the W.M.S., St. Andrew's Church, Brampton, Ont. is the first president, *Mrs. Margaret Cornell*, right, and the current president, *Mrs. Carol Terry*.

*George C. Heldt* has been installed as organist and choirmaster of First Church, Chatham, Ont. *Miss Jean E. Bryden* has been installed by the presbytery as deaconess for that congregation.

The Rev. J. Murdo Pollock and his wife were honoured by Hamilton Road Church, London, Ont. on their 25th wedding anniversary. Gifts included a quilt with names of the members and families on it.

At a banquet held at Charlottetown, P.E.I. in honour of Rev. Dr. Hugh F. Davidson, moderator of the last General Assembly, the Rev. Carl Currie, who recently retired from the ministry, was also honoured. The Rev. E. S. Hales, moderator of the presbytery, spoke of Mr. Currie's long and fruitful ministry of 20 years in the same charge. A pair of centennial book ends was presented to Mr. Currie and flowers to his wife. Dr. Davidson also presented a centennial certificate in recognition of Mr. Currie's faithful service. Mr. and Mrs. Currie will continue to reside at Murray Harbour North.

*Ivan Robson* has resigned from his position with the Logan Avenue — Inner City Mission in Winnipeg, Man.

The Rev. Edward Ling has resigned as minister of the Chinese Church, Victoria,

B.C. and the board of world mission has expressed appreciation for his services to that congregation. The Rev. S. M. Lee has been appointed minister there.

Rev. Dr. Arthur Van Seters has left St. Lambert Church near Montreal to become the first executive director of the Montreal Institute for Ministry. It is a joint venture of the Anglican, Presbyterian and United Church colleges which offers a practical training program in ministry.

Rev. Dr. A. Goodwill MacDougall, minister at Baie d'Urfe, Que. for the past ten years, has been appointed associate secretary for church and university with the board of world mission.

Rev. Dr. Russell Hall and his wife are home from Lagos, Nigeria on a three month sabbatical.



R. E. Barrett, retiring mayor of the city of Red Deer, Alberta, was presented with a Presbyterian centennial coffee spoon by the men's breakfast club of Knox Church. Making the presentation is the Rev. Doug Fry, the minister. Mr. Barrett is a former choir director in Knox Church and still an active member.

#### BUDGET RECEIPTS

Receipts from congregations for the General Assembly's budget totalled \$1,317,399 on Oct. 31, as compared to \$1,236,977 at the same date in 1973. Expenditures amounted to \$2,654,373 for the first ten months of 1974, as against \$2,431,031 for the same period last year.

The W.M.S. (W.D.) contributed \$287,500 and the W.M.S. (E.D.) \$28,000 for the missions as of Oct. 31.

### Did you know Bethune?

Biographical information regarding the Rev. Malcolm Nicolson Bethune (1857-1932) and Elizabeth Ann Bethune (1852-1948) is sought by Roderick Stewart. He is also trying to locate furniture used by the Bethunes in the manse at Gravenhurst, Ont.

It is being restored as the birthplace of Dr. Norman Bethune, famous for his medical contribution to China. Please write: Roderick Stewart, 29 Walkerton Drive, Markham, Ont., L3P 1H9.



# DEATHS

*BRIEF OBITUARIES of church leaders or active members will be published here only if the information is received within two weeks of the date of death.*

- Anderson, Kate, 82, Sunday school teacher, life member W.M.S., charter member of Robert Campbell Memorial Church, Montreal, Que., mother of Rev. John Anderson, Oct. 1.
- Bain, Mrs. George, honorary W.M.S. member, past presbyterial president, First Church, Brandon, Man., Oct. 9.
- Bonar, David J., 53, elder, Killam Church, Alta., Sept. 18.
- Borthwick, Mrs. Lemuel, Duff's Church, Puslinch, Ont., Aug. 19.
- Cluff, J. Scott, elder, First Church, Seaforth, Ont., Sept. 29.
- Conner, Mrs. Henrietta, 91, long time member of St. John's Church, Medicine Hat, Alta., Oct. 11.
- Craig, David E., clerk of session, 1944 to 1967, Paterson Memorial Church, Sarnia, Ont., Nov. 2.
- Cruickshank, Mrs. James, 59, W.M.S. and choir member, Knox Church, Windsor, Ont., mother of Rev. John Cruickshank, Oct. 10.
- Ferris, Miss Edith, 92, life member of W.M.S., member of W.A., and charter member of St. Cuthbert's Church, Hamilton, Ont., Sept. 3.
- Haslett, Miss Jean Ewing, 89, W.M.S. worker, founder of Canadian Ladies Golf Union, MacNab St. Church, Hamilton, Ont., Sept. 13.
- Kling, Frank A., board member, past mayor Seaforth, First Church, Seaforth, Ont., Oct. 2.
- MacDonald, Mrs. Myrtle, 85, past president ladies group, St. John's Church, Medicine Hat, Alta., Oct. 7.
- Mahaffy, Mrs. James, Guelph, Ont., mother of Mrs. John H. McIntosh, Sept. 25.
- McEachern, Ronald Peter, elder, St. Andrew's Church, Eldon Station, Ont., Oct. 2.
- McKay, Angus R., senior and representative elder, served on General Assembly's stewardship and budget board, St. Andrew's Church, Kamloops, B.C., Sept. 27.
- McKenzie, Frederick Lindsay, 62, board member, clerk of session for over 25 years, Knox Church, Havelock, Ont., Oct. 10.
- Torrance, Robert, 87, elder, St. Andrew's Church, Oxford Mills, Ont., Oct. 14.

# CALENDAR

## RECOGNITIONS

- Brown, Rev. Calvin B., Nelson, First, B.C., Sept. 6.
- Green, Rev. E., Stouffville, Ont., Oct. 27.
- Duff, Rev. John C., Saskatoon, Parkview, Sask., Sept. 6.
- Finlayson, Rev. John A., Thorburn, Union, N.S., Sept. 20.
- Reichelt, Rev. Harvey J., North Battleford, St. Andrew's, Sask., Sept. 4.

## INDUCTIONS

- Heron, Rev. Ernest, Nanaimo and French Creek, B.C., Oct. 30.
- King, Rev. Kingsley E., Mississauga, Dixie, Ont., Oct. 9.
- Sayers, Rev. Willis E., Aylmer and Hull, Que., Sept. 5.

## ORDINATION

- Estabrooks, Spencer, Ottawa, St. Paul's, Ont., Oct. 15.

## VACANCIES & INTERIM MODERATORS

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- Bass River charge, N.B., Rev. John Posno, 206 Wellington, Chatham E1N 1M7.
- Dean, Sharon, N.S., (shared ministry with U.C.C.), Rev. D. R. Chatreau, 142 Queen St., Truro.
- Elmsdale and Hardwood Lands, N.S., (shared ministry with U.C.C.), Rev. A. O. MacLean, 2761 Robert Murphy Dr., Halifax.
- Grand River, Loch Lomond and Framboise, N.S., Rev. E.H. Bean, 12 Lorway Ave., Sydney B1P 4Z2.
- Little Narrows, Whycocomagh, River Denys, Orangedale, Malagawatch, N.S., Rev. L.M. MacNaughton, R.R.3, Baddeck.
- Murray Harbour North and South, Peter's Road, Caledonia, P.E.I., Rev. Raymond L. Gillis, Belfast.
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- Pictou, First, N.S., Rev. J. Bruce Robertson, 139 Almont Ave., New Glasgow B2H 3G8.
- Pictou, St. Andrew's, N.S., Rev. Paul A. Brown, R.R. 2, Scotsburn, Pictou County.
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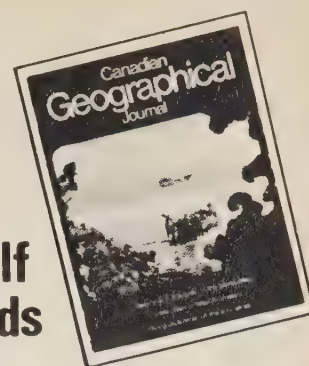
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- Avonmore, Gravel Hill, Monkland, Ont., Rev. William J. Morrison, P.O. Box 61, Finch K0C 1K0.
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- Beauharnois and Valleyfield, Que., Rev. J. W. Milne, Box 552, Ormstown J0S 1K0.
- Dunvegan, Kenyon, Ont., Rev. Dr. Iver D. MacIver, Box 178, Maxville K0C 1T0.
- Lancaster and Martintown, Ont., Rev. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.
- Montreal, Maisonneuve-St. Cuthbert's, Que., Rev. A. Ross Mackay, 1575 Béaudet St., St. Laurent, Montreal 379.
- Morrisburg-Dunbar, Ont., Rev. John J. Hibbs, Box 363, Iroquois.
- Perth, St. Andrew's, Ont., Rev. Robert Hill, Box 1377, Carleton Place.
- Prescott, St. Andrew's, Ont., Rev. A. J. Morrison, Cardinal.
- St. Lambert, St. Andrew's, Que., Rev. A. MacDonald, Howick J0S 1G0.
- Scotstown, Milan and Lake Megantic, Que., Rev. D. L. Campbell, 1162 Portland Ave., Sherbrooke.
- Vankleek Hill, Knox; Hawkesbury, St. Paul's Ont., Rev. Dr. Iver D. MacIver, Box 178, Maxville K0C 1T0.
- Westport, Knox, Ont., Rev. L. R. Renault, 12 Church St., Brockville K6V 3X4.
- Winchester and Mountain, Ont., Rev. J. P. Schisler, Box 1058, Kemptville K0G 1J0.

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- Burks Falls, Sundridge and Magnetawan, Ont., Rev. Malcolm A. Mark, Box 513, North Bay.
- Cambridge (Galt), Central, Ont., Rev. Wallace Little, 125 Hillcrest Ave., Cambridge (Hespeler) N3C 2E5.
- Cambridge, Knox (Preston) and Doon, Ont., Rev. Gordon Griggs, 120 Highman Ave., Cambridge (G).
- Dromore, Normanby and Holstein, Ont., Rev. J. M. Laurenson, 36 Lambton St. W., Durham.
- Guelph, Westminster-St. Paul's, Ont., Rev. F. N. Young, Morrison N0B 2C0.
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- Leaskdale, St. Paul's, Ont., Rev. Stuart McEntyre, 289 North St., Port Perry.
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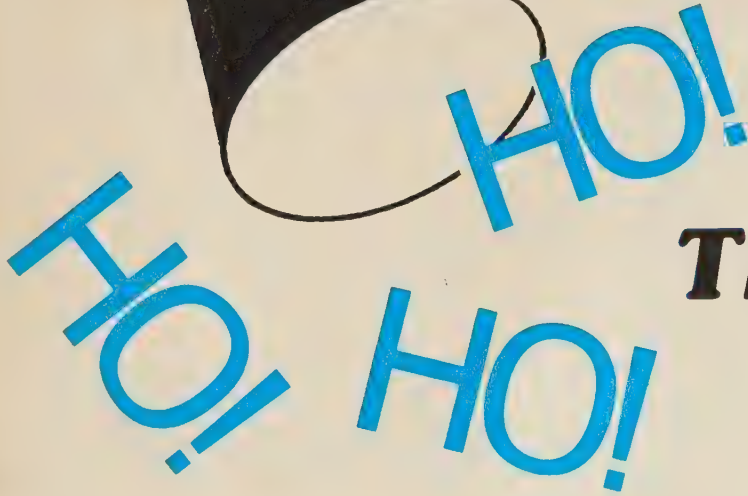
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**READINGS**

January 1 — I John 4: 7-20  
 January 2 — 3 John 1: 1-9  
 January 3 — I John 3: 16-24  
 January 4 — I John 1: 1-8  
 January 5 — 2 John 1: 1-9  
 January 6 — I John 5: 1-13  
 January 7 — John 9: 13-25  
 January 8 — John 4: 1-26  
 January 9 — Galatians 6: 11-18  
 January 10 — Luke 23: 32-48  
 January 11 — Matthew 5: 11-20  
 January 12 — Proverbs 3: 1-13  
 January 13 — Proverbs 4: 20-27  
 January 14 — Proverbs 9: 1-10  
 January 15 — Proverbs 14: 27-35  
 January 16 — Proverbs 17: 22-28  
 January 17 — Proverbs 18: 15-24  
 January 18 — Proverbs 29: 7-18  
 January 19 — John 16: 1-11  
 January 20 — John 16: 12-22  
 January 21 — John 16: 23-33  
 January 22 — John 17: 1-8  
 January 23 — John 17: 9-15  
 January 24 — John 17: 16-26  
 January 25 — Isaiah 58: 8-14  
 January 26 — Isaiah 60: 1-9  
 January 27 — Isaiah 61: 1-6  
 January 28 — Isaiah 61: 7-11  
 January 29 — Isaiah 62: 1-4  
 January 30 — Isaiah 63: 7-9  
 January 31 — Isaiah 66: 18-24





## The Jolly Time

**"Yea, a sword  
shall pierce through  
thy own soul also."  
—Luke 2 :35, KJV**

NONE OF US EVER SAW a picture of Santa Claus in tears. He is always shown as being as eternally happy as he is overweight. Any attempt to show the merry man as subject to moods of depression would be frowned upon as an attempt to destroy our children's faith in the sanctity of Christmas stocking, *et al.* To preserve the spirit of Christmas the legendary St. Nick must be allowed to shout his greetings of "Ho, ho, ho" over the PA system, and pass light-heartedly into the night.

The jolly time is upon us once more, with all the things we welcome and yearn for all the year long—goodwill, generosity, awareness of need, and the promise of peace however elusive. We dream of happy gatherings, bounteously-set tables, and great kindness. We covet the time when Dickens' prayer on the lips of Tiny Tim may be fulfilled and God shall "... bless us every one."

It is not your writer's intention to twist this around and portray the Christmas season as one of weeping, wailing and gnashing of teeth. Too much of that, indeed, with no small amount brought on by our own boisterous efforts to have fun even if it kills us. Our dreams of homecomings often prove more pleasant than the reality. For some the dreams must be of Christmases now past. Too often the giving will prove empty, the gaiety affected, and the happiness short-lived.

Yet we should not think it strange that the sweets of Christmas should turn so quickly sour. This reversal is not unique. In the beginning it was reported that one of the three gifts brought by "wise men" to the child Jesus was myrrh. Horrors! A gift meant for one who was to die (myrrh being used for embalming dead bodies)! True, all babies must die. But how depressing at the very beginning of a child's life, when others would be bringing the gifts of gold for a king and frankincense for a priest, anyone should be so fatalistic as to bring myrrh!

Nor was this the only jarring note in the welcome into our world of One whom some honour today as King. When Joseph and Mary took him to the temple a few days later where sight of him so delighted the old and weary Simeon, he said that Jesus would be "For a sign which shall be spoken against; (and to Mary) Yea, a sword shall pierce through thy own soul also." It was not all sweetness and light that Mary kept and pondered in her heart. Nor was it so far-fetched a thought of Helmut

Thielicke's that "Cross and cradle are both of the same wood."

Jesus was born one of us. Hallelujah! But if he were born also not only the Son but the Lamb of God—to suffer and die, what then? Holman Hunt's painting shows Jesus as a boy at the door of the carpenter shop in Nazareth. The sun is setting and Jesus is stretching after working over the bench. He stands in the doorway with the sun casting his shadow on the wall behind, the shadow of a cross. In the background stands Mary, who sees the shadow, fear filling her eyes.

How could we who have known these things have paid so little attention for so long? Is it really that we so want to create a dream world into which to escape reality, or refuse to face life and accept responsibility? Do we really only desire "pie in the sky bye and bye?"

Did we not know that this Child's name was "Saviour," and that his saving would involve self-sacrifice? Or not remember how he said, "If they have persecuted me, they will persecute you?" There was a sense in which it was as impossible for the Christ Child to decline the myrrh as it was to decline the gold. Indeed, the two by their very nature, and by virtue of his nature and the nature of his mission, were inextricably bound together. In the words of a current advertising jingle, "You can't have one without the other."

What is the purpose of this meditation? Certainly not to throw a wet blanket on anyone's annual Christmas festivities. But it may serve to tone down our merry-making and deepen our joy, to remove from our celebration its thoughtlessness replacing that with understanding, to subtract from our frivolity and add to our praise. It may well be time to add a sobering note to our festivity. May this Christmas season to us be blessed and not merely jolly.

### Prayer

God of love and peace, who sent into our world your Son not only for our life but for our salvation, help us fittingly to mark his coming. May we be not merely outwardly joyous but inwardly aware, and deeply devoted to your worship and to service towards others. We ask it in his Name. Amen. ★

/BY D. GLENN CAMPBELL



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